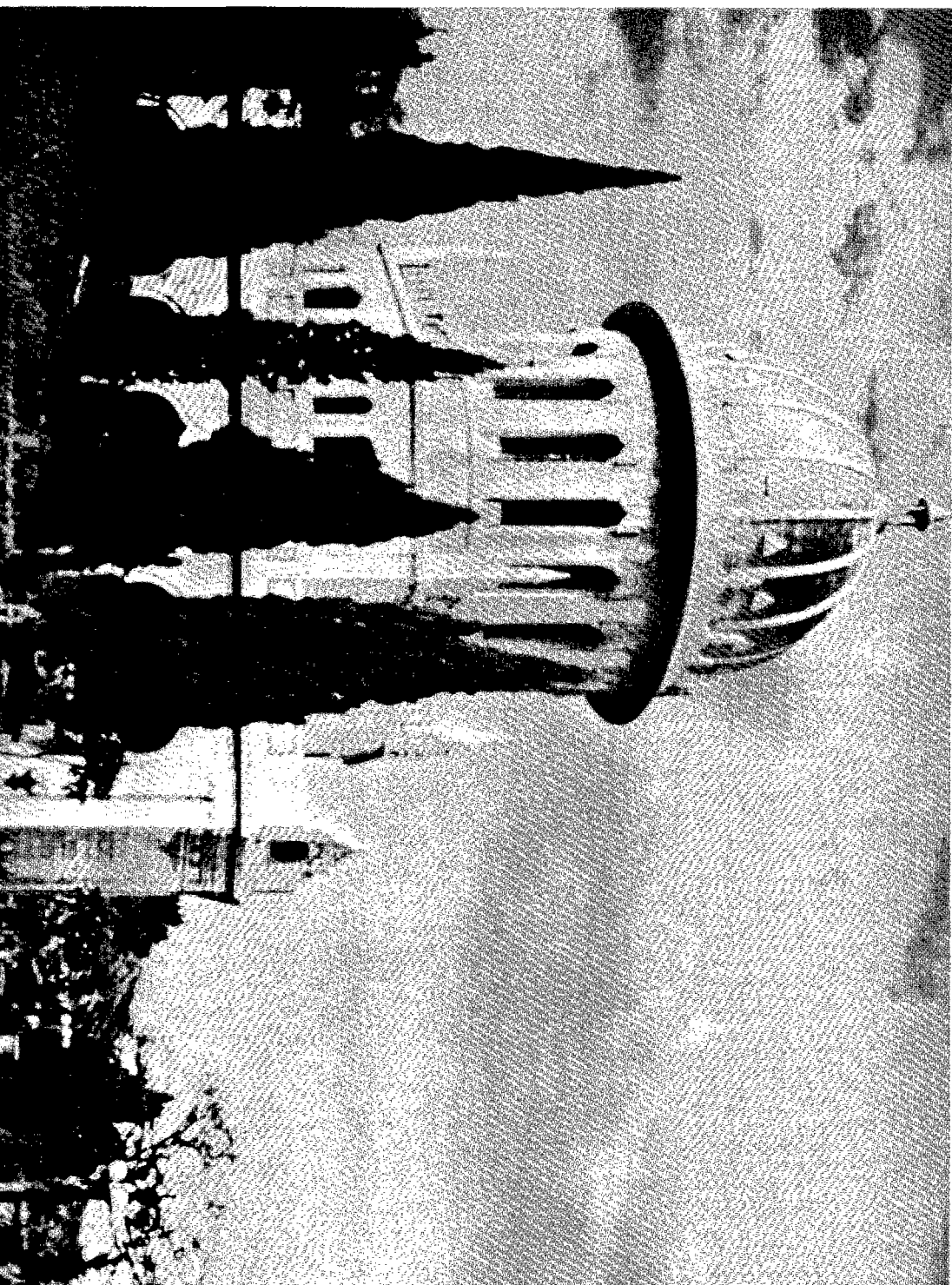


THE
BAHÁ'Í
WORLD
1950-1954

THE BAHÁ'Í WORLD

107, 108, 109 AND 110 OF THE BAHÁ'Í ERA

1950-1954 A.D.



The Sepulcher of the Báb on Mt. Carmel



THE BAHÁ'Í WORLD

A BIENNIAL INTERNATIONAL RECORD

Prepared under the supervision of the National Spiritual Assembly
of the Bahá'ís of the United States
with the approval of Shoghi Effendi

VOLUME XII

107, 108, 109 AND 110 OF THE BAHÁ'Í ERA

APRIL 1950-1954 A.D.



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To
SHOGHI EFFENDI
Guardian of the Bahá'í Faith
this work is dedicated
in the hope that it will assist
his efforts to promote
that spiritual unity
underlying and anticipating the
"Most Great Peace"
of
BAHÁ'U'LLÁH

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INTRODUCTION

DURING the past twenty-eight years the Bahá'í community of East and West has learned to anticipate each successive volume of *THE BAHÁ'Í WORLD* (the first number was entitled "Bahá'í Year Book") as the best means by which the individual believer may keep abreast of the steady development of the Faith throughout the world. This work, in its illustrations as well as in its text, has recorded as completely as possible the progress of current Bahá'í events and activities over an area now embracing more than two hundred and twenty countries. In addition, each volume has presented those "historical facts and fundamental principles that constitute the distinguishing features of the Message of Bahá'u'lláh to this age."

The existence of so many evidences of a newly revealed Faith and Gospel for a humanity arrived at a turning point in its spiritual and social evolution has likewise a profound significance for the non-Bahá'í student and scholar who desires to investigate the world religion founded by the Báb and Bahá'u'lláh. For in these pages the reader encounters both the revealed Word in its spiritual powers, and the response which that utterance has evoked during the first one hundred and ten years of the Bahá'í era. He will find what is unparalleled in religious history—the unbroken continuity of a divine Faith from the Manifestation onward through four generations of human experience, and will be able to apprehend what impregnable foundations the Bahá'í World Order rests upon in the life and teachings of the Báb and Bahá'u'lláh, the life and interpretation of 'Abdu'l-Bahá, and (since the year 1921) in the development of an administrative order under the direction of the Guardian of the Faith, Shoghi Effendi.

It is the avowed faith of Bahá'ís that this Revelation has established upon earth the spiritual impulse and the definite principles necessary for social regeneration and the attainment of one true religion and social order throughout the world. In *THE BAHÁ'Í WORLD*, therefore, those who seek a higher will and wisdom than man possesses may learn how, amid the trials and tribulations of a decadent society, a new age has begun to emerge from the world of the spirit to the realm of human action and belief.

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PART ONE

THE BAHÁ'Í WORLD

I

AIMS AND PURPOSES OF THE BAHÁ'Í FAITH

By HORACE HOLLEY

UPON the spiritual foundation established by Bahá'u'lláh during the forty year period of His Mission (1853-1892), there stands today an independent religion represented by over two thousand local communities of believers. These communities geographically are spread throughout all five continents. In point of race, class, nationality and religious origin, the followers of Bahá'u'lláh exemplify well-nigh the whole diversity of the modern world. They may be characterized as a true cross section of humanity, a microcosm which, for all its relative littleness, carries within it individual men and women typifying the macrocosm of mankind.

None of the historic causes of association served to create this world-wide spiritual community. Neither a common language, a common blood, a common civil government, a common tradition nor a mutual grievance acted upon Bahá'ís to supply a fixed center of interest or a goal of material advantage. On the contrary, membership in the Bahá'í community in the land of its birth even to this day has been a severe disability, and outside of Persia the motive animating believers has been in direct opposition to the most inveterate prejudices of their environment. The Cause of Bahá'u'lláh has moved forward without the re-enforcement of wealth, social prestige or other means of public influence.

Every local Bahá'í community exists by the voluntary association of individuals who consciously overcome the fundamental sanc-

tions evolved throughout the centuries to justify the separations and antagonisms of human society. In America, this association means that white believers accept the spiritual equality of their Negro fellows. In Europe, it means the reconciliation of Protestant and Catholic upon the basis of a new and larger faith. In the Orient, Christian, Jewish and Muhammadan believers must stand apart from the rigid exclusiveness into which each was born.

The central fact to be noted concerning the nature of the Bahá'í Faith is that it contains a power, fulfilled in the realm of conscience, which can reverse the principle momentum of modern civilization—the drive toward division and strife—and initiate its own momentum moving steadily in the direction of unity and accord. It is in this power, and not in any criterion upheld by the world, that the Faith of Bahá'u'lláh has special significance.

The forms of traditional opposition vested in nationality, race, class and creed are not the only social chasms which the Faith has bridged. There are even more implacable, if less visible differences between types and temperaments, such as flow inevitably from the contact of rational and emotional individuals, of active and passive dispositions, undermining capacity for co-operation in every organized society, which attain mutual understanding and harmony in the Bahá'í community. For personal congeniality, the selective principle elsewhere continually operative within the field of volun-

tary action, is an instinct which Bahá'ís must sacrifice to serve the principle of the oneness of mankind. A Bahá'í community, therefore, is a constant and active spiritual victory, an overcoming of tensions which elsewhere come to the point of strife. No mere passive creed nor philosophic gospel which need never be put to the test in daily life has produced this world fellowship devoted to the teachings of Bahá'u'lláh.

The basis of self-sacrifice on which the Bahá'í community stands has created a religious society in which all human relations are transformed from social to spiritual problems. This fact is the door through which one must pass to arrive at insight of what the Faith of Bahá'u'lláh means to this age.

The social problems of the age are predominantly political and economic. They are problems because human society is divided into nations each of which claims to be an end and a law unto itself and into classes each of which has raised an economic theory to the level of a sovereign and exclusive principle. Nationality has become a condition which overrides the fundamental humanity of all the peoples concerned, asserting the superiority of political considerations over ethical and moral needs. Similarly, economic groups uphold and promote social systems without regard to the quality of human relationships experienced in terms of religion. Tensions and oppositions between the different groups are organized for dominance and not for reconciliation. Each step toward more complete partisan organization increases the original tension and augments the separation of human beings; as the separation widens, the element of sympathy and fellowship on the human level is eventually denied.

In the Bahá'í community the same tensions and instinctive antagonisms exist, but the human separation has been made impossible. The same capacity for exclusive doctrines is present, but no doctrine representing one personality or one group can secure a hearing. All believers alike are subject to one spiritually supreme sovereignty in the teachings of Bahá'u'lláh. Disaffected individuals may withdraw. The community remains. For the Bahá'í teachings are in themselves principles of life and they assert the supreme value of humanity without doctrines which correspond to any particular environment or condition. Thus

members of the Bahá'í community realize their tensions and oppositions as ethical or spiritual problems, to be faced and overcome in mutual consultation. Their faith has convinced them that the "truth" or "right" of any possible situation is not derived from partisan victory but from the needs of the community as an organic whole.

A Bahá'í community endures without disruption because only spiritual problems can be solved. When human relations are held to be political or social problems they are removed from the realm in which rational will has responsibility and influence. The ultimate result of this degradation of human relationships is the frenzy of desperate strife—the outbreak of inhuman war.

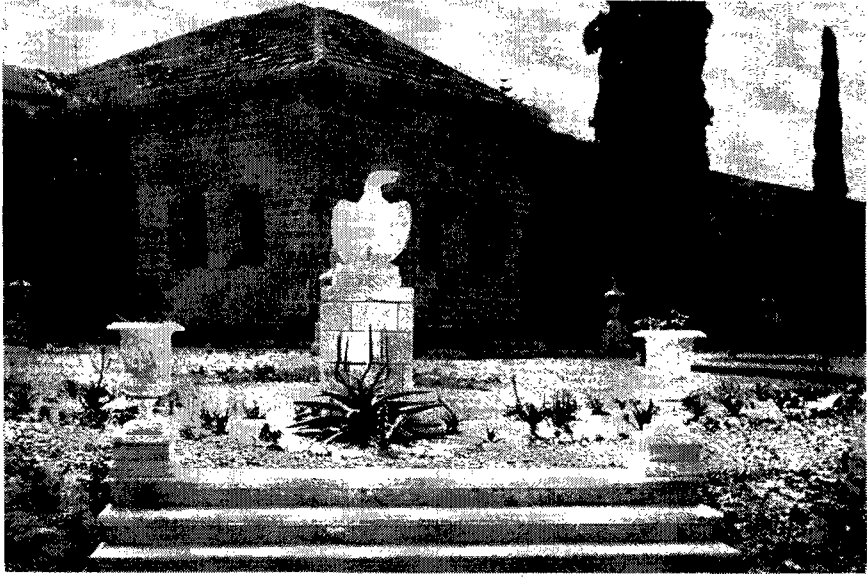
THE RENEWAL OF FAITH

"Therefore the Lord of Mankind has caused His holy, divine Manifestations to come into the world. He has revealed His heavenly books in order to establish spiritual brotherhood, and through the power of the Holy Spirit has made it possible for perfect fraternity to be realized among mankind."
—'ABDU'L-BAHÁ

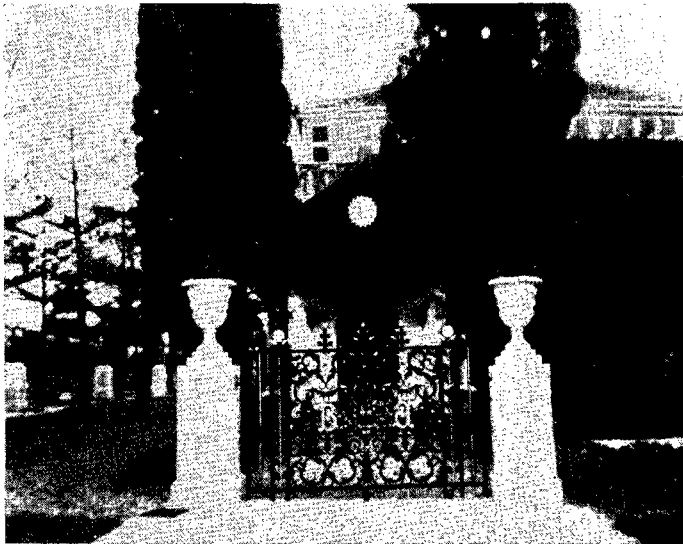
In stating that the Cause of Bahá'u'lláh is an independent religion, two essential facts are implied.

The first fact is that the Bahá'í Cause historically was not an offshoot of any prior social principle or community. The teachings of Bahá'u'lláh are no artificial synthesis assembled from the modern library of international truth, which might be duplicated from the same sources. Bahá'u'lláh created a reality in the world of the soul which never before existed and could not exist apart from Him.

The second fact is that the Faith of Bahá'u'lláh is a religion, standing in the line of true religions: Christianity, Muhammadanism, Judaism, and other prophetic Faiths. Its existence, like that of early Christianity, marks the return of faith as a direct and personal experience of the will of God. Because the divine will itself has been revealed in terms of human reality, the followers of Bahá'u'lláh are confident that their personal limitations can be transformed by an inflow of spiritual re-enforcement from the higher world. It is for the privilege of access to the source of reality that they forego reliance



The corner room of the Shrine of Bahá'u'lláh
beneath the floor of which His remains are buried.



Entrance to the Holy Tomb of Bahá'u'lláh at Bahjí, Israel.



Views of the garden surrounding the Shrine of Bahá'u'lláh, at Bahjí, Israel.



The Monumental Path leading to the Shrine of Bahá'u'lláh, Bahjí, Israel.

upon the darkened self within and the unbelieving society without.

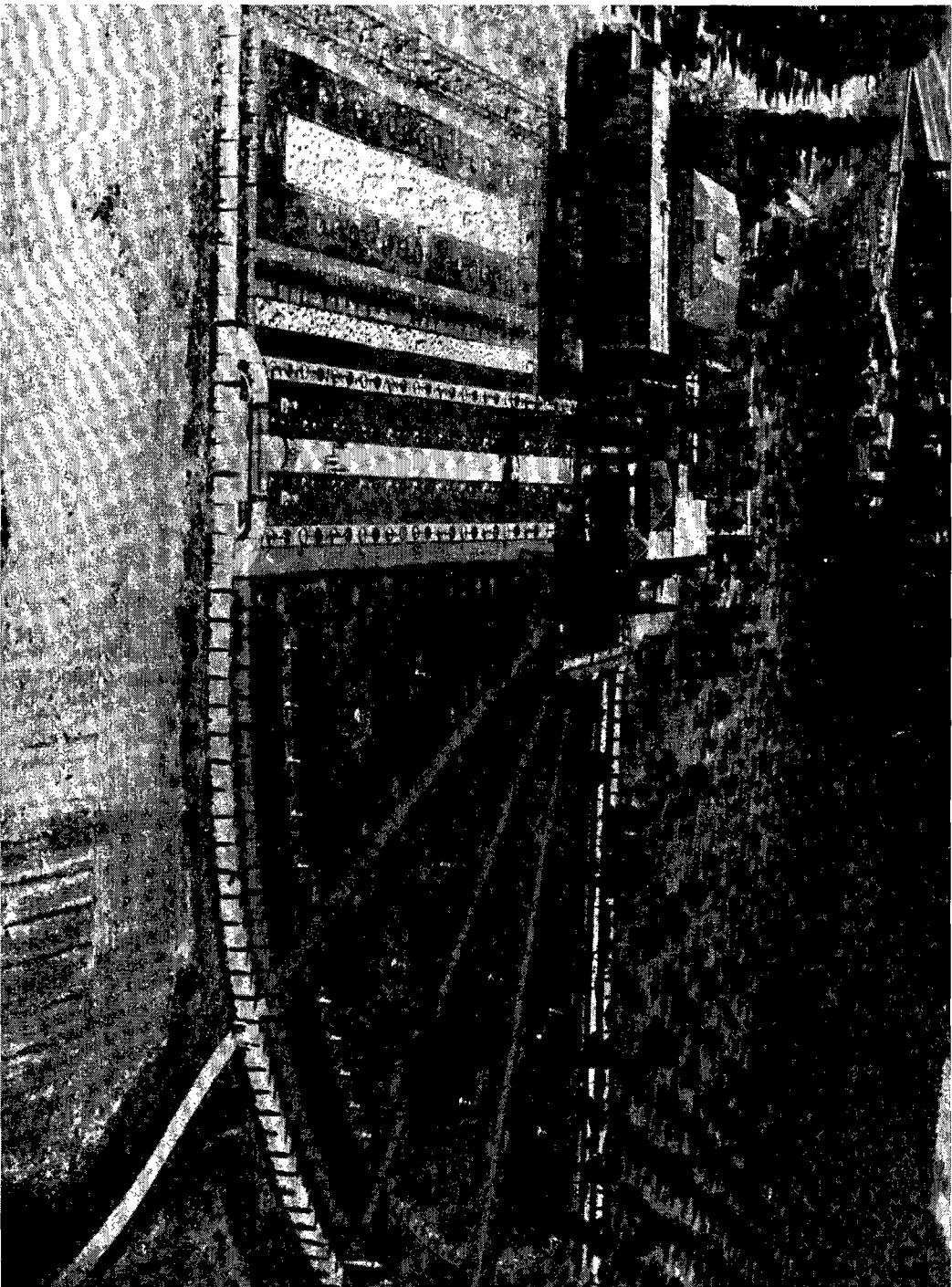
The religious education of Bahá'ís revolutionizes their inherited attitude toward their own as well as other traditional religions.

To Bahá'ís, religion is the life and teachings of the prophet. By identifying religion with its founder, they exclude from its spiritual reality all those accretions of human definition, ceremony and ritualistic practice emanating from followers required from time to time to make compromise with an unbelieving world. Furthermore, in limiting religion to the prophet they are able to perceive the oneness of God in the spiritual oneness of all the prophets. The Bahá'í born into Christianity can wholeheartedly enter into fellowship with the Bahá'í born into Muḥammadanism because both have come to understand that Christ and Muḥammad reflected the light of the one God into the darkness of the world. If certain teachings of Christ differ from certain teachings of Moses or Muḥammad, the Bahá'ís know that all prophetic teachings are divided into two parts: one, consisting of the essential and unalterable principles of love, peace, unity and cooperation, renewed as divine commands in every cycle; the other, con-

sisting of external practices (such as diet, marriage and similar ordinances) conforming to the requirements of one time and place.

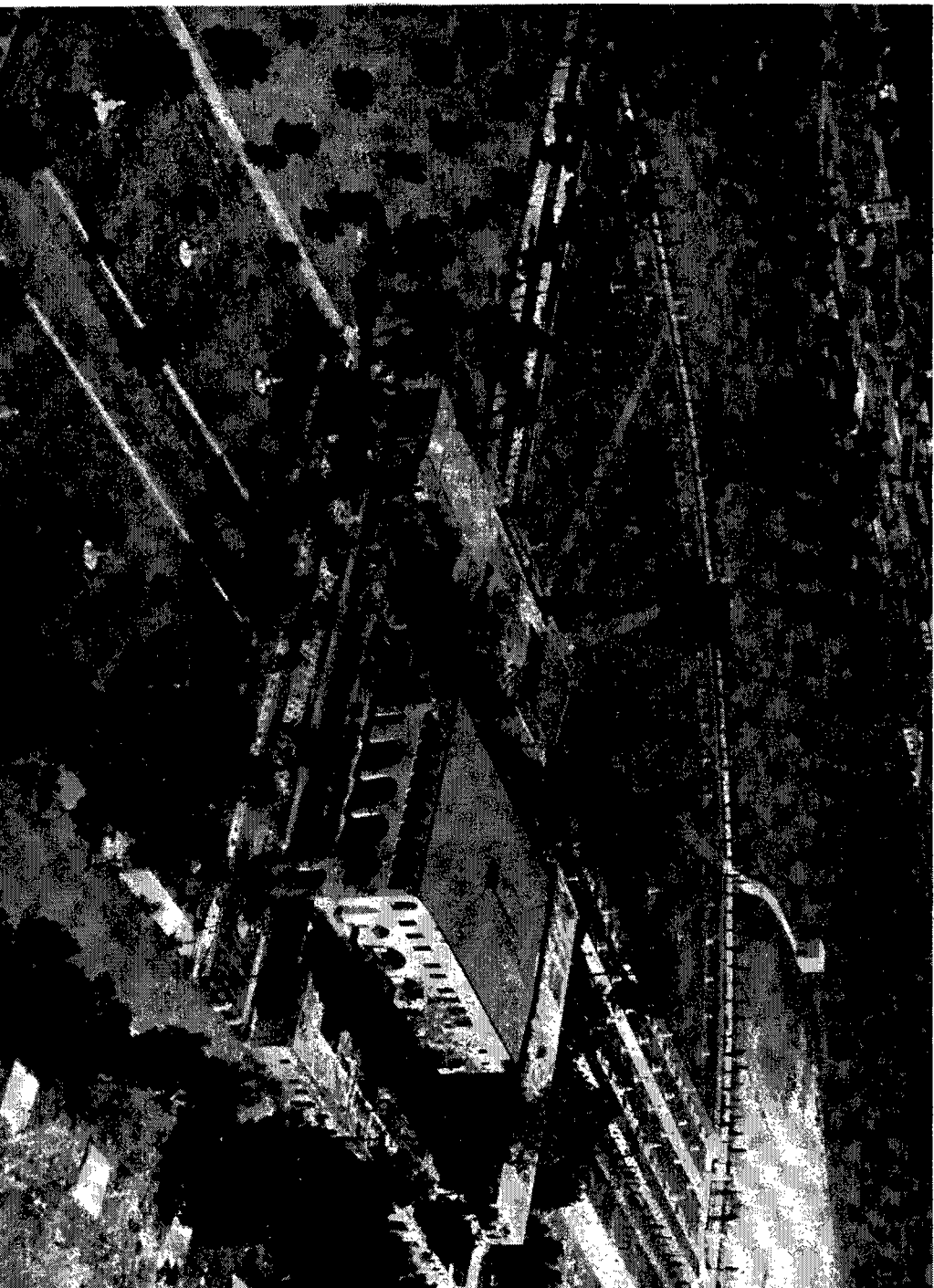
This Bahá'í teaching leads to a profounder analysis of the process of history. The followers of Bahá'u'lláh derive mental integrity from the realization made so clear and vivid by 'Abdu'l-Bahá that true insight into history discloses the uninterrupted and irresistible working of a Providence not denied nor made vain by any measure of human ignorance and unfaith.

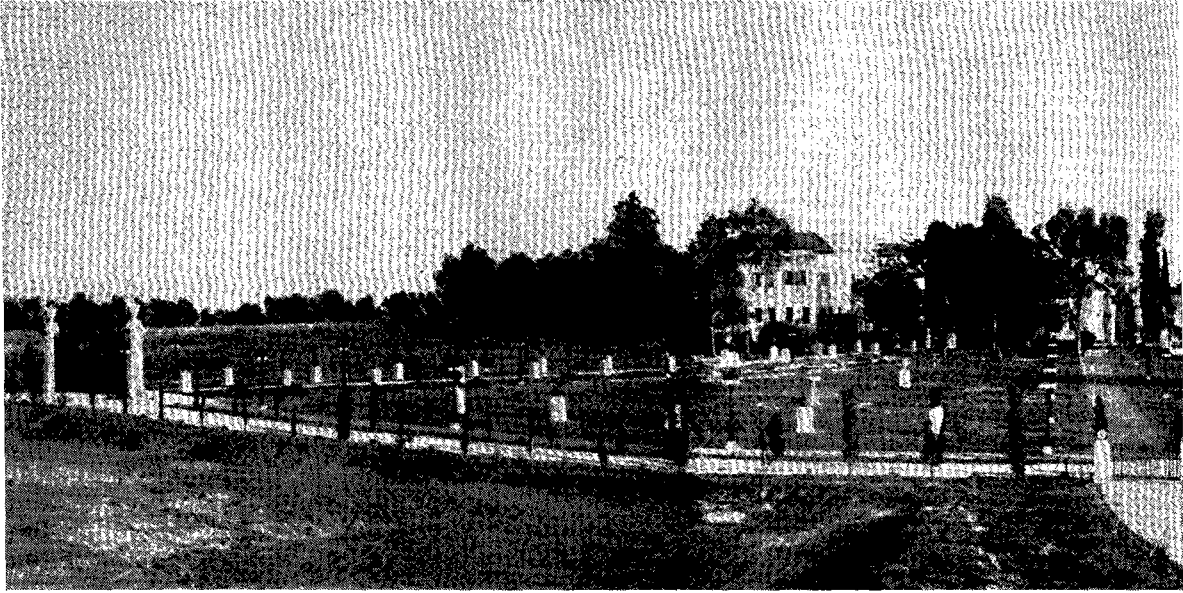
According to this insight, a cycle begins with the appearance of a prophet or manifestation of God, through whom the spirits of men are revived and reborn. The rise of faith in God produces a religious community, whose power of enthusiasm and devotion releases the creative elements of a new and higher civilization. This civilization comes to its fruitful autumn in culture and mental achievement, to give way eventually to a barren winter of atheism, when strife and discord bring the civilization to an end. Under the burden of immorality, dishonor and cruelty marking this phase of the cycle, humanity lies helpless until the spiritual leader, the prophet, once more returns in the power of the Holy Spirit.



View of the Shrine of Bahá'u'lláh from the air.
The Main Gate and Monumental approach can be seen in the center; in the background are extensive olive orchards.

Below: Aerial view of the Haram-i-Aqdas.
The large building in the center is the Mansion of Bahá'u'lláh where He passed away in 1892.





Panoramic view of newly developed garden

Such is the Bahá'í reading of the book of the past. Its reading of the present interprets these world troubles, this general chaos and confusion, as the hour when the renewal of religion is no longer a racial experience, a rebirth of one limited area of human society, but the destined unification of humanity itself in one faith and one order. It is by the parable of the vineyard that Bahá'ís of the Christian West behold their tradition and their present spiritual reality at last inseparably joined, their faith and their social outlook identified, their reverence for the power of God merged with intelligible grasp of their material environment. A human society which has substituted creeds for religion and armies for truth, even as all ancient prophets foretold, must needs come to abandon its instruments of violence and undergo purification until conscious, humble faith can be reborn.

THE BASIS OF UNITY

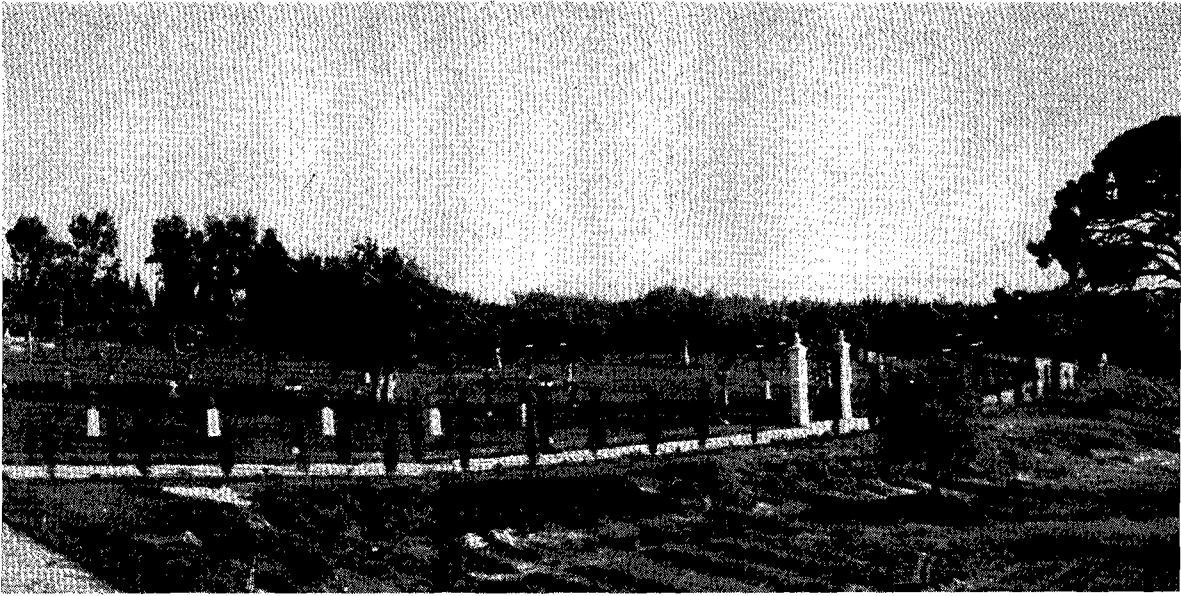
"The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee."
—BAHÁ'U'LLÁH

Faith alone, no matter how wholehearted and sincere, affords no basis on which the organic unity of a religious fellowship can

endure. The faith of the early Christians was complete, but its degree of inner conviction when projected outward upon the field of action soon disclosed a fatal lack of social principle. Whether the outer expression of love implied a democratic or an aristocratic order, a communal or individualistic society, raised fundamental questions after the crucifixion of the prophet which none had authority to solve.

The Bahá'í teaching has this vital distinction, that it extends from the realm of conscience and faith to the realm of social action. It confirms the substance of faith not merely as a source of individual development but as a definitely ordered relationship to the community. Those who inspect the Bahá'í Cause superficially may deny its claim to be a religion for the reason that it lacks most of the visible marks by which religions are recognized. But in place of ritual or other formal worship it contains a social principle linking people to a community, the loyal observance of which makes spiritual faith co-terminous with life itself. The Bahá'ís, having no professional clergy, forbidden ever to have a clergy, understand that religion, in this age, consists in an "attitude toward God reflected in life." They are therefore conscious of no division between religious and secular actions.

The inherent nature of the community



of the Shrine of Bahá'u'lláh at Bahjí, Israel.

created by Bahá'u'lláh has great significance at this time, when the relative values of democracy, of constitutional monarchy, of aristocracy and of communism are everywhere in dispute.

Of the Bahá'í community it may be declared definitely that its character does not reflect the communist theory. The rights of the individual are fully safeguarded and the fundamental distinctions of personal endowment natural among all people are fully preserved. Individual rights, however, are interpreted in the light of the supreme law of brotherhood and not made a sanction for selfishness, oppression and indifference.

On the other hand, the Bahá'í order is not a democracy in the sense that it proceeds from the complete sovereignty of the people, whose representatives are limited to carrying out the popular will. Sovereignty, in the Bahá'í community, is attributed to the Divine prophet, and the elected representatives of the believers in their administrative function look to the teachings of Bahá'u'lláh for their guidance, having faith that the application of His universal principles is the source of order throughout the community. Every Bahá'í administrative body feels itself a trustee, and in this capacity stands above the plane of dissension and is free of that pressure exerted by factional groups.

The local community on April 21 of each

year elects by universal adult suffrage an administrative body of nine members called the Spiritual Assembly. This body, with reference to all Bahá'í matters, has sole power of decision. It represents the collective conscience of the community with respect to Bahá'í activities. Its capacity and power are supreme within certain definite limitations.

The various states and provinces unite, through delegates elected annually according to the principle of proportionate representation, in the formation of a National Spiritual Assembly for their country or natural geographical area. This National Spiritual Assembly, likewise composed of nine members, administers all national Bahá'í affairs and may assume jurisdiction of any local matter felt to be of more than local importance. Spiritual Assemblies, local and national, combine an executive, a legislative and a judicial function, all within the limits set by the Bahá'í teachings. They have no resemblance to religious bodies which can adopt articles of faith and regulate the processes of belief and worship. They are primarily responsible for the maintenance of unity within the Bahá'í community and for the release of its collective power in service to the Cause. Membership in the Bahá'í community is granted, on personal declaration of faith, to adults.

Twelve National Spiritual Assemblies have come into existence since the passing of 'Abdu'l-Bahá in 1921. Each National Spiritual Assembly will, in future, constitute an electoral body in the formation of an International Spiritual Assembly, a consummation which will perfect the administrative order of the Faith and create, for the first time in history, an international tribunal representing a world-wide community united in a single Faith.

Bahá'ís maintain their contact with the source of inspiration and knowledge in the sacred writings of the Faith by continuous prayer, study and discussion. No believer can ever have a finished, static faith any more than he can arrive at the end of his capacity for being. The community has but one meeting ordained in the teachings—the general meeting held every nineteen days given in the new calendar established by the Báb.

This Nineteen Day Feast is conducted simply and informally under a program divided into three parts. The first part consists in reading of passages from writings of Bahá'u'lláh, the Báb and 'Abdu'l-Bahá—a devotional meeting. Next follows general discussion of Bahá'í activities—the business meeting of the local community. After the consultation, the community breaks bread together and enjoys fellowship.

The experience which Bahá'ís receive through participation in their spiritual world order is unique and cannot be paralleled in any other society. Their status of perfect equality as voting members of a constitutional body called upon to deal with matters which reflect, even though in miniature, the whole gamut of human problems and activities; their intense realization of kinship with believers representing so wide a diversity of races, classes and creeds; their assurance that this unity is based upon the highest spiritual sanction and contributes a necessary ethical quality to the world in this age—all these opportunities for deeper and broader experience confer a privilege that is felt to be the fulfillment of life.

THE SPIRIT OF THE NEW DAY

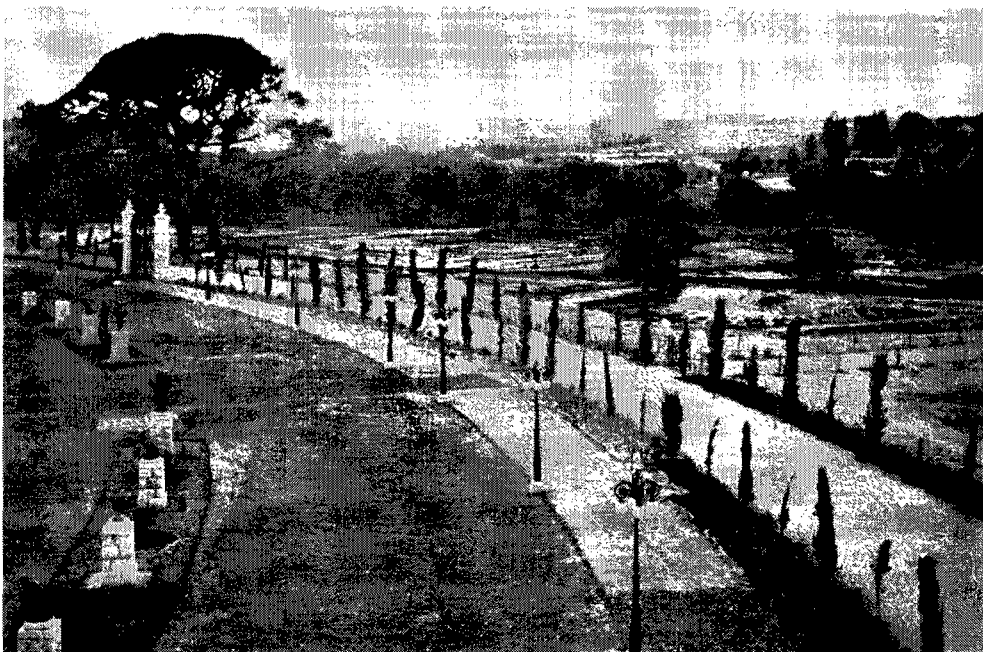
"If man is left in his natural state, he will become lower than the animal and continue to grow more ignorant and imperfect. The savage tribes of Central Africa are evidence of this. Left in their natural condition, they

have sunk to the lowest depths and degrees of barbarism, dimly groping in a world of mental and moral obscurity. . . . God has purposed that the darkness of the world of nature shall be dispelled and the imperfect attributes of the natal self be effaced in the effulgent reflection of the Sun of Truth."

—'ABDÚ'L-BAHÁ

The complete text of the Bahá'í sacred writings has not yet been translated into English, but the present generation of believers has the supreme privilege of possessing the fundamental teachings of Bahá'u'lláh, together with the interpretation and lucid commentary of 'Abdu'l-Bahá, and more recently the exposition made by Shoghi Effendi of the teachings concerning the world order which Bahá'u'lláh came to establish. Of special significance to Bahá'ís of Europe and America is the fact that, unlike Christianity, the Cause of Bahá'u'lláh rests upon the Prophet's own words and not upon a necessarily incomplete rendering of oral tradition. Furthermore, the commentary and explanation of the Bahá'í gospel made by 'Abdu'l-Bahá preserves the spiritual integrity and essential aim of the revealed text, without the inevitable alloy of human personality which historically served to corrupt the gospel of Jesus and Muḥammad. The Bahá'í, moreover, has this distinctive advantage, that his approach to the teachings is personal and direct, without the veils interposed by any human intermediary.

The works which supply the Bahá'í teachings to English-reading believers are *The Kitáb-i-Iqán* (Book of Certitude), in which Bahá'u'lláh revealed the oneness of the Prophets and the identical foundation of all true religions, the law of cycles according to which the Prophet returns at intervals of approximately one thousand years, and the nature of faith; *Hidden Words*, the essence of truths revealed by Prophets in the past; prayers to quicken the soul's life and draw individuals and groups nearer to God; *Tablets of Bahá'u'lláh* (*Ṭarázát*, Tablet of the World, *Kalimát*, *Tajalliyát*, *Bishárát*, *Ish-ráqát*), which establish social and spiritual principles for the new era; *Three Tablets of Bahá'u'lláh* (Tablet of the Branch, *Kitáb-i-'Ahd*, *Lawḥ-i-Aqdas*), the appointment of 'Abdu'l-Bahá as the Interpreter of Bahá'u'lláh's teachings, the Testament of Bahá'u'lláh, and His message to the Christians; *Epistle to the Son of the Wolf*, addressed to



A view of the curved path in the Shrine Gardens at Bahjí. Beneath the big pine trees on the left, Bahá'u'lláh often sat.

the son of a prominent Persian who had been a most ruthless oppressor of the believers, a Tablet which recapitulates many teachings Bahá'u'lláh had revealed in earlier works. The significant Tablets addressed to rulers of Europe and the Orient, as well as to the heads of American Republics, about the year 1870, summoning them to undertake measures for the establishment of Universal Peace have been, in selected excerpts, incorporated by Shoghi Effendi in his book, *The Promised Day Is Come*.

The largest and most authentic body of Bahá'u'lláh's Writings in the English language consists of the excerpts chosen and translated by Shoghi Effendi, and published under the title of *Gleanings from the Writings of Bahá'u'lláh*.

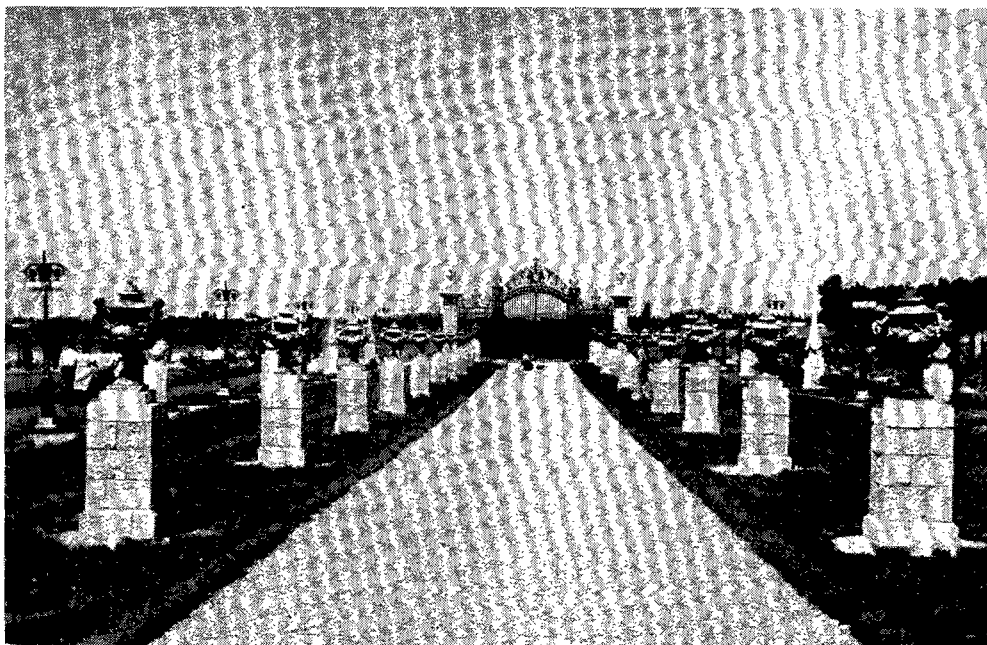
In *Prayers and Meditations by Bahá'u'lláh*, Shoghi Effendi has similarly given to the Bahá'í Community in recent years a wider selection and a superb rendering of devotional passages revealed by Bahá'u'lláh.

The published writings of 'Abdu'l-Bahá are: *Some Answered Questions*, dealing with the lives of the Prophets, the interpretation of Bible prophecies, the nature of man, the true principle of evolution and other

philosophic subjects; *Mysterious Forces of Civilization*, a work addressed to the people of Persia about fifty years ago to show them the way to sound progress and true civilization; *Tablets of 'Abdu'l-Bahá*, three volumes of excerpts from letters written to individual believers and Bahá'í communities, which illumine a vast range of subjects; *Promulgation of Universal Peace*, from stenographic records of the public addresses delivered by 'Abdu'l-Bahá to audiences in Canada and the United States during the year 1912; *The Wisdom of 'Abdu'l-Bahá*, a similar record of His addresses in Paris; *'Abdu'l-Bahá in London*; and reprints of a number of individual Tablets, especially that sent to the Committee for a Durable Peace, The Hague, Holland, in 1919, and the Tablet addressed to the late Dr. Forel of Switzerland. The Will and Testament left by 'Abdu'l-Bahá has special significance, in that it provided for the future development of Bahá'í administrative institutions and the Guardianship.

The most comprehensive selection of the Writings of Bahá'u'lláh and 'Abdu'l-Bahá now available in the English language is *Bahá'í World Faith*.

To these writings has now been added the



View of the Monumental Path leading to the Shrine of Bahá'u'lláh, showing the main entrance gate at the end.

book entitled *Bahá'í Administration*, consisting of the general letters written by Shoghi Effendi as Guardian of the Faith since the Master's death in 1921, which explain the details of the administrative order of the Faith, and his letters on World Order, which make clear the social principles imbedded in Bahá'u'lláh's Revelation.

These latter letters were in 1938 published in a volume entitled *The World Order of Bahá'u'lláh*. Here the Guardian defines the relation of the Faith to the current social crisis, and sums up the fundamental tenets of the Bahá'í Faith. It is a work which gives to each believer access to a clear insight on the significance of the present era, and the outcome of its international perturbations, incomparably more revealing and at the same time more assuring than the works of students and statesmen in our times.

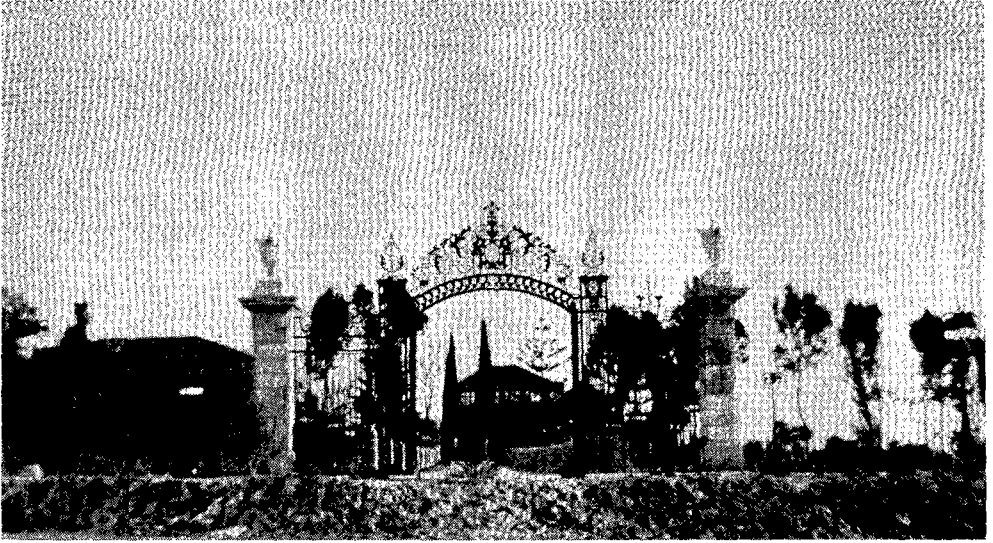
After laying the basis of the administrative order, and explaining the relations between the Faith of Bahá'u'lláh and the current movement and events which transform the world, the Guardian has written books of more general Bahá'í import. In *The Advent of Divine Justice*, Shoghi Effendi expounded the significance of 'Abdu'l-Bahá's

teaching plan for North America against a background of ethical and social regeneration required for Bahá'í service today. *The Promised Day Is Come* examines the history of the Faith in its early days when the world repudiated the Báb and Bahá'u'lláh and inflicted supreme suffering upon them and their followers, and develops the thesis that war and revolution come as penalty for rejection of the Manifestation of God.

In 1944, the centenary year of the Faith, the Guardian produced in *God Passes By* the authentic historical survey of the evolution of the Faith from its origin.

The literature has also been enriched by Shoghi Effendi's translation of *The Dawn-Breakers*, Nabíl's Narrative of the Early Days of the Bahá'í Revelation, a vivid eyewitness account of the episodes which resulted from the announcement of the Báb on May 23, 1844.

When it is borne in mind that the term "religious literature" has come to represent a wide diversity of subject matter, ranging from cosmic philosophy to the psychology of personal experience, from efforts to understand the universe plumbed by telescope and microscope to efforts to discipline the



A view of the Shrine of Bahá'u'lláh, Bahjí, Israel, seen through the Collins gate.

passions and desires of disordered human hearts, it is clear that any attempt to summarize the Bahá'í teachings would indicate the limitations of the person making the summary rather than offer possession of a body of sacred literature touching the needs of man and society at every point. The study of Bahá'í writing does not lead to any simplified program either for the solution of social problems or for the development of human personality. Rather should it be likened to a clear light which illumines whatever is brought under its rays, or to spiritual nourishment which gives life to the spirit. The believer at first chiefly notes the passages which seem to confirm his own personal beliefs or treat of subjects close to his own previous training. This natural but nevertheless unjustifiable over-simplification of the nature of the Faith must gradually subside and give way to a deeper realization that the teachings of Bahá'u'lláh are as an ocean, and all personal capacity is but the vessel that must be refilled again and again. The sum and substance of the Faith of Bahá'ís is not a doctrine, not an organization, but their acceptance of Bahá'u'lláh as Manifestation of God. In this acceptance lies the mystery of a unity that is general, not particular, inclusive, not exclusive, and limited in its gradual extension by no boundaries drawn in the social world nor arbitrary limitations accepted by habits formed dur-

ing generations lacking a true spiritual culture.

What the believer learns reverently to be grateful for is a source of wisdom to which he may turn for continuous mental and moral development—a source of truth revealing a universe in which man's life has valid purpose and assured realization. Human history begins to reflect the working of a beneficent Providence; the sharp outlines of material sciences gradually fade out in the light of one fundamental science of life; a profounder sociology, connected with the inner life, little by little displaces the superficial economic and political beliefs which like waves dash high an instant only to subside into the moveless volume of the sea.

“The divine reality,” ‘Abdu'l-Bahá has said, “is unthinkable, limitless, eternal, immortal and invisible. The world of creation is bound by natural law, finite and mortal. The infinite reality cannot be said to ascend or descend. It is beyond the understanding of man, and cannot be described in terms which apply to the phenomenal sphere of the created world. Man, then, is in extreme need of the only power by which he is able to receive help from the divine reality, that power alone bringing him into contact with the source of all life.

“An intermediary is needed to bring two extremes into relation with each other. Riches and poverty, plenty and need: with-

out an intermediary there could be no relation between these pairs of opposites. So we can say that there must be a Mediator between God and man, and this is none other than the Holy Spirit, which brings the created earth into relation with the 'Unthinkable One,' the divine reality. The divine reality may be likened to the sun and the Holy Spirit to the rays of the sun. As the rays of the sun bring the light and warmth of the sun to the earth, giving life to all created things, so do the Manifestations bring the power of the Holy Spirit from the divine Sun of Reality to give light and life to the souls of men."

In expounding the teachings of Bahá'u'lláh to public audiences in the West, 'Abdu'l-Bahá frequently encountered the attitude that, while the liberal religionist might well welcome and endorse such tenets, the Bahá'í teachings after all bring nothing new, since the principles of Christianity contain all the essentials of spiritual truth. The believer whose heart has been touched by the Faith so perfectly exemplified by 'Abdu'l-Bahá feels no desire for controversy, but must needs point out the vital difference between a living faith and a passive formula or doctrine. What religion in its renewal brings is first of all an energy to translate belief into life. This impulse, received into the profoundest depths of consciousness, requires no startling "newness" of concept or theory to be appreciated as a gift from the divine world. It carries its own assurance as a renewal of life itself; it is as a candle that has been lighted, and in comparison with the miracle of light the discussion of religion as a form of belief becomes secondary in importance. Were the Bahá'í Faith no more than a true revitalization of the revealed truths of former religions, it would by that quickening quality of inner life, that returning to God, still assert itself as the supreme fact of human experience in this age.

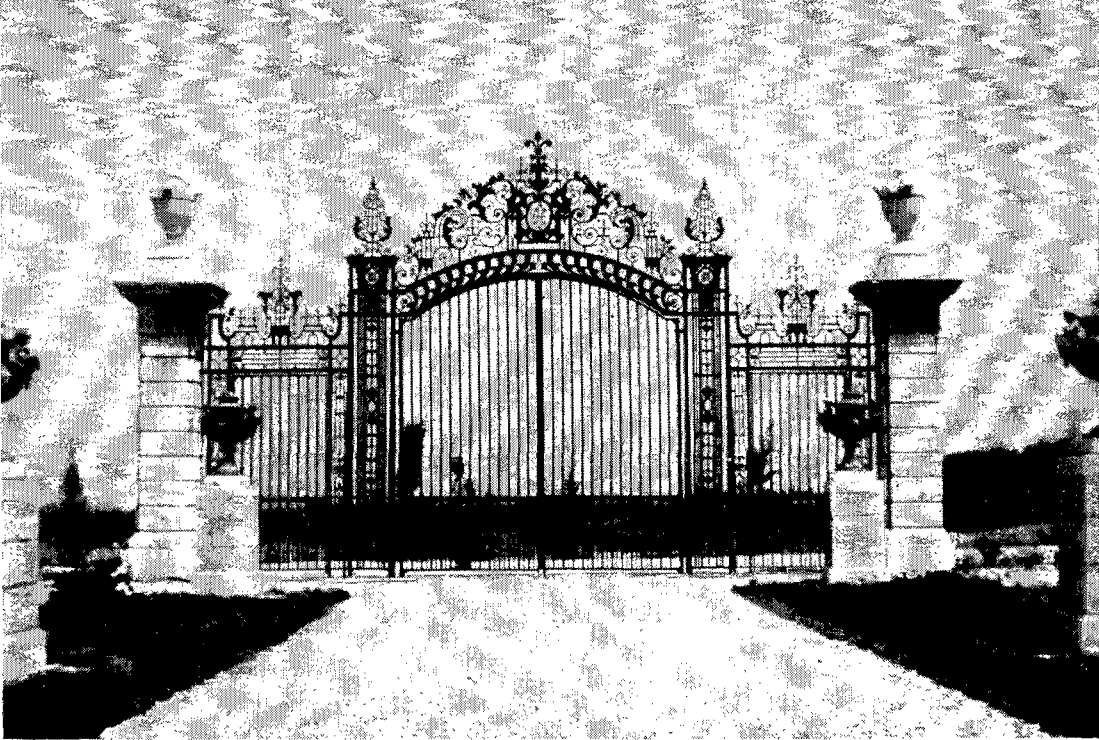
For religion returns to earth in order to re-establish a standard of spiritual reality. It restores the quality of human existence, its active powers, when that reality has become overlaid with sterile rites and dogmas which substitute empty shadow for substance. In the person of the Manifestation it destroys all those imitations of religion gradually developed through the centuries and summons humanity to the path of sacrifice and devotion.

Revelation, moreover, is progressive as

well as periodic. Christianity in its original essence not only relighted the candle of faith which, in the years since Moses, had become extinguished—it amplified the teachings of Moses with a new dimension which history has seen exemplified in spread of faith from tribe to nations and peoples. Bahá'u'lláh has given religion its world dimension, fulfilling the fundamental purpose of every previous Revelation. His Faith stands as the reality within Christianity, within Muḥammadanism, within the religion of Moses, the spirit of each, but expressed in teachings which relate to all mankind.

The Bahá'í Faith, viewed from within, is religion extended from the individual to embrace humanity. It is religion universalized; its teaching for the individual, spiritually identical with the teaching of Christ, supplies the individual with an ethics, a sociology, an ideal of social order, for which humanity in its earlier stages of development was not prepared. Individual fulfillment has been given an objective social standard of reality, balancing the subjective ideal derived from religion in the past. Bahá'u'lláh has removed the false distinctions between the "spiritual" and "material" aspects of life, due to which religion has become separate from science, and morality has been divorced from all social activities. The whole arena of human affairs has been brought within the realm of spiritual truth, in the light of the teaching that materialism is not a thing but a motive within the human heart.

The Bahá'í learns to perceive the universe as a divine creation in which man has his destiny to fulfill under a beneficent Providence whose aims for humanity are made known through Prophets who stand between man and the Creator. He learns his true relation to the degrees and orders of the visible universe; his true relation to God, to himself, to his fellow man, to mankind. The more he studies the Bahá'í teachings, the more he becomes imbued with the spirit of unity, the more vividly he perceives the law of unity working in the world today, indirectly manifest in the failure which has overtaken all efforts to organize the principle of separation and competition, directly manifest in the power which has brought together the followers of Bahá'u'lláh in East and West. He has the assurance that the world's turmoil conceals from worldly minds the blessings long foretold, now forgotten, in the sayings which prophesied the



The main gate leading to the Shrine of Bahá'u'lláh at Bahjí, Israel, gift of Hand of the Cause, Mrs. Amelia Collins, and named after her.

coming of the Kingdom of God on earth.

The Sacred Literature of the Bahá'í Faith conveys enlightenment. It inspires life. It frees the mind. It disciplines the heart. For believers, the Word is not a philosophy to be learned, but the sustenance of being throughout the span of mortal existence.

"The Bahá'í Faith," Shoghi Effendi stated in a recent letter addressed to a public official, "recognizes the unity of God and of His Prophets, upholds the principle of an unfettered search after truth, condemns all forms of superstition and prejudice, teaches that the fundamental purpose of religion is to promote concord and harmony, that it must go hand-in-hand with science, and that it constitutes the sole and ultimate basis of a peaceful, an ordered and progressive society. It inculcates the principle of equal opportunity, rights and privileges for both sexes, advocates compulsory education, abolishes extremes of poverty and wealth, recommends the adoption of an auxiliary international language, and provides the necessary agencies for the establishment and safeguarding of a permanent and universal peace."

Those who, even courteously, would dismiss a Faith so firmly based, will have to admit that, whether or not by their test the

teachings of Bahá'u'lláh are "new," the world's present plight is unprecedented, came without warning save in the utterances of Bahá'u'lláh and 'Abdu'l-Bahá, and day by day discloses dangers which strike terror to the responsible student of current affairs. Humanity itself now seems to share the prison and exile which an unbelieving generation inflicted upon the Glory of God seventy years ago.

A BACKGROUND OF HEROIC SACRIFICE

"O My beloved friends! You are the bearers of the name of God in this Day. You have been chosen as the repositories of His mystery. It behooves each one of you to manifest the attributes of God, and to exemplify by your deeds and words the signs of His righteousness, His power and glory. . . . Ponder the words of Jesus addressed to His disciples, as He sent them forth to propagate the Cause of God."

—THE BÁB.

The words of Bahá'u'lláh differ in the minds of believers from the words of philosophers because they have been given substance in the experience of life itself. The history of the Faith stands ever as a guide

and commentary upon the meaning and influence of the written text.

This history, unfolded contemporaneously with the rise of science and technology in the West, reasserts the providential element of human existence as it was reasserted by the spiritual consecration and personal suffering of the prophets and disciples of former times.

The world of Islám one hundred years ago lay in a darkness corresponding to the most degraded epoch of Europe's feudal age. Between the upper and nether millstones of an absolutist state and a materialistic church, the people of Persia were ground to a condition of extreme poverty and ignorance. The pomp of the civil and religious courts glittered above the general ruin like firedamp on a rotten log.

In that world, however, a few devoted souls stood firm in their conviction that the religion of Muḥammad was to be purified by the rise of a spiritual hero whose coming was assured in their interpretation of His gospel.

This remnant of the faithful one by one became conscious that in 'Alí-Muḥammad, since known to history as the Báb (the "Gate"), their hopes had been realized, and under the Báb's inspiration scattered themselves as His apostles to arouse the people and prepare them for the restoration of Islám to its original integrity. Against the Báb and His followers the whole force of church and state combined to extinguish a fiery zeal which soon threatened to bring their structure of power to the ground.

The ministry of the Báb covered only the six years between 1844 and His martyrdom by a military firing squad in the public square at Tabríz on July 9, 1850.

In the Báb's own written message He interpreted His mission to be the fulfillment of past religions and the heralding of a world educator and unifier, one who was to come to establish a new cycle. Most of the Báb's chosen disciples, and many thousands of followers, were publicly martyred in towns and villages throughout the country in those years. The seed, however, had been buried too deep in hearts to be extirpated by any physical instrument of oppression.

After the Báb's martyrdom, the weight of official wrath fell upon Ḥusayn-'Alí, around whom the Bábís centered their hopes. Ḥusayn-'Alí was imprisoned in Tíhrán, exiled to Baghdád, from Baghdád sent to Con-

stantinople under the jurisdiction of the Sultán, exiled by the Turkish government to Adrianople, and at length imprisoned in the desolate barracks at 'Akká.

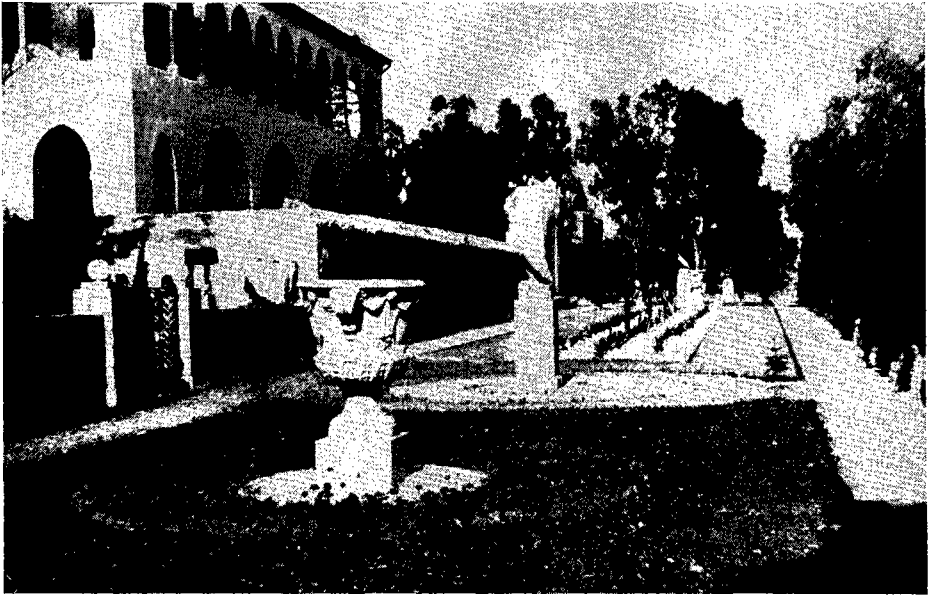
In 1863, while delayed outside of Baghdád for the preparation of the caravan to be dispatched to Constantinople, Ḥusayn-'Alí established His Cause among the Bábís who insisted upon sharing His exile. His declaration was the origin of the Bahá'í Faith in which the Báb's Cause was fulfilled. The Bábís who accepted Ḥusayn-'Alí as Bahá'u'lláh (the Glory of God) were fully conscious that His mission was not a development of the Bábí movement but a new Cause for which the Báb had sacrificed His life as the first of those who recognized the Manifestation or Prophet of the new age.

During forty years of exile and imprisonment, Bahá'u'lláh expounded a gospel which interpreted the spiritual meaning of ancient scriptures, renewed the reality of faith in God and established as the foundation of human society the principle of the oneness of mankind. This gospel came into being in the form of letters addressed to individual believers and to groups in response to questions, in books of religious laws and principles, and in communications transmitted to the kings and rulers calling upon them to establish universal peace.

This sacred literature has an authoritative commentary and interpretation in the text of 'Abdu'l-Bahá's writings during the years between Bahá'u'lláh's ascension in 1892 and 'Abdu'l-Bahá's departure in 1921, Bahá'u'lláh having left a testament naming 'Abdu'l-Bahá (His eldest son) as the Interpreter of His Book and Center of His Covenant.

The imprisonment of the Bahá'í community at 'Akká ended at last in 1908, when the Young Turks party overthrew the existing political régime.

For three years prior to the first World War, 'Abdu'l-Bahá, then nearly seventy years of age, journeyed throughout Europe and America, and broadcast in public addresses and innumerable intimate gatherings the new spirit of brotherhood and world unity penetrating His very being as the consecrated Servant of Bahá. The significance of 'Abdu'l-Bahá's commentary and explanation is that it makes mental and moral connection with the thoughts and social conditions of both East and West. Dealing with matters of religious, philosophical, ethical and sociological nature, 'Abdu'l-Bahá ex-



The new garden in front of the Mansion at Bahjí.

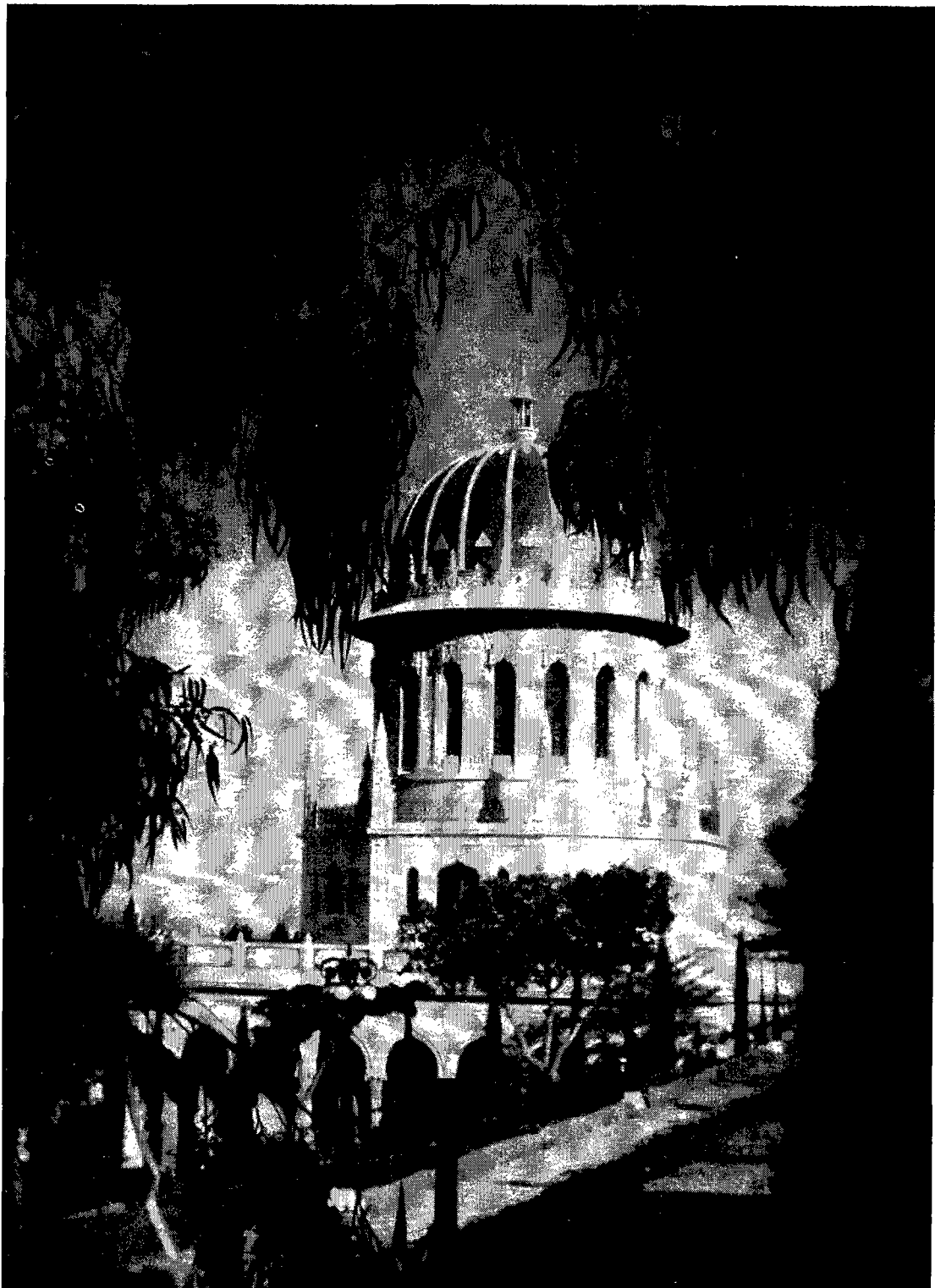
pounded all questions in the light of His conviction of the oneness of God and the providential character of human life in this age.

The international Bahá'í community, grief-stricken and appalled by its loss of the wise and loving "Master" in 1921, learned with profound gratitude that 'Abdu'l-Bahá in a will and testament had provided for the continuance and future development of the Faith. This testament made clear the nature of the Spiritual Assemblies established in the text of Bahá'u'lláh and inaugurated a new center for the widespread community of believers in the appointment of His grandson, Shoghi Effendi, as Guardian of the Bahá'í Faith.

During the years of general confusion since 1921, the Bahá'í community has carried forward the increasing work of internal

consolidation and administrative order and has become conscious of its collective responsibility for the promotion of the gospel of Bahá'u'lláh. In addition to the task of establishing the structure of local and national Spiritual Assemblies, the believers have translated Bahá'í literature into many languages, have sent teachers to all parts of the world, and have completed the Bahá'í House of Worship on Lake Michigan, Wilmette.

In the general letters issued to the Bahá'í community by Shoghi Effendi in order to execute the provisions of 'Abdu'l-Bahá's testament, believers have been given what they are confident is the most profound and accurate analysis of the prevailing social disorder and its true remedy in the World Order of Bahá'u'lláh.



The Shrine of the Báb, Haifa, Israel.

Twelve thousand gilded tiles cover the Dome in a fish scale pattern.

II

INTERNATIONAL SURVEY OF CURRENT BAHÁ'Í ACTIVITIES

THE four-year period covered in this survey was marked by events and activities of surpassing importance to the followers of Bahá'u'lláh. Not since the Ascension of 'Abdu'l-Bahá which terminated the Heroic Age of the Faith in 1921 and the publication of His Testament which inaugurated the Formative Age have Bahá'ís been conscious of such profound alteration and redirection of the affairs of their community or been drawn so deeply into its sustaining spirit.

Two Centennials were celebrated: the Martyrdom of the Báb, July 9, 1950, and the Birth of the Mission of Bahá'u'lláh during Holy Year, 1952-1953, consecrating the Bahá'ís of East and West to the exalted character of their Faith and purifying their souls by realization of the tragic persecutions suffered by the Founders and Their following in Persia.

These spiritual experiences were given expression in worthy action. The world-wide Bahá'í community entered upon the prosecution of a ten-year intercontinental teaching plan, a crusade aimed at a tremendous expansion in the number of countries and political dependencies having Bahá'í centers and a vast increase in the number of Bahá'í institutions. This crusade was initiated by four Intercontinental Teaching Conferences held successively in Kampala, Uganda, in Chicago and Wilmette, Illinois, in Stockholm, Sweden, and in New Delhi, India, during 1953, involving the participation and cooperation of all National Spiritual Assemblies for the first time in Bahá'í history. The completion of the Shrine of the Báb on Mt. Carmel, Haifa, and of the Bahá'í House of Worship in Wilmette, Illinois, that same year gave public evidence of the vitality of the Faith. Two new international Bahá'í institutions were established: the International Bahá'í Council at the Bahá'í World Center in Israel, and the Hands of the Cause with

members in the Holy Land, in Irán, in Africa, in Australia, in Europe and in North America. The number of National Spiritual Assemblies was increased to twelve by the formation of the National Assemblies of the Bahá'ís of Central America, South America, and of Italy and Switzerland.

The impetus in the growth of the Bahá'í Faith internationally was witnessed not only outwardly but also within the spiritual awareness of the Bahá'ís themselves. The years preceding the Centenary Anniversary of the Martyrdom of the Báb (July, 1950) had been largely those of laying groundwork, building local and national communities. The ultimate objective was known—the erection of a world community living according to the spiritual Laws and Ordinances of Bahá'u'lláh—but this was something for the far distant future. Suddenly, with the erection of the Shrine of the Báb on Mt. Carmel and the opening of the doors of contribution to this “transcending enterprise” to the Bahá'ís of the world, the spiritual impulse was released for an international consciousness in fact, a matter of action not of thinking only. The succession of occurrences which followed quickly, inaugurated by the Guardian of the Bahá'í Faith and emanating from the International Center of the Faith in the Holy Land, united the Bahá'ís of the world in action as never before in the history of the Faith had been possible. In his Announcement of the Centenary Commemoration of the birth of Bahá'u'lláh's Mission, inaugurating the intercontinental teaching work, the Guardian called upon the Bahá'ís of the world to prepare themselves “for demonstration of Bahá'í solidarity of unprecedented scope and intensity during the entire course of Bahá'í history.”

Thus, during the years 1950-1954 (years 107-110 of the Bahá'í Era) the Bahá'ís of

East and West were swept into an unprecedented and spiritually vitalizing stage of the development of the World Order of Bahá'u'lláh, destined to emerge "in the fullness of time" in a world-recognized, spiritually unified and administered world commonwealth, the Kingdom of God on earth.

Nor will the student of current affairs fail to note the fact that this dynamic spiritual world plan was inaugurated at a time when the menace of devastating atomic warfare oppressed the peoples of all nations with the

ominous threat that civilization as we know it is doomed to destruction.

As the world lay helpless under this darkness, the new creation of Bahá'u'lláh, His community of followers, gathered their forces to establish the foundation of unity throughout the world. Nothing short of the Divine Power invested in the Mission of the Prophet can reverse the fatal direction of human affairs and re-deploy men's faculties in the constructive task of unifying the peoples in one Faith and one Order.

CENTENARY COMMEMORATIONS OF THE MARTYRDOM OF THE BÁB

THE Centenary of the Martyrdom of the Báb was reverently anticipated by the Bahá'ís of East and West. References to His mission and martyrdom in Bahá'í Sacred Writings were searched out and pondered. Chapters in *Dawn-Breakers* and *God Passes By* vividly depicting the event were read again and again.

The Centenary actually began for Bahá'ís when they received the Guardian's cablegram dated July 4, 1950. Moved by the glimpse of high significance revealed by these words, the Bahá'ís contemplated the mysterious scene which took place at Tabríz on July 9, 1850, when the radiant Youth chosen by God to enact so tremendous a drama expired, pierced by the bullets fired by a regiment acting under official command. For, as was emphasized in a previous volume dealing with the Declaration of the Báb in 1844, the Báb terminated the Prophetic Era and reflected the Dawn of the Sun of Truth risen to signalize the Promised Day of the maturity of the human race.

A twofold Centenary program was carried out in the various Bahá'í national communities in accordance with the conditions in each, including national and local gatherings of believers for spiritual observance of the event, and public activities conveying the challenge of the Báb's Mission to mankind.

Thus, in Egypt and Súdán the National

Spiritual Assembly reported the publication of a memorial pamphlet, copies of which were distributed freely, a devotional program in the Ḥazíratu'l-Quds of Cairo and in local centers, consisting of passages from Sacred Writings, and a public meeting to which eminent non-Bahá'ís were invited. In view of the religious background of their nation, the Egyptian Bahá'ís produced a selection of passages from the Old and New Testament and the Qur'án which lent support to the Mission of the Bahá'í Faith. Invitations were sent personally to about eighty eminent men of letters, law, the arts, educators, parliamentarians and representatives of the press known to be liberals or independent seekers after truth.

This public meeting concluded with refreshments during which a moving picture of the Bahá'í House of Worship was exhibited.

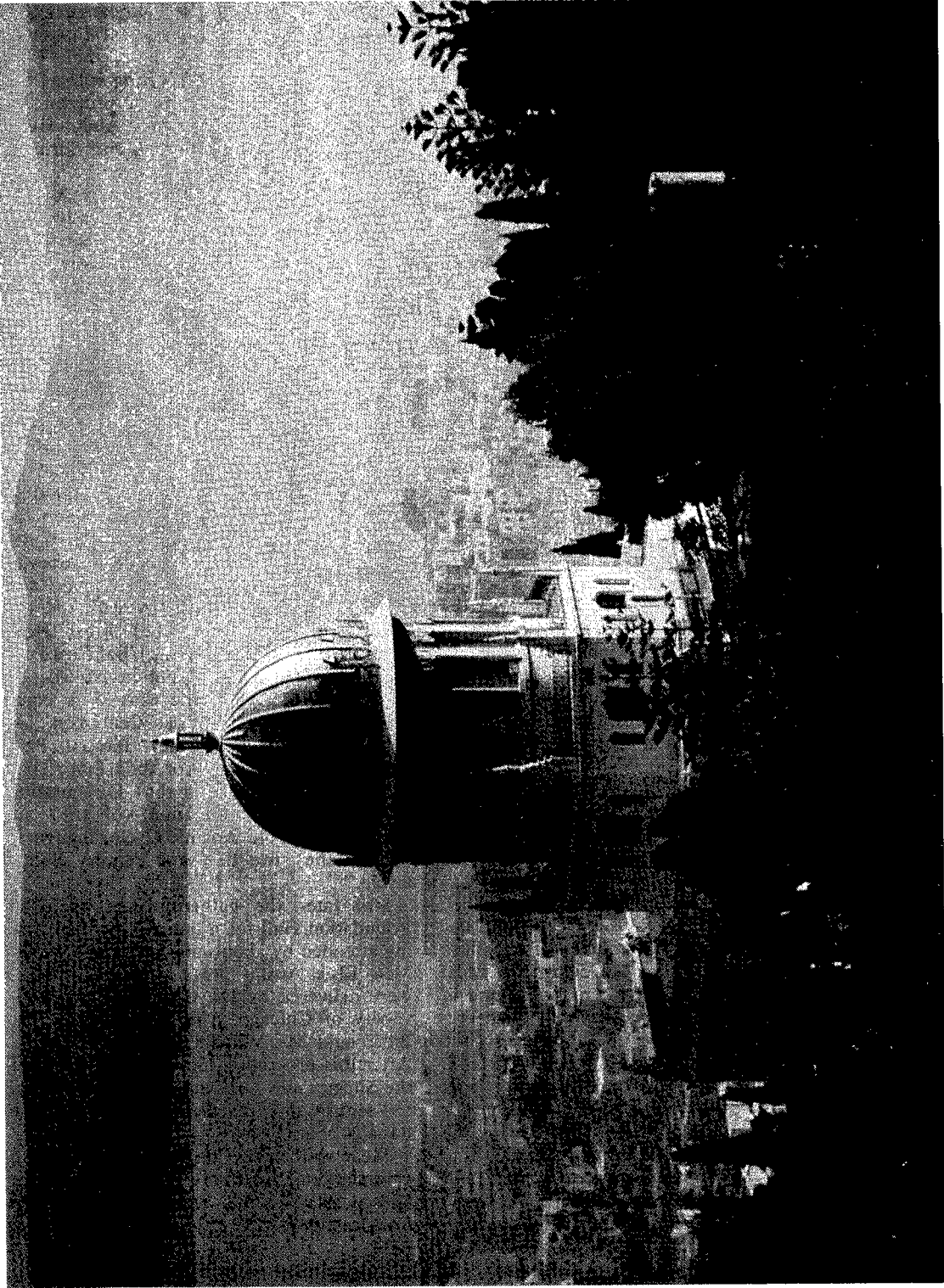
The effect was to strengthen the prestige of the Faith among intellectual circles and persons of good will. This result was reflected in the favorable comment published in the daily press.

The Assembly's report included mention of the successful commemoration held in Addis-Abba, Ethiopia.

In Persia the National Spiritual Assembly published a translation of Shoghi Effendi's World Survey pamphlet and prepared a

The Shrine of the Báb on Mt. Carmel.

Beyond the Shrine can be seen the city of Haifa, the harbor, the bay of 'Akká,
and the hills of the Lebanon.



Centenary program which was carried out by the local communities.

Throughout Canada, likewise, a great number of devotional and public meetings were carried out in accordance with a plan launched by the National Spiritual Assembly.

The tribute paid to the Báb by Bahá'ís of Australia and New Zealand in devotional and public meetings was enlarged through their publication of a pamphlet *Martyrdom of the Báb*. This memorial brochure contained a photograph of the design of the Shrine of the Báb on Mt. Carmel and a photograph of the Bahá'í House of Worship in Wilmette, with a selection of passages reporting the Báb's own words to His disciples, Bahá'u'lláh's Tribute to Him, utterances of the Báb, and a thoughtful summary of the Bahá'í Faith.

An excellent press report published in Auckland, based upon a conference with a Persian Bahá'í student, gave a very favorable impression of the public meeting conducted in that city. The speakers were Suhayl Alá'í and Gertrude Blum.

In Paris a public meeting was held at the Music Social, notices of which were circulated in artistic circles, University City, and magazine and newspaper editors, attracting a gathering of some one hundred and fifty guests. Addresses were delivered by M. Delacroix, Mrs. Marion Little and Mlle. L. Migette.

George Townshend, a leading Bahá'í scholar and author, contributed a brief article on "The Call of the Martyrs," attesting the complete devotion of those who yielded up their lives through "all-absorbing, all-forgetting devotion for one in Whom they saw God Manifest." In this treatise the Bahá'ís were poignantly reminded of the Báb's significant words: "O My beloved friends! You are the bearers of the name of God in this Day. You have been chosen as the repositories of His mystery. It behoves each one of you to manifest the attributes of God, and to exemplify by your deeds and words the signs of His righteousness, His power and glory . . . For verily I say, this is the Day spoken of by God in His Book."

Local centers in India, Pákistán and Burma observed the Centenary not only with meetings but also by providing food to the indigent through municipal agencies. A radio program was also made available to local stations. Nationally, the Centenary

message was broadcast in four languages—English, Hindi, Gujarati and Marathi—over Radio GOA. The National Assembly likewise conducted a public meeting at the Constitution Club, New Delhi, the program including addresses by Prof. Abdul-Majid Khan, Shri S. N. Chaturvedi, and Shrimati Shirin Boman.

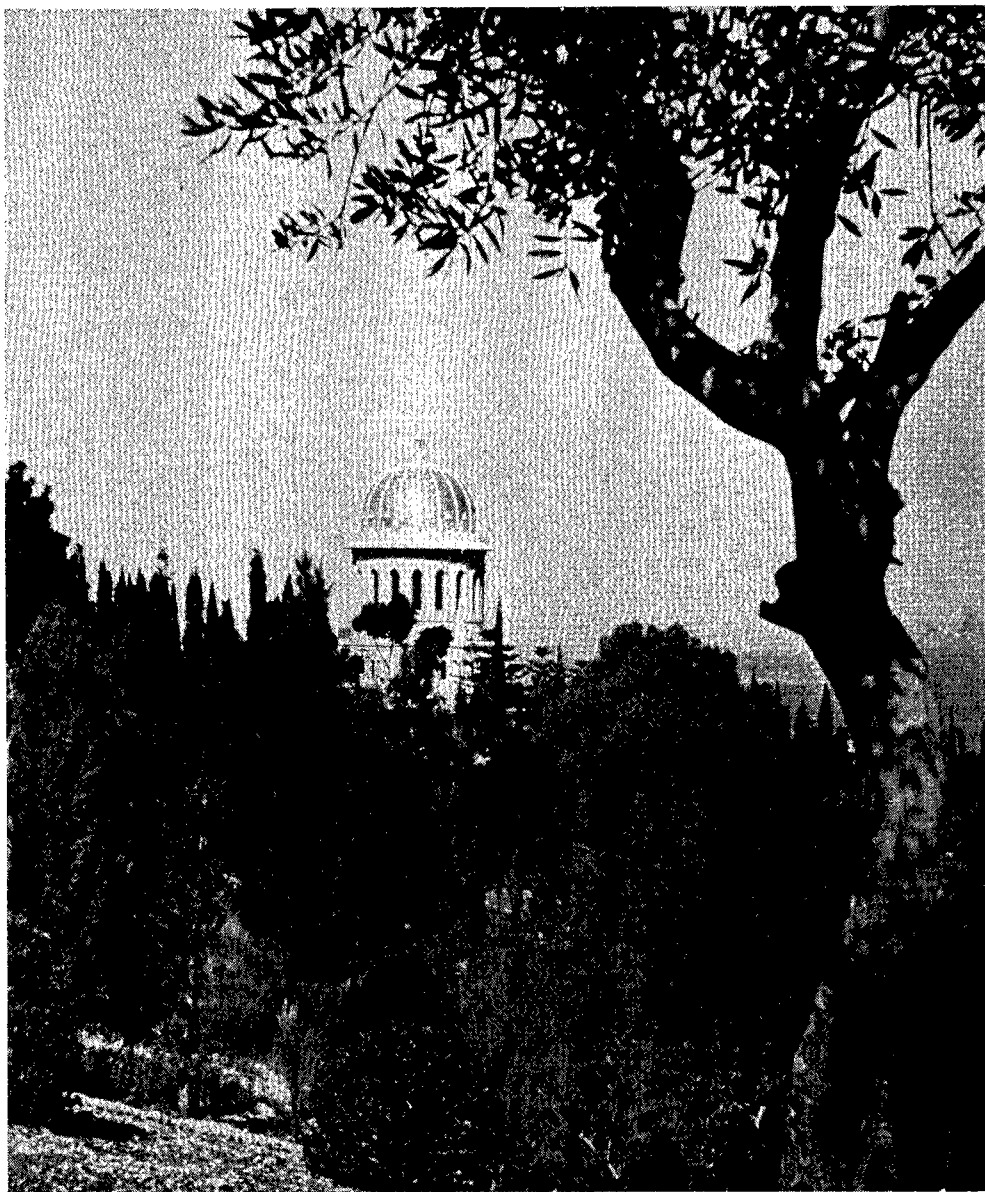
A scholarly article on the Martyrdom of the Báb, based on Nabíl's Narrative, by Prof. Alessandro Bausani, was published in the Italian language magazine *Oriente Moderno*, volume 30, 1950.

A Portrait of the Báb, presented to the American Bahá'ís by the Guardian in 1944, was reverently shown to believers gathered in Foundation Hall, Bahá'í House of Worship, at the hour of noon on the Centenary date. After this rare and solemn privilege the throng reassembled in the auditorium where a program of readings was carried out under the great dome of the Temple. It was in this hallowed setting, on so holy an occasion, that the cabled message from the Guardian was read, stating in part: "Moved share (with) assembled representatives (of) American Bahá'í Community gathered beneath (the) dome (of the) Most Holy House (of) Worship (in the) Bahá'í world, feelings (of) profound emotion evoked (by this) historic occasion the world-wide commemoration (of the) first Centenary (of the) Martyrdom (of the) Blessed Báb, Prophet (and) Herald (of the) Faith (of) Bahá'u'lláh, Founder (of the) Dispensation marking (the) culmination (of the) six thousand year old Adamic Cycle, Inaugurator (of the) five thousand century Bahá'í Cycle."

Still later the gathering met again in Foundation Hall for a national public meeting attended by about nine hundred persons. Miss Elsie Austin presided, and addresses were delivered by Dr. G. A. Borgese, University of Chicago, Mrs. Dorothy Beecher Baker and Mr. William Kenneth Christian. After this program a moving picture film of the Shrines and Gardens at the World Center, sent by the Guardian, was shown to the Bahá'ís.

Meanwhile local meetings were held to commemorate the Centenary throughout the United States, and many radio stations broadcast the story of the Martyrdom of the Báb.

The national program included the publication of two Centenary pamphlets: *The*



The Shrine of the Báb, Haifa, Israel, as seen from the slopes of Mt. Carmel.

Bahá'í Faith—1844-1950, a World Survey, compiled by Shoghi Effendi, and *The Martyr-Prophet of a World Faith*, by William B. Sears, dramatically presenting the Báb's mission and martyrdom for a western public.

"The Báb, the Exalted One, is the Morn of Truth, the splendor of Whose light," 'Abdu'l-Bahá wrote, "shineth throughout all

regions. He is also the Harbinger of the Most Great Light, the Abhá Luminary. The Blessed Beauty [Bahá'u'lláh] is the One promised by the sacred books of the past, the revelation of the Source of light that shone upon Mount Sinai, whose fire glowed in the midst of the Burning Bush. We are, one and all, servants of their threshold, and

stand each as a lowly keeper at their door. . . . Every proof and prophecy, every manner of evidence, whether based on reason or on the text of the scriptures and traditions, are to be regarded as centered in the persons of Bahá'u'lláh and the Báb. In Them is to be found their complete fulfillment."

Reports from the Bahá'ís of Germany mention public memorial services conducted in the larger communities—Esslingen, Göppingen, Frankfurt-am-Main, Heidelberg, Karlsruhe and Stuttgart. Musical selections from the works of Bach, Hayden and Beethoven, and readings from the Sacred Writings created an impressive background for

addresses eulogizing the Báb and explaining His mission.

Throughout the British Isles the Centenary coincided with the successful conclusion of the first national, coordinated teaching campaign to be conducted by the British Bahá'ís. Meetings of commemoration were held in London, Edinburgh, Dublin, Birmingham, Bradford, Bristol and Manchester on a regional scale and locally in Bournemouth, Newcastle and Torquay.

After a devotional period these programs presented a dramatic script on the Martyrdom of the Báb and a review of the activities of the Bahá'í world community.

CENTENARY CELEBRATIONS OF THE BIRTH OF BAHÁ'U'LLÁH'S MISSION

A MOMENTOUS message was cabled by Shoghi Effendi, Guardian of the Faith, from the Bahá'í World Center on November 30, 1951, which is cited in part as follows:

"Approaching Great Jubilee commemorating (the) Centenary (of the) termination (of the) Bábí Dispensation (and) birth (of) Bahá'u'lláh's Revelation (in) Síyáh-Chál, Tíhrán, as well as imperative necessity adopt effectual measures insure befitting inauguration (of) third concluding phase of initial epoch (in) execution (of) 'Abdu'l-Bahá's Divine Plan destined (to) culminate (in) hundredth anniversary (of) Declaration of Founder (of) Faith (in) Baghdád, impel me (to) summon entire Bahá'í world, through (the) eleven National Assemblies already functioning (in) East (and) West, (to) bestir itself, arise during sixteen months ahead through supreme, concerted, sustained effort, (and) prepare for demonstration (of) Bahá'í solidarity (of) unprecedented scope (and) intensity (during) entire course (of) Bahá'í history.

"Forthcoming celebrations must be signalized through inauguration (of) long-anticipated intercontinental stage in administrative evolution (of) Faith marking its gradual development through successive phases (of) local, regional, national (and) international Bahá'í activity. Initiation (of) this highly significant measure further cementing Bahá'í National Assemblies (in) five continents (of) globe will be acclaimed (by) posterity

as counterpart (to) consolidation (of) Faith at its World Center through recent formation (of) International Bahá'í Council (in the) Holy Land.

"Centennial festivities (of) Year Nine continuing throughout Holy Year commencing October 1952 must include, apart from consummation (of) plans initiated (by) various National Assemblies in both hemispheres, (the) formal dedication (for) public worship (of the) Mother Temple (of the) West (in the) heart (of) North American Continent, (and) possible termination (of) superstructure (of the) Báb's Sepulcher (in) Holy Land, (the) convocation (of) four intercontinental Bahá'í Teaching Conferences to be held successively (in the) course (of) historic year (on) Continents (of) Africa, America, Europe, Asia."

The message continued with the directions that the first conference was to be convened by the British National Spiritual Assembly in Kampala, Uganda, in the early spring of 1953, representing the National Assemblies of the British Isles, United States, Persia, Egypt and Súdán, India, Pákistán and Burma. Invitations to attend were to be issued to Bahá'ís residing in America, Persia, the subcontinent of India, the British Isles and every territory on the continent of Africa. The aim of the conference was to plant the banner of the Faith in remaining territories of Africa and the neighboring islands to the east, south and west.

The second conference, Shoghi Effendi directed, was to be convened by the National Spiritual Assembly of the United States in Wilmette, Illinois, during the Ridván period, representing the Bahá'ís of the United States as chief trustees of 'Abdu'l-Bahá's Divine Plan, and their ally and associates, the National Assemblies of Canada and Latin America. Invitations to attend were to be extended to Bahá'ís in every State of the United States, every Province of Canada and every Republic of Latin America. The purpose of this conference was to prepare for the establishment of the Faith in the remaining territories of the Americas and the nearby islands of the Atlantic and Pacific Oceans.

The third in this series of Intercontinental Conferences was to be convened in Stockholm, Sweden, during the summer of 1953 by the European Teaching Committee of the United States Assembly, and was to be representative of the American, British and German National Assemblies. Invitations to attend were to be extended to Bahá'ís from the ten countries of Western Europe, England, Scotland, Wales, Eire, France, Germany, Austria, and Finland. The purpose of this gathering was to provide for the gradual introduction of the Faith into the remaining Sovereign States of the European Continent and its neighboring islands in the Mediterranean, the Atlantic Ocean and the North Sea.

The fourth and concluding Jubilee Teaching Conference was to be convened in New Delhi, India, in the autumn of 1953 by the National Spiritual Assembly of India, Pákiistán and Burma, representative of the National Assemblies of Persia, the Indian subcontinent, 'Iráq, Australasia, the United States, Canada, Central America and South America. Invitations to attend were to be extended to the Bahá'ís of every Sovereign State and dependency of Asia, North America, Central America and South America, Australia, New Zealand, and Tasmania. This Conference was to consult on steps aimed at opening the Faith in the remaining Asiatic States and dependencies, particularly in South East Asia and the islands of the South Pacific and Indian Oceans.

The Guardian ended his message with this plea: "Address plea particularly (to) convenors (of) above-mentioned conferences (to) arise . . . prayerfully consider, carefully plan, energetically prosecute, (the) respective sacred delegated tasks . . . fix

procedure, provide (for) smooth working, accord wide publicity, insure resounding success, of epoch-making Conferences immortalizing Centenary (of) memorable Year anticipated (by) St. John (the) Divine, foreshadowed by Shaykh Aḥmad, eulogized (by the) Báb, extolled (by) both Bahá'u'lláh (and) 'Abdu'l-Bahá, and constituting prelude (to) Most Great Jubilee which will alike commemorate (the) Centenary (of) formal assumption (by the) Author (of the) Bahá'í Revelation (of) His Prophetic Office, (and) mark, God willing, the world-wide establishment (of the) Faith forecast (by the) Center (of the) Covenant [i.e., 'Abdu'l-Bahá] in His Tablets, prophesied (by) Daniel (in) his book, thus paving (the) way (for the) advent (of the) Golden Age destined (to) witness (the) world recognition, universal proclamation (and the) ultimate triumph (of the) Cause of Bahá'u'lláh."

By this portentous message the Bahá'ís were ushered into a new era of action and understanding, symbolized by the Centenary of the Birth of the Mission of Bahá'u'lláh and given substance in this series of four intercontinental teaching conferences which inaugurated a new World Crusade to culminate in the year 1963, the one hundredth anniversary of Bahá'u'lláh's public assumption of His Mission.

The Centenary of the Birth of the Mission of Bahá'u'lláh was observed throughout the Bahá'í world during the year beginning the middle of October, 1952, and ending the middle of October, 1953. This period marked the centenary of the year 1269 A.H., known among Bahá'ís as the "Year Nine." It possesses great significance since in His Writings the Báb used it to foretell the Birth of the Revelation of Bahá'u'lláh and therefore the end of His own Dispensation.

The intimation of His Mission as the Promised One of all nations was quickened spiritually in Bahá'u'lláh as He lay in chains, a prisoner, in the dungeon of Síyáh-Chál, Tíhrán. It was in so foul a place, to One so cruelly oppressed, that the Holy Spirit descended to the person of Husayn 'Alí and created Bahá'u'lláh, the Manifestation of God and the Law-Giver for a new World Era.

The Guardian has thus described this tremendous event: "It was in such dramatic circumstances, recalling the experience of

Moses when face to face with the Burning Bush in the wilderness of Sinai, the successive visions of Zoroaster, the opening of the heavens and the descent of the Dove upon Christ in the Jordan, the cry of Gabriel heard by Muḥammad in the Cave of Hira, and the dream of the Báb, in which the blood of the Imám Ḥusayn touched and sanctified His lips, that Bahá'u'lláh, He 'around Whom the Point of the Bayán hath revolved,' and the Vehicle of the greatest Revelation the world has yet seen, received the first intimation of His sublime Mission, and that a ministry, which, alike in its duration and fecundity, is unsurpassed in the

religious history of mankind, was inaugurated."

Gratitude to God for this supreme mercy, assuring the ultimate regeneration of humanity and the establishment of Christ's Kingdom on earth, inspired the Bahá'ís as they carried out their plans for the celebration of this great Jubilee.

While each National Spiritual Assembly prepared and carried out appropriate devotional and public meetings throughout Holy Year in celebration of the Mission of Bahá'u'lláh, the several Intercontinental Conferences themselves represented the fulfillment of this sacred experience.

INAUGURATION OF THE WORLD CRUSADE

THE publication of a pamphlet, compiled by the Guardian setting forth a statistical survey of the Ten-Year International Bahá'í Teaching Plan constituting the World Crusade, underlay the thinking and action of Bahá'ís in celebrating the Mission of Bahá'u'lláh. The Plan as set forth, accompanied by a map, included in the present volume, specifies twenty-seven objectives, some to be realized at the World Center and others won by the twelve participating National Spiritual Assemblies by 1963—the most challenging task ever set for the followers of a Prophet to achieve. Among these objectives might be noted: establishing the Faith in one hundred thirty-one new countries and territorial divisions; translation and publication of Bahá'í texts in ninety-one new languages; construction of two new Bahá'í Houses of Worship and purchase of land for eleven future Temples; establishing forty-eight additional National Spiritual Assemblies; and purchasing properties to be used as National Administrative Centers in forty-nine cities of the Americas, Europe, Asia, Africa and New Zealand.

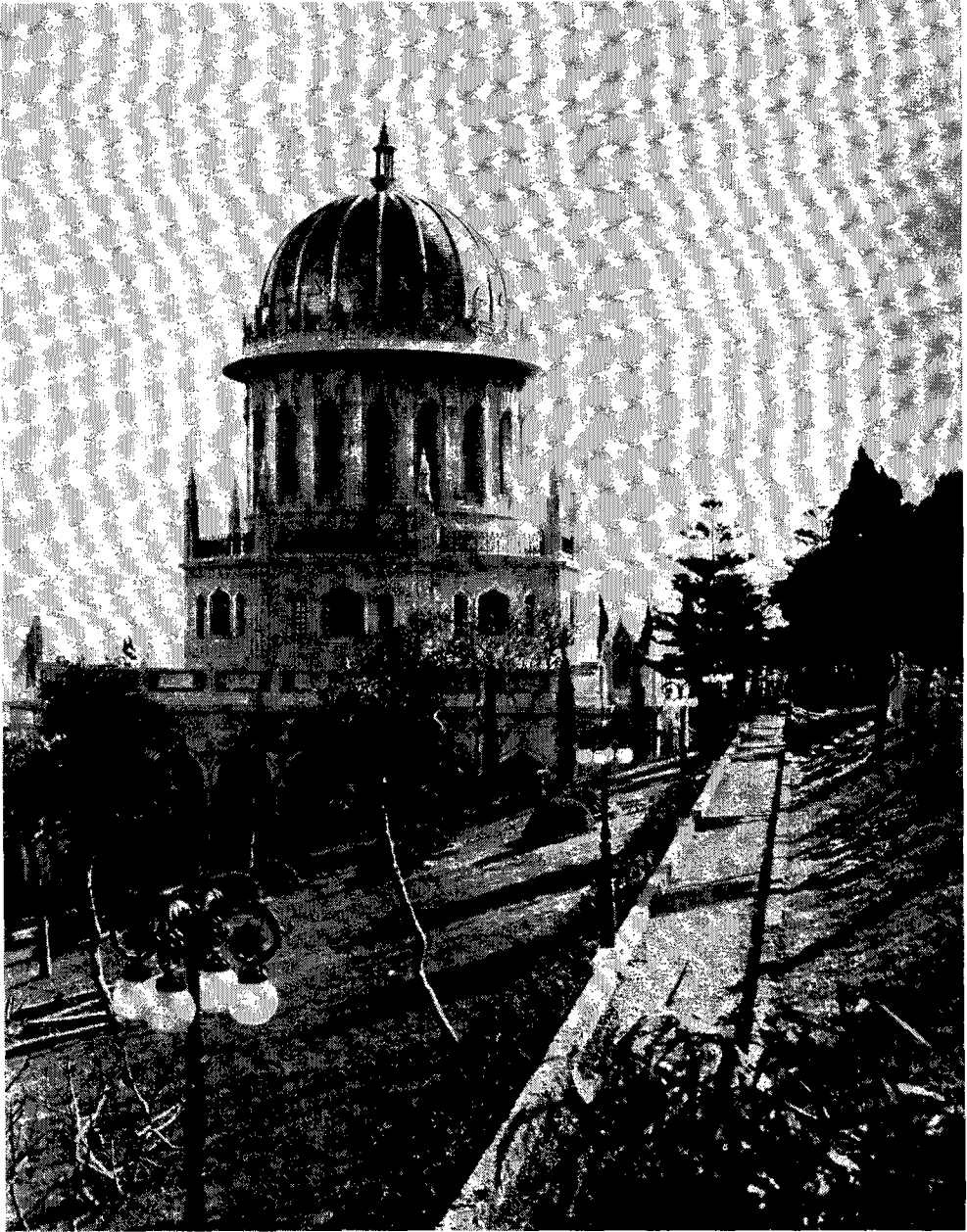
The first Intercontinental Teaching Conference in Holy Year was conducted by the National Spiritual Assembly of the British Isles at Kampala, Uganda, February 12 to 18, 1953.

All four Conferences disclosed a basic pattern. A message from the Guardian was delivered by his special representative, a Hand of the Cause. At Kampala Mr. Leroy Ioas presented the Guardian's message, the

aim of which was to emphasize the importance of those elements in the Ten-Year Plan which related to Africa. A sacred relic entrusted by the Guardian to his representative, in this case a portrait of the Báb, was so placed that each attendant in turn could gaze upon the Countenance of the Martyr Prophet. The third element in the pattern consisted of the active participation of all National Spiritual Assemblies having teaching missions in that continent. The fourth was the impressive response made by volunteers to arise and go forth into the pioneer field. Another element was the conduct of Bahá'í public meetings.

At Kampala Bahá'í members from all the different continents gathered together for the first time for discussion of a common theme. About two hundred thirty-two persons attended the Kampala Conference, representing nineteen countries, one hundred twenty-three of whom were native African believers. Some thirty tribes and races were represented. By some mysterious process of spiritual alchemy the outer differences and distinctions so important to the worldly were dissolved away, and what one felt in his fellow-participant was a joyous light ignited by the fire of the Mission of Bahá'u'lláh. The oneness of mankind found impressive exemplification. The variety itself was evidence of true unity since unity is of the spirit and not a uniformity of type or personality.

The agenda, entitled "Light Over Africa," devoted two sessions to commemoration of the Centenary. The rapid progress of pio-



The Shrine of the Martyr Prophet of the Bahá'í Faith, completed in October, 1953.

neering and teaching work in Africa since 1950 was summarized. Its prime purpose was to bring the Bahá'í teachings to the natives and after securing their confidence confirmations were recorded far beyond expectation.

The spiritual capacity of the native African for independent investigation of truth and responsible membership in the Bahá'í community has been fully demonstrated.

It was at the Kampala Conference that the statement was made that this Ten-Year Crusade will result in the fulfillment of the prophecies of Daniel relative to the 1335 days, when the Glory of the Lord will cover the earth.

Mr. Hasan Balyuzi, Chairman of the British National Spiritual Assembly, presided at the Conference sessions. The participating National Assemblies were, besides the British, the Egyptian, the United States, Persian, the 'Iráq and Indian Assemblies, among which the goal areas of Africa and adjacent islands have been divided. These Assemblies, through their representatives, held two conferences to arrange for cooperation in the African teaching campaign.

The Guardian's plans and hopes for Africa were eloquently expounded by Mr. Ioas. All present realized what a privilege had been granted them in Mr. Ṭarázu'lláh Samandar's moving presentation of his personal recollections of Bahá'u'lláh.

Two public meetings were held, one in the Conference meeting place, the other in the assembly auditorium of the local college.

Though second in time, the Intercontinental Teaching Conference held in Chicago and Wilmette, Illinois, had the distinction of inaugurating the Ten-Year Crusade. From thirty countries came a throng of over twenty-three hundred Bahá'ís. The great auditorium of Medinah Temple, Chicago, presented an impressive spectacle during the Conference sessions.

As his special representative the Guardian appointed 'Amatu'l-Bahá Rúḥíyyih Khánum, Hand of the Cause, whose gracious presence and rare charm as speaker seemed to crown the success of the important occasion.

This Conference was termed an All-America Conference, and it was conducted by the National Spiritual Assembly of the Bahá'ís of the United States in association with the National Spiritual Assemblies of

Canada, Central America and South America. Its essential purposes were, first, to emphasize the vital importance of the World Crusade in all continents, and second, to consult and plan on how to meet the goals set forth by the Ten-Year Plan for the Western Hemisphere and surrounding islands. Mr. Paul E. Haney, Chairman of the United States Assembly, presided at the sessions.

Rúḥíyyih Khánum delivered the principal address on the "Character and Purpose of the World Crusade," and in a later session aroused the spirit of pioneering with her stirring talk programmed as "Mount Your Steeds!" One evening session was devoted to the Guardian's representative which was followed by a reception in which all Bahá'ís had the privilege of presentation to this distinguished Hand of the Cause and member of the Guardian's family.

During the course of the Conference several groups of Bahá'ís were assembled on the speakers' platform for special attention: those who had been present when 'Abdu'l-Bahá dedicated the Temple grounds in 1912; twelve Hands of the Cause; Bahá'ís from Persia; a group of Latin American Bahá'ís; of Bahá'í Youth; of American Indians; and a large company of those who, during the Conference, had arisen to volunteer their services as pioneers to the number of one hundred and fifty.

During the afternoon of Sunday, May 3, the Conference assembled in the auditorium of the House of Worship for the unveiling of the portrait of Bahá'u'lláh which Rúḥíyyih Khánum had brought as the Guardian's supreme blessing to this Conference. The Bahá'ís entered the auditorium one by one and Rúḥíyyih Khánum touched the hand of each with a drop of the fragrant attar of rose sent by the Guardian for this occasion. The portrait of Bahá'u'lláh and a portrait of the Báb were placed on a table at the front of the auditorium. Quietly, reverently, one by one, the seated Bahá'ís arose and paused before these Remembrances of the Twin Manifestations of God in this great Day. Words cannot describe this unique privilege. It was an inner dedication of spirit to the new World Faith. Perhaps outside the Bahá'í World Center at Haifa the celebration of the Jubilee, the Mission of Bahá'u'lláh, around the world, witnessed no more significant event.

The Conference devoted an evening session to the unveiling of the model of the

Bahá'í House of Worship, designed by C. Mason Remey, which is to be constructed on Mt. Carmel in the Holy Land. Mr. Remey, Hand of the Cause and President of the International Bahá'í Council, spoke of the temples of worship which each religion has developed to express its particular style of architecture. "The place of worship has been the cultural center." He then referred to the teachings of Bahá'u'lláh which exhort His followers to build temples for worship, with a general plan for their design and function. The speaker had visited the city of 'Ishqábád many years ago where the first Bahá'í Temple had been constructed, recently, alas, confiscated by the civil authorities and diverted to other use.

The Bahá'ís were deeply impressed by Mr. Remey's design which has had the distinction of being chosen for the future Temple in the Holy Land, associated with the Bahá'í Shrines and the World Center which is arising step by step in the Holy Land, heart of the world.

Among the key addresses which impressed the gathering we note the remarks on teaching work in Africa by Músá Banání; the exposition of the significance of the Year Nine, by Shu'á'u'lláh 'Alá'í; Mr. Samandari's reminiscences of Bahá'u'lláh; Mr. 'Alí-Akbar Furútan's talk on the Bahá'í Administrative Order; Mr. Valíyu'lláh Varqá's presentation of the subject "Heroes of the Lord of Hosts"; and Mr. Dhikru'lláh Khádem's story of Tíhrán—the standard of sacrifice. All these speakers were Hands of the Cause.

Jubilee public meetings were notable occasions. On Wednesday evening, April 29, Dr. Paul Hutchinson of *The Christian Century*, and Mrs. Dorothy Baker of the National Bahá'í Assembly spoke on "Religion for Humanity." Matthew Bullock, member of the National Assembly, presided. On Friday, May 1, the public meeting was held in New Trier High School, Winnetka, in the vicinity of the Temple in Wilmette. This meeting formally presented to the friends and neighbors the story of the Bahá'í Temple to be publicly dedicated the following day. Paul Haney, presiding, read messages of greeting and good wishes from distinguished personages, including Justice William Douglas of the United States Supreme Court, Mrs. Ruth Bryan Rhode, Dr. Marcus Bach and the Israeli Ambassador. William Alexander, President of Wilmette Village, shared the platform as guest of the Bahá'ís.

Allen B. McDaniel, supervising engineer of Temple construction for many years, outlined the history of the project from its first beginnings some fifty years before, through the purchase of land, the selection of Louis Bourgeois as architect, and the completion of the structure under successive contracts. Robert McLaughlin, Director of the School of Architecture of Princeton University, explained the features of the architectural design. Horace Holley dealt with the Temple in terms of the meaning of worship. Edwin Eardley, member of the Temple Technical Committee, and Hilbert Dahl, landscape architect, whose design was selected for landscaping the Temple grounds, were presented to the audience. Mr. Alexander, in the name of the Village of Wilmette, offered congratulations on the completion of Temple construction. The local residents, he said, feel privileged to have this world famous structure in their community.

The public program returned to the Medinah Temple in Chicago. The theme "One God and One People" was presented Sunday evening May 3 by Dr. Charles H. Wesley, president of Central State College, Ohio, followed by Rúhíyyih Khánum, Ali Yazdi presiding. The account written after this meeting stated concerning Rúhíyyih Khánum: "Every one was touched by the spirit which flowed through her, by her dignity, simplicity and candor, and even more by those indefinable qualities of a selfless Bahá'í, and each knew he had spent a moment with a rare soul."

The fourth public meeting was devoted to the theme "The Human Goal," with H. B. Kavelin presiding. The speakers were Norman Cousins, editor, *Saturday Review of Literature*, and Dr. W. Kenneth Christian, member of the National Spiritual Assembly.

Extraordinary was the publicity which acclaimed the Jubilee and the dedication of the House of Worship, carried by Associated Press, United Press and Universal Press. Feature stories appeared in *Newsweek*, *Capers Weekly*, *The Chicago Sunday Tribune*, *Chicago Daily News* (an editorial), and the Bahá'í press committee received clippings from three hundred and ninety-seven cities.

Thirteen international radio broadcasts were beamed over Station WRUL to Europe, the Near East and Latin America. Fifty television stations showed a film-short on the Temple dedication, while Universal

Newsreel pictures were shown in many theaters.

This Conference, like that held in Kampala, produced a new spirit of intimate fellowship among Bahá'ís who had, while loyal to the same Faith, been long accustomed to regard themselves as members of one particular national community. Boundaries were swept away.

The Third Intercontinental Teaching Conference was held in Stockholm, Sweden, from July 21 to July 26, 1953, in the attractive auditorium of the Medborgarhus. This Conference was planned and conducted by the European Teaching Committee. Edna M. True, Committee chairman, presided, with Mrs. Marion Hofman of England serving as co-chairman. The participating Bahá'í bodies were the National Spiritual Assemblies of the British Isles, Germany and Austria, Italy and Switzerland, the United States. Three hundred seventy-seven persons attended, representing Bahá'ís in thirty different countries. Ugo Giachery, Hand of the Cause, represented the Guardian of the Faith and read the Guardian's message addressed to the Conference. This message outlined thirteen European goals to be achieved during the Ten-Year Plan.

The experience acquired in the conduct of the two previous Intercontinental Conferences, at Kampala and Chicago, made the Stockholm Conference an efficient and smoothly running organized meeting.

Among the agenda topics presented by Hands of the Cause and other Bahá'ís we note: *Launching the World-Embracing Spiritual Crusade*, by Ugo Giachery; *Europe's Part in the Ten-Year Global Crusade*, by Hermann Grossmann; the *Kampala Conference*, by Músá Banání; the *All-American Conference*, by Beatrice Ashton and Mildred Mottahedeh; *Temple Dedication*, by Horace Holley; *Sufferings of Bahá'u'lláh and Their Significance*, by George Townshend and *Dhikru'lláh Khádem*.

The first afternoon was devoted to the unveiling of the portrait of the Báb by the Guardian's representative and the commemoration of the Mission of Bahá'u'lláh.

A public meeting was held in the Concerthus which assembled an audience of about seven hundred. Mrs. Gerd Strand of Oslo spoke on "The Spiritual Regeneration of the Individual Man," and Professor Zeine N. Zeine of Beirut spoke on "The Recon-

struction of Human Society." Hans Odemyr of Stockholm presided.

The Bahá'ís attending the Stockholm Conference were profoundly conscious of the vital importance of carrying out a spiritual mission in Europe, the ancient theater of war and conquest, of upholding the Message of reconciliation, peace and unity in a universal Faith.

The European goals set forth in the World Crusade call for pioneer settlement of thirty new territories on the continent and adjacent islands, and the formation of more local Spiritual Assemblies in fifteen lands. The success of the Conference was signaled by the rise of sixty-three volunteers prepared to enter the teaching field. Before the end of the final session, pioneers were assigned to all the new territories to be opened in Europe, except lands where religious missions are at present not permitted.

An unforgettable occasion was the Unity Banquet held in the magnificent Golden Room of Stockholm Town Hall, commemorating the Jubilee of the Year Nine. In this setting the chanting of Bahá'u'lláh's words in the original Persian seemed to carry a special penetrating force. The Banquet program was simple and effective. Other than the prayers and invocations, only simple and heart-warming greetings in many languages were delivered, each speaker testifying to his faith and his resolve to serve the Cause of Bahá'u'lláh.

The Stockholm Conference rested on a strong basis in the establishment of Bahá'í Assemblies in the ten western countries of Europe since 1946, and the activities of the National Spiritual Assemblies of the British Isles and of Germany and Austria over the years. The International Bahá'í Bureau, long maintained in Geneva, Switzerland, has also contributed to the teaching work in Europe.

The fourth and final Intercontinental Teaching Conference, convened at New Delhi, India, was electrified by a cabled message received from the Guardian of the Faith in Haifa announcing the completion of construction of the superstructure of the Shrine of the Báb after five years of work, at a cost of about seven hundred and fifty thousand dollars. This achievement at the World Center seemed to be the climax of the Holy Year.

The New Delhi Conference was conducted by the National Spiritual Assembly

of India, Pákistán and Burma, A. A. Butt presiding at the first session. Other sessions had as chairman a representative of the participating National Bahá'í Assemblies—those of the United States, Canada, Central and South America, Persia, the host Assembly of India, Pákistán and Burma, 'Irág, and Australia and New Zealand.

C. Mason Remey, Hand of the Cause from Haifa, as the Guardian's representative, delivered Shoghi Effendi's formal message to New Delhi. In it were enumerated forty-one virgin territories and islands constituting the Asia Teaching Mission entrusted to the eight participating Assemblies.

"The Asiatic Continent," the Guardian wrote, "the cradle of the principal religions of mankind; the home of so many of the oldest and mightiest civilizations which have flourished on this planet; the crossways of so many kindreds and races; the battleground of so many peoples and nations; above whose horizons, in modern times, the suns of two independent Revelations—the promise and consummation of a six thousand year old religious Cycle—have successively arisen; where the Authors of both these Revelations suffered banishment and died; within whose confines the Center of a divinely-appointed Covenant was born, endured a forty-year incarceration and passed away; on whose Western extremity the Qiblíh of the Bahá'í world has been definitely established; in whose heart the city proclaimed by Bahá'u'lláh as the 'Mother of the World' is enshrined; within whose borders another city regarded as the 'Cynosure of an adoring world' and the scene of the greatest and most glorious Revelation the world has witnessed is embosomed; on whose soil so many saints, heroes and martyrs, associated with both of these Revelations, have lived, struggled and died—such a continent, so privileged among its sister continents and yet so long and so sadly tormented, now stands at the hour of the launching of a world-encompassing Crusade, on the threshold of an era that may recall, in its glory and ultimate repercussions, the great periods of spiritual revival which, from the dawn of recorded history have, at various stages in the revelation of God's purpose for mankind, illuminated the path of the human race.

"May this Crusade, launched simultaneously on the Asiatic mainland, its neighboring islands and the Antipodes, under the di-

rection of eight National Spiritual Assemblies, and through the operation of eight systematic Teaching Plans, and the concerted efforts of Bahá'í communities in both the East and the West, provide, as it unfolds, an effective antidote to the baneful forces of atheism, nationalism, secularism and materialism that are tearing at the vitals of this turbulent continent, and may it reenact those scenes of spiritual heroism which, more than any of the secular revolutions which have agitated its face, have left their everlasting imprint on the fortunes of the peoples and nations dwelling within its borders."

This note of spiritual statesmanship gave the Bahá'ís at New Delhi a deeper understanding of the meaning of their teaching mission in relation to past historical events.

For the Conference there had been arranged a colorful canopy on the grounds of the Constitution Club. The Bahá'í from the West arriving at the meeting was struck by the pageantry of human types and costumes represented by his comrades from the East. Thirty nations were represented among the four hundred and fifty Bahá'ís who registered. The opening period of devotions was conducted in English, Persian, Hindustani and Burmese.

The portrait of the Martyr Prophet, the Báb, was unveiled by Mr. Remey and before it, in awe and reverence, the Bahá'ís present knelt and besought the purity essential to service in the Kingdom.

The public events included in the Conference agenda provided two public meetings—one held under the marquee, the other in New Delhi Town Hall. The speakers on the platform at the first meeting were Horace Holley, Stanley Bolton, Sr., Dorothy Baker and Úgo Giachery, with C. Mason Remey presiding. At the Town Hall the theme "Towards a World Federation," was elucidated by H. C. Featherstone, John Roberts, Mildred Mottahedeh and A. Q. Faizi.

New Delhi surpassed the three previous Conferences in its program of public relations. A public reception and tea held in the garden of Imperial Hotel was attended by nearly one thousand persons, including high officials of the India government and representatives from Embassies and Consulates and men from the press. Formal acceptance had been received from men in high official positions. The setting for this occasion was charming and effective.

For press and other public distribution the Indian Assembly had published a brochure quoting appreciations of the Faith written by eminent Indians, and reproducing many press notices of the Bahá'í Jubilee.

Moreover, the host Assembly found it possible to present delegations of Bahá'ís to three government leaders—the President of India, the Vice-President, and Prime Minister Nehru.

Much of the time during the sessions was devoted to filling the forty-one pioneer posts by volunteers and to contributing funds for the future construction of three Houses of Worship. In both realms the result was excellent. It was announced that, aside from delays in arranging visas, it appeared that all Asiatic virgin territories would soon be definitely filled. Seventy-four Bahá'ís offered their services as pioneers. A generous amount was raised or contributed toward the cost of purchasing three Temple sites. The sessions brought out from a number of Bahá'ís the personal story of their teaching work in the early days or, more recently, under conditions of determined opposition. The very history of the Faith seemed to be repeated in the experience of these spiritual heroes.

The Conference held a memorial meeting in honor of the late William Sutherland

Maxwell, designer of the Shrine of the Báb, with eulogies by John Robarts, Ugo Giachery and C. Mason Remy. Prayers were offered for the departed Hand of the Cause, Siegfried Schopflocher, of Montreal.

Many of the Bahá'ís visited the site selected for the future Temple outside New Delhi on a slope overlooking the city.

This Conference terminated with the observance of the mid-October Bahá'í Nineteen Day Feast during the early evening of October 15, the date of the termination also of Holy Year.

After the New Delhi Conference Hands of the Cause visited local Bahá'í communities in India, Páistán, Burma, Ceylon and other countries of the Orient, by direction of the Guardian. Similar directions had been received at the three previous Conferences, with the result that Hands of the Cause met and addressed local Bahá'í communities in Africa, United States, Central and South America, Canada and countries in Western Europe. This action brought the new institution closer to the body of Bahá'ís.

It was on her return home from India, after weeks of travel and public teaching, that Dorothy Baker met death when the airplane in which she was traveling exploded and plunged into the Mediterranean Sea.

EVENTS CONNECTED WITH THE HOLY LAND AND THE GROWTH OF THE INTERNATIONAL CENTER

EMERGENCE of the Bahá'í world community in the years 1950-1954 into a consciously functioning international organism was given its impetus by developments initiated by the Guardian of the Faith at its International Center in the Holy Land, in Haifa and 'Akká in Israel, "under the shadow of the Mountain of God, Mt. Carmel."

These developments at the International Center were inevitably associated, during these years, with the development of the rapidly emerging new State of Israel. The spirit released by the erection of the Shrine of the Báb on Mt. Carmel, which the Guardian termed an "enterprise transcending in sacredness any collective undertaking launched in the course of the history of the

hundred year old Faith," not only inspired the Bahá'ís of the world but also gave confidence and hope to the new State, which, in turn, showed its appreciation in many ways, notably in the recognition of the historic sites of the Faith as Bahá'í Holy Places, in assistance with acquisition of new properties needed, and in increasing recognition of the status of the Faith and of its appointed Head, Shoghi Effendi, the Guardian of the Bahá'í World Faith.

COMPLETION OF THE SEPULCHER OF THE BÁB

Erection of the superstructure of the Sepulcher of the Báb, the "shell designed to preserve and adorn the original structure



Aerial view of the Shrine of the Báb, Mt. Carmel, Haifa, Israel.
The building was completed in October, 1953.

raised by 'Abdu'l-Bahá as the Tomb of the Martyr Herald of our Faith," proceeded uninterrupted. Begun in 1948, the work on the superstructure progressed from stage to stage as successive contracts were signed by the Guardian, or his representative in Italy, Ugo Giachery, for the plans, the cutting and carving of the marble in Italy and its shipment to Haifa, together with cement, steel, wrought-iron railings, window-frames, until the Shrine was finally completed five years later, in October, 1953, at a total cost of three-quarters of a million dollars.

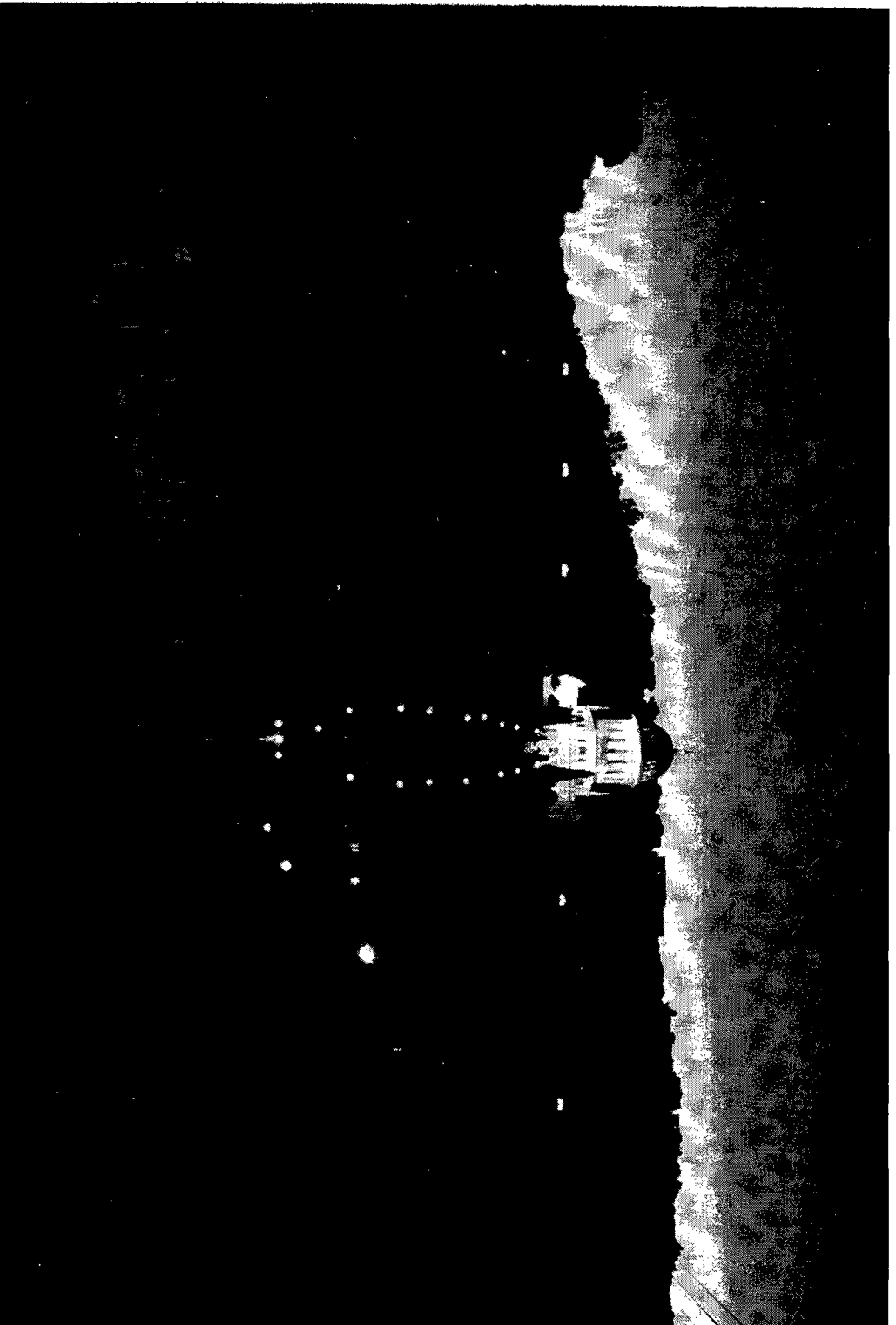
By the Centenary Anniversary of the Martyrdom of the Báb, in July, 1950, the "initial stage" of this "irresistibly advancing enterprise" was completed, and the Arcade with its Rose Baveno granite columns, its curved and exquisitely carved corner panels of gleaming Chiampo stone, and the green marble mosaic panel of the Greatest Name in the north façade, "the fairest gem set in the crown of the Arcade," gave breath-taking promise of what was yet to come.

It was the inspiring and unifying privilege

of Bahá'ís over all the world to contribute sacrificially toward the cost of this first of the Institutions at the International Center of the Faith.

The new Government of Israel, struggling in its birth pangs, gave spontaneous expression of its appreciation of the developments in the heart of the Holy Mountain, by permitting the various kinds of material imported for the construction of the Shrine, to enter tax free. The new Government even donated some cement at a crucial stage, when it was itself feverishly erecting buildings and housing for its new citizens. The International Bahá'í Council wrote of this gift: "One would have to be a resident of this country to realize just what that means."

By Ridván of 1952 what the Guardian called the "second crown," with its eight majestic, minaret-like pinnacles gracing the Octagon, was completed. As the next stage of construction proceeded and the circular Drum with its eighteen stained-glass windows was erected, the third "crown"—the brim of the Dome—was set in place by



Night view of the Sepulcher of the Báb on Mt. Carmel, Haifa, Israel, showing terraces and gardens.

Naw-Rúz of 1953, to be followed by erection of the Dome and the laying, during Riḍván of 1953, of the first golden tiles covering the two hundred and fifty square meter area of the Dome. On the ninth day of the ninetieth Anniversary of the Riḍván Festival the Guardian, with his own hands, reverently placed a fragment from the plaster ceiling of the Báb's prison cell in the castle of Máh-Kú beneath one of the gilded tiles of the Dome of this beautiful Shrine.

Erection of the final unit, the stone lantern, coincided with the closing of the Holy Year (October, 1953), associated with the Centenary of the birth of the Mission of Bahá'u'lláh. (For further details on the erection of the Shrine of the Báb, see Section VI.)

The Guardian cabled to the Fourth Intercontinental Teaching Conference in New Delhi in October, 1953: "(A) steadily swelling throng (of) visitors (from) far (and) near, (on) many days exceeding (a) thousand, (is) flocking (the) gates leading (to the) Inner Sanctuary (of this) majestic mausoleum; paying homage (to the) Queen of Carmel enthroned (on) God's Mountain, crowned (in) glowing gold, robed (in) shimmering white, girdled (in) emerald green, enchanting every eye from air, sea, plain (and) hill."

During the erection of the Sepulcher of the Báb the Guardian had had the broad terrace on which it rests extended toward the east, adding three hundred and fifty square meters in area, thus enhancing the "beauty and stateliness of the immediate surroundings" of the Shrine.

COMPLETION OF CONSTRUCTION OF NINE TERRACES

In April, 1951, the Guardian added the two lower terraces to the impressive roadway leading, terrace by garden terrace, from the city directly to the Shrine. With the addition of the two lower terraces and their beautification, the Guardian completed the series of nine terraces "linking Haifa's oldest and most imposing avenue with the Báb's resting place majestically rising in the bosom of Carmel." Thus was fulfilled 'Abdu'l-Bahá's "cherished desire" to connect the Shrine with the German Templar colony at the foot of Mt. Carmel. The Guardian wrote the Bahá'ís of Persia and the Middle East that this roadway would become known as

the "avenue of the kings and monarchs of the earth."

EXTENSION OF INTERNATIONAL ENDOWMENTS

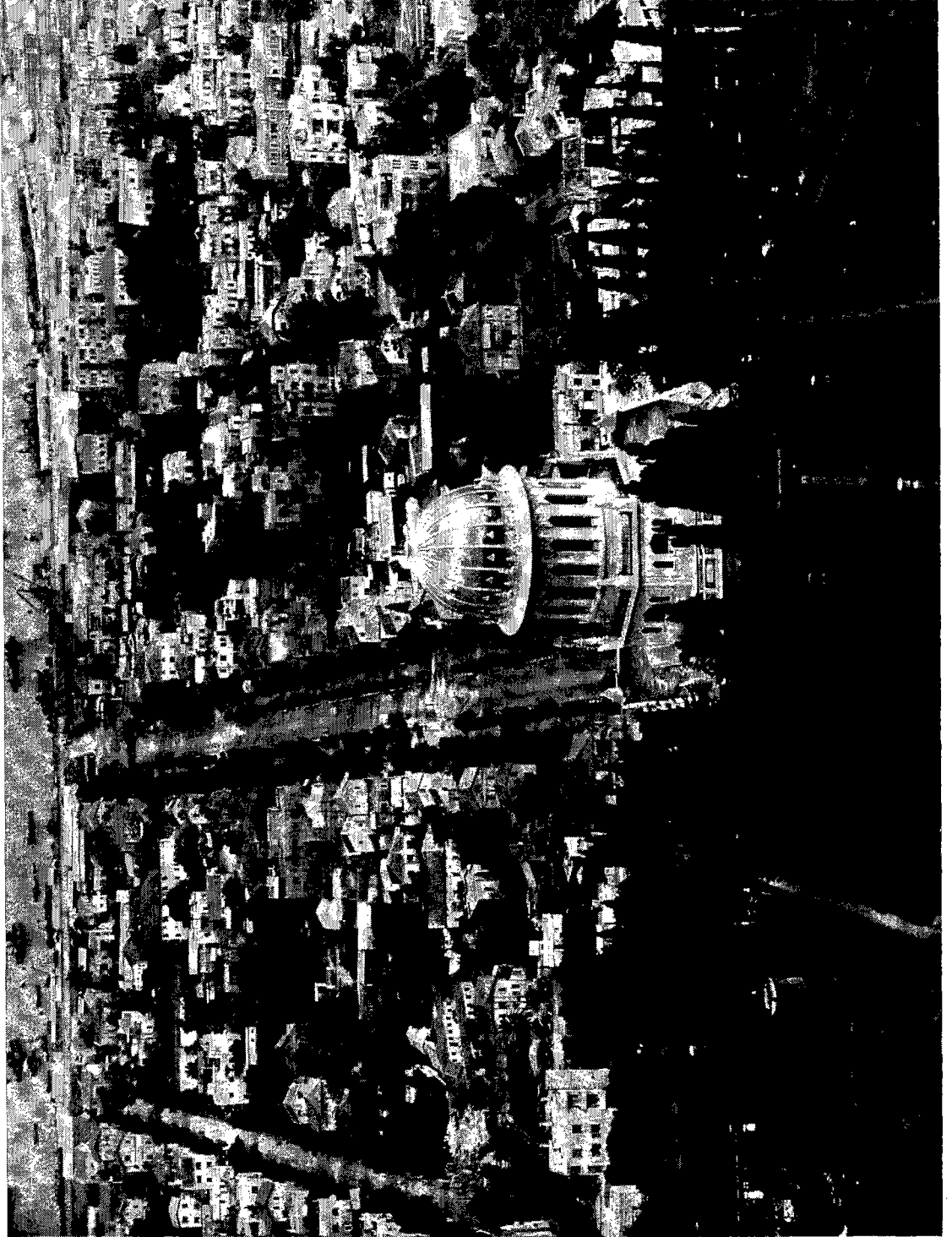
Bahá'í International Endowments have been rapidly extended at the World Center of the Faith through the purchase of properties on the slopes of Mt. Carmel, until as of April, 1954, they cover a total area of over three hundred and fifty thousand square meters, valued at approximately four million dollars.

The Guardian pointed out in a cable dated April 3, 1952, that the "historic process" of establishment of international Bahá'í endowments on Mt. Carmel, "inevitably delayed" during the first fifty years of the Faith, was "initiated on the morrow of Bahá'u'lláh's ascension" through the purchase of a limited number of plots during the lifetime of 'Abdu'l-Bahá in the immediate area of the then newly erected Tomb of the Báb. The process was "greatly accelerated" through the purchase of extensive properties after 'Abdu'l-Bahá's passing and is "now further reinforced."

A twenty thousand square meter area, consisting of eighteen plots, was added in 1952 at a cost of one hundred eighteen thousand dollars, overlooking the resting-place of the revered sister of 'Abdu'l-Bahá and the eastern approaches to the Shrine of the Báb. Land extending from the heart of the Mountain to its ridge was also added, to safeguard the immediate precincts of the Shrine and to provide for extension of the terraces to the top of the Mountain above the Shrine, as envisaged by 'Abdu'l-Bahá.

In March, 1953, the Guardian announced the acquisition, "after thirty years of effort, of a wooded area of over twenty-three thousand square meters," made possible through the estate bequeathed to the Faith by Roy C. Wilhelm. Acquisition of this property increased "the total area within the precincts permanently dedicated to the Báb's Sepulcher to almost a quarter million square meters." Over one hundred thousand square meters of the land permanently dedicated to the Shrine of the Báb are registered in the name of the Israel Branch of the National Spiritual Assembly of the Bahá'ís of the United States of America.

A strip of land previously owned by Mrs. Farah Sprague, who had asked a fantastic



price for this property, when the Guardian repeatedly tried to acquire it, and had finally arbitrarily refused to sell it at all to the Bahá'ís, was expropriated on the recommendation of the Mayor of Haifa. Arrangements were made with the Finance Minister of the State of Israel through the Guardian's representatives for purchase of the property for a small amount. It is now a part of the land being prepared for the International Archives building.

In the city of Haifa a piece of property facing both the House of 'Abdu'l-Bahá and the Western Pilgrim House was also acquired, to be kept as a private open space. The Guardian has had it planted with gardens.

PURCHASE OF TEMPLE LAND ON MT. CARMEL AND COMPLETION OF DESIGN

When the Guardian announced, in October, 1952, the tasks to be accomplished during the Ten-Year World Spiritual Crusade, one of the objectives at the World Center of the Faith was the acquisition of land for the future Mashriqu'l-Adhkár on Mt. Carmel. A year later he announced that a site had been selected and preliminary steps taken toward the purchase of an area at the head of the Mountain of God. This area, comprising approximately thirty-six thousand square meters is located "in close proximity to the Spot hallowed by the footsteps of Bahá'u'lláh, near the time-honored Cave of Elijah, and associated with the revelation of the Tablet of Carmel, the Charter of the World Spiritual and Administrative Centers of the Faith on that mountain." Funds amounting to over one hundred thousand dollars have been generously contributed by one of the Hands of the Cause residing in the Holy Land.

Forty years earlier 'Abdu'l-Bahá had written to Charles Mason Remey, well-known architect then living in Washington, D.C., that his mission would be to design the Bahá'í House of Worship to be built on Mt. Carmel. Mr. Remey had been studying architecture in Paris as a young man when he first heard of the Faith and since then had made and exhibited internationally

many drawings of designs for a Bahá'í House of Worship. In 1948 at the invitation of the Guardian he went to Haifa to live and there, under the direction of the Guardian, has been working on the plans for the Temple to be built on Mt. Carmel. The completed design, approved by the Guardian, and a model of this first Bahá'í Temple for the Holy Land, were exhibited at the Second Intercontinental Bahá'í Teaching Conference in Chicago, Illinois, in May, 1953. The design provides a circular building, embellished with beautiful minaret-like spires, and has nine approaches through gardens.

DESIGN OF INTERNATIONAL ARCHIVES BUILDING

In the development of the Bahá'í International Center the first edifice "destined to usher in the establishment of the World Administrative Center of the Faith" is the International Bahá'í Archives. One of the fundamental provisions of the Faith of Bahá'u'lláh is that there shall be not only the aspect of worship and glorification of God but also the channel through which that spirit thus engendered can flow out to the world through Bahá'í activities. The Administrative Center provides that channel.

The design for the International Bahá'í Archives has been made by Charles Mason Remey, carrying out suggestions of the Guardian of the Faith. It was first exhibited at the Fourth Intercontinental Conference at New Delhi, October, 1953. It calls for a stately marble edifice, of pure classic Greek form, similar to the Parthenon in Athens, having Ionic columns on each side. The building is to be erected on the slope of Mt. Carmel, at the west end of an arc which circles from the main boulevard above the resting places of the sister of 'Abdu'l-Bahá and His mother and brother. Again the marble work is being done in Italy, and shipped to Haifa, as for the Shrine of the Báb.

The World Administrative Center of the Bahá'í Faith, of which the International Archives is the first building, is, as the Guardian points out, "the Ark referred to by Bahá'u'lláh in the closing passages of His

The circular cluster of cypress trees (foreground) is the spot visited by Bahá'u'lláh, from which He indicated the present site of the Shrine of the Báb and stated that His Remains must be brought from Persia and placed there.

Tablet of Carmel." Addressing Mt. Carmel Bahá'u'lláh writes: "Ere long will God sail His Ark upon thee, and will manifest the people of Bahá who have been mentioned in the Book of Names."

NEW ISRAEL BRANCHES ESTABLISHED

In order that Bahá'í properties on Mt. Carmel may be safeguarded by being held in the names of various National Spiritual Assemblies, Israel Branches of seven National Spiritual Assemblies are to be established, in addition to that of the National Spiritual Assembly of the Bahá'ís of the United States of America, which has been in effect for many years. As of April, 1954, four new Israel Branches had been legally established, formally recognized as Religious Societies by the Israeli Civil Authority and empowered to hold unrestricted title to immovable property in any part of the State of Israel, on behalf of their parent Assembly.

The four new Israel Branches are those of the National Spiritual Assemblies of the Bahá'ís of the British Isles, of Persia, of Canada, and of Australia. Through these bodies the National Spiritual Assembly concerned has an interest in the property registered in its name and could challenge, through its Government, any claims that might be made by enemies of the Faith.

APPOINTMENT OF THE HANDS OF THE CAUSE OF GOD

In December, 1951, the entire Bahá'í world was profoundly stirred and humbly grateful that the Guardian of the Bahá'í Faith felt the time had come in the unfolding of the Faith to proclaim publicly the appointment of the first Hands of the Cause to be named during their lifetime. Provision for this Institution had been made by 'Abdu'l-Bahá in His Testament, and Bahá'u'lláh had named a few devoted and dedicated believers as Hands of the Cause, but hitherto the designation by the Guardian of an outstanding servant of the Faith as Hand of the Cause had been made publicly only after that person's death.

The Testament of 'Abdu'l-Bahá states that "the Hands of the Cause of God must be nominated and appointed by the Guardian of the Cause of God. All must be under his shadow and obey his command."

The first Guardian of the Cause of God

deemed the "hour now ripe to take long inevitably deferred step." Appointment of the first contingent of the Hands of the Cause of God was made known in a cablegram from the Guardian dated December 24, 1951, in which twelve were named, "equally allocated Holy Land, Asiatic, American, European continents." Those nominated were:

Holy Land: Sutherland Maxwell, Mason Remey, Mrs. Amelia Collins.

Cradle of the Faith (Persia): Valíyu'lláh Varqá, Tarázu'lláh Samandarí, 'Alí-Akbar Furútan.

American Continent: Horace Holley, Dorothy Baker, Leroy Ioas.

European Continent: George Townshend, Hermann Grossmann, Ugo Giachery.

The number of the Hands of the Cause was raised to nineteen with the nomination of seven additional, in the Guardian's cablegram of February 29, 1952:

Dominion of Canada: Fred Schopflocher.

United States of America: Mrs. Corinne True.

Persia: Dhikru'lláh Khádem, Shu'á'u'lláh 'Alá'í.

Germany: Adelbert Mühlischlegel.

Africa: Músá Banání.

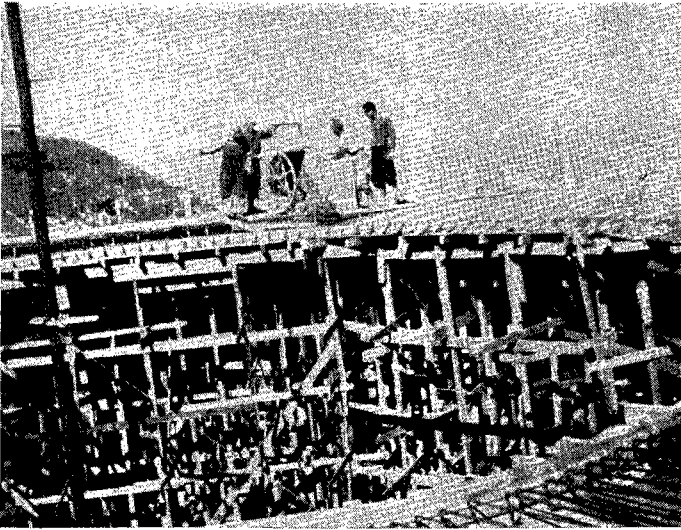
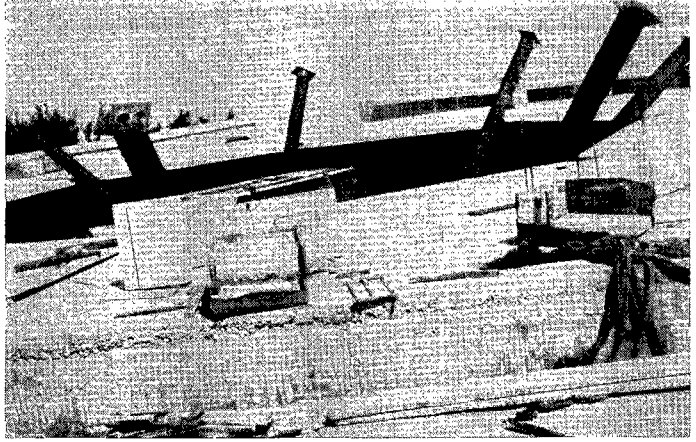
Australia: Mrs. Clara Dunn.

In this cablegram the Guardian stated: "Members august body invested (in) conformity (with) 'Abdu'l-Bahá's Testament, twofold sacred function, (the) propagation (and) preservation (of the) unity (of the) Faith (of) Bahá'u'lláh, (and) destined (to) assume individually (in the) course (of) time (the) direction (of) institutions paralleling those revolving around (the) Universal House (of) Justice, (the) supreme legislative body (of the) Bahá'í World, (are) now recruited (from) all five Continents (of) the globe (and) representative (of the) three principal world religions (of) mankind."

On the death of Mr. Maxwell in March, 1952, the Guardian cabled that the mantle of Hand of the Cause "now falls (upon the) shoulders (of) his distinguished daughter, Amatu'l-Bahá Rúhíyyih, who (has) already rendered (and is) still rendering manifold no less meritorious self-sacrificing services" at the World Center of the Faith.

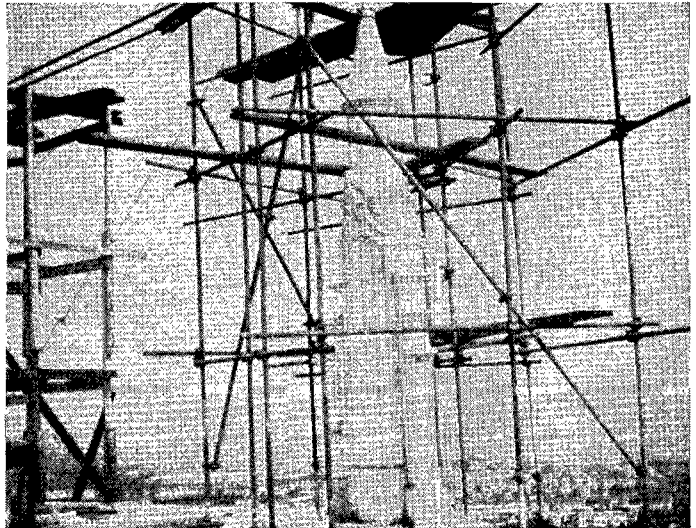
A sixth Hand of the Cause for Persia was named by the Guardian on December 7, 1953, with the appointment of Jalál Kházeh. And Paul Haney of the United States was

Manesmann pipes placed prior to erection, within the recently cast reinforced concrete work which constitutes the support for the superstructure of the Báb's Shrine.



Erection of the cement ceiling of the octagon of the Shrine, January-February, 1952.

One of the completed pinnacles of the octagon, March, 1952.



nominated Hand of the Cause in the Guardian's cable of March 19, 1954. Mr. Schopflocher of Canada passed away in July, 1953, and Mrs. Dorothy Baker of the United States had been killed in an airplane accident in January, 1954.

Four of the Hands of the Cause serve in Haifa at the World Center—Amatu'l-Bahá Rúhíyyih Khanum, Mason Remey, Mrs. Amelia Collins, and Leroy Ioas.

In the Guardian's cablegram to the Hands of the Cause and the National Spiritual Assemblies, dated April 6, 1954, he acknowledged the services of the Hands of the Cause in the Holy Land in the erection of the Báb's Sepulcher on Mt. Carmel, in the reinforcement of ties with the newly emerged State of Israel, in extension of Bahá'í International Endowments in the Holy Land, in the initiation of preliminary measures for the establishment of the Bahá'í International Administrative Center, and in the participation of these Hands of the Cause in the four successive Intercontinental Bahá'í Teaching Conferences and their subsequent travels in the five continents.

APPOINTMENT OF AUXILIARY BOARDS

In the unfoldment of the Institution of the Hands of the Cause the Guardian instructed the fifteen Hands of the Cause outside the Holy Land to appoint, during Riqdán 1954, "by virtue of their supreme function as chosen instruments for the propagation of the Faith," five auxiliary Boards, one for each of the five continents. This body of the Hands of the Cause was, in the Guardian's words, "now entering (the) second phase (of) its evolution signalized (by) forging (of) ties (with the) National Spiritual Assemblies (of the) Bahá'í world (for the) purpose (of) lending them assistance (in) attaining (the) objectives (of the) Ten Year Plan."

The task of the auxiliary Boards was to "increasingly lend (their) assistance (for the) promotion (of the) interests (of the) Ten-Year Crusade." Their function was to act "as deputies, assistants and advisers of the Hands," "working in conjunction" with the National Spiritual Assemblies on each continent. Their duties had been defined by the Guardian in his cablegram of October 8, 1952, launching the World Crusade: to "assist, through periodic systematic visits (to) Bahá'í centers (in the) efficient, prompt exe-

cuti^on" of the twelve projected National teaching plans.

The five auxiliary Boards appointed by the fifteen Hands of the Cause were announced as follows:

African:

John Allen
Miss Elsie Austin
'Alí Nakhjavání
Jalál Nakhjavání
John Robarts
William Sears
Muhammad Mustafa Soleiman
Valerie Wilson
'Azíz Yazdí

American:

Canada: Rowland Estall
Central America: Esteban Canales
South America: Mrs. Gayle Woolson,
Mrs. Margot Worley
United States and inter-America:
William de Forge
Mrs. Margery McCormick
Mrs. Katherine McLaughlin
Mrs. Florence Mayberry
Dr. Sarah Pereira

Asiatic:

Miss Agnes Alexander
Mrs. Elena Marsella Fernie
Abul Qasim Faizi
Abbas Ali Butt
Carl A. Scherer
Daoud Toeg
Kazem Kazemzadeh

Australian:

H. C. Featherstone
Miss Thelma Perks

European:

Mrs. Marion Hofman
Mrs. Dorothy Ferraby
Eugen Schmidt
Mrs. Anna Grossmann
Louis Henuzet
Joel Marengella
Miss Elsa Steinmetz
Mrs. Angeline Giachery
Mrs. Tove Deleuran

FORMATION OF INTERNATIONAL BAHÁ'Í COUNCIL

In January, 1951, the Guardian made known to the National Spiritual Assemblies of East and West his "weighty epoch-making

decision" to form the first International Bahá'í Council, as a forerunner of the Universal House of Justice "destined to emerge in the fullness of time" at the International Center of the Faith, "the midmost heart of the entire planet." He referred to the International Council as an "embryonic International Institution," stating that it will evolve into an officially recognized Bahá'í Court, be transformed into a "duly elected body" and reach its efflorescence finally as the Universal House of Justice. He outlined its threefold function: (1) to forge a link with authorities of the newly emerged State of Israel, (2) to assist the Guardian in the erection of the Shrine of the Báb, and (3) to conduct negotiations related to matters paving the way for the formation of the Bahá'í Court.

The Guardian appointed the following members of the International Bahá'í Council:

Amatu'l-Bahá Rúhíyyih Khánum, as liaison between himself and the Council
 Charles Mason Remey, president
 Mrs. Amelia Collins, vice-president
 Ugo Giachery, member-at-large
 Leroy Ioas, secretary-general
 Jessie Revell, treasurer
 Ethel Revell, Western assistant secretary
 Lotfullah Hakim, Eastern assistant secretary.

Two comprehensive letters have been received from the International Bahá'í Council by the National Spiritual Assembly of the Bahá'ís of the United States, which are included in Part Two, Section I, of this volume. These letters serve to keep the Bahá'ís informed of interesting events connected with the progressive developments at the International Center of the Faith, which have been announced by the Guardian.

Assistance of the members of this Council has been repeatedly acknowledged by the Guardian in the work at the International Bahá'í Center, in the erection of the Shrine of the Báb, in contacts which members of the Council have made with Government and religious authorities of the State of Israel, in widening the understanding of the Faith and its spiritual influence in the world.

ACQUISITION AND EMBELLISHMENT OF LAND SURROUNDING THE SHRINE OF BAHÁ'U'LLÁH

One of the most astounding and miraculous developments at the World Center of

the Faith has been the acquisition and embellishment of the land surrounding the Shrine of Bahá'u'lláh at Bahjí, on the plain outside of 'Akká. After two-year-long negotiations the Guardian announced on November 12, 1952, that a contract had been signed whereby about one hundred sixty thousand square meters of land (forty acres) in the immediate area of the Shrine were to be transferred by the Israeli Government to Bahá'í ownership. Thus the Guardian was able to begin carrying out his longing to beautify the entire surroundings of the Tomb of the Founder of the Bahá'í Faith.

This property, equal in extent almost to "the entire Bahá'í international endowments purchased in the course of sixty years in the vicinity of the Báb's Sepulcher," had come into the hands of the Israeli Government because of the precipitate flight of the former Arab owners. The Government of Israel was willing to arrange for its exchange for property which was located in a strategic area, owned by Bahá'ís who offered to donate their property for the purpose of the exchange. The dramatic event was heightened by the fact that the property in the Bahjí area now being acquired by the Bahá'ís had formerly been owned by Arab supporters of old Covenant-breakers and descendants of the notorious enemy of 'Abdu'l-Bahá who had placed his residence at the disposal of the Turkish Committee of Investigation sent to interrogate 'Abdu'l-Bahá just prior to overthrow of the Caliphate in 1908. The area donated for exchange, on the other hand, was property belonging to the grandchildren of Mírzá Muḥammad-Qulí, Bahá'u'lláh's faithful half-brother and companion in exile.

The Guardian's cable announced that the contract was signed on the one hundred thirty-fifth anniversary of the birth of Bahá'u'lláh. Transfer of the Bahjí property was arranged by the Development Authority of Israel to be registered under the name of the Israel Branch of the National Spiritual Assembly of the Bahá'ís of the United States of America.

The International Council wrote: "The magnitude of this historic event is difficult to understand at this time."

Immediately the Guardian began laying out gardens to beautify the area around the Sepulcher of Bahá'u'lláh, "the Qiblih of the Bahá'í world." Laid out in the form of a semi-circle around the Shrine, with a radius

of 110 meters, the gardens, "sprung from the dust," are decorated with white Carrara marble vases and ornaments, with decorative lamp posts and beautiful wrought-iron gates flecked with gold, on graceful pebbled paths leading to the Shrine. The International Council wrote of these developments:

"Lo! like a dream they [the gardens] spread before the eyes of the Bahá'ís. Indeed the Arab laborers would quote to each other an old saying: 'The ring of Solomon has been found!'—which stems from a tradition that the king lost his ring, and that whoever found it and turned it on his finger—whatever he wished for would materialize instantly."

In order to embellish the area immediately adjacent to the Tomb of Bahá'u'lláh, the Guardian had, in years past, removed some piles of ruined buildings and had completely renovated the Mansion of Bahjí, where Bahá'u'lláh was living when He ascended in 1892, and where Muḥammad-'Alí, "Arch Covenant-breaker of Bahá'u'lláh's Testament," had been permitted to live with his family, while 'Abdu'l-Bahá and His family were still living in 'Akká. By 1932 the roof of the Bahjí Mansion was caving in through neglect of the property by the then inhabitant, Muḥammad-'Alí, who claimed to have no funds to repair the damage. The Guardian, who felt that such a condition was not only a disgrace to the memory of Bahá'u'lláh but was a responsibility of the Bahá'ís to repair, prevailed upon Muḥammad-'Alí to move with his family to an adjacent building. The Guardian then restored the Mansion, with great care, to its original beauty, for it was an exquisite oriental palace built by a wealthy resident of 'Akká during the time of Bahá'u'lláh's incarceration in the prison city and deserted when a pestilence struck the area. After the Guardian had renovated the entire building, restoring even the original delicate mural decorations on the walls, he lined the rooms with cases containing original Writings of Bahá'u'lláh, books and pictures of priceless historical value, and placed in Bahá'u'lláh's own room original relics associated with His stay there. The Guardian then invited the British District Commissioner to inspect the Mansion with him. The Commissioner was so impressed that he agreed to ask the High Commissioner to include it as a Bahá'í Holy Place, making it, as were the Shrines of Bahá'u'lláh and of the Báb, and Bahá'u'

lláh's House in 'Akká, exempt from taxation. Thus the status of the Mansion of Bahjí changed from a personal residence to a beautiful Museum and Pilgrim House for the Bahá'ís.

By 1951 there remained still a small one-story building adjacent to the Tomb of Bahá'u'lláh whose roof had caved in and whose walls were crumbling. As Custodian of the Bahá'í Holy Places the Guardian considered its presence detrimental to the dignity of the approach to the Shrine of Bahá'u'lláh, and in December, 1951, he ordered it demolished. Before his order could be carried out, however, an order was issued from the Haifa court to prevent this action, at the instigation of the Covenant-breakers, urged on by Majdi'd-Dín, who was nearly one hundred years old, miserably paralyzed and still living in an adjacent building. After a legal suit, described in a subsequent section of this Survey, the case was settled as a complete victory for the Bahá'ís, upholding the authority of the Guardian of the Bahá'í World Faith.

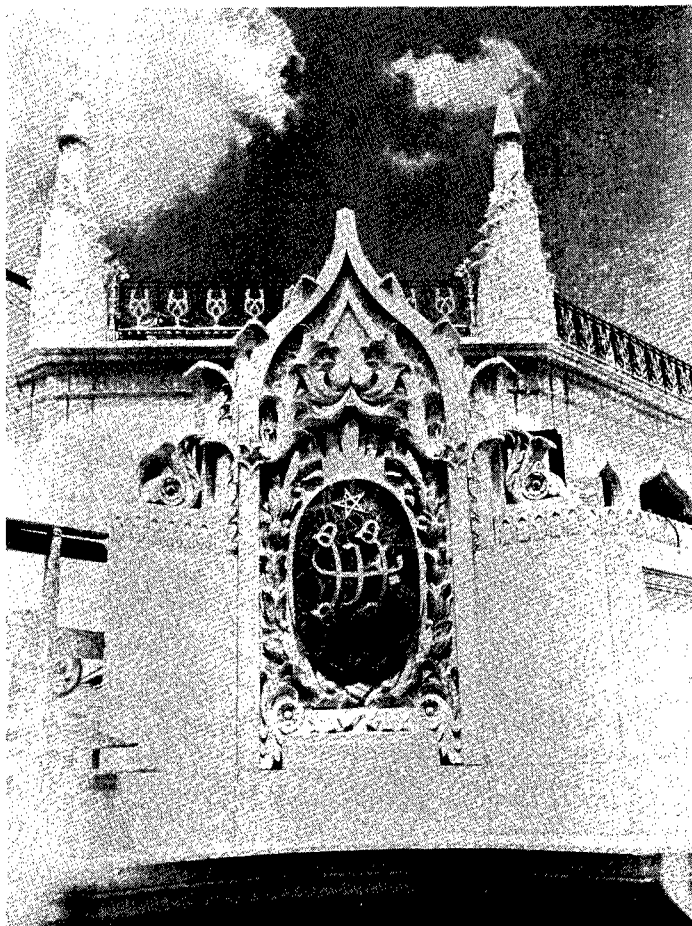
Within forty-eight hours after settlement of this case, in which title to the house occupied by Muḥammad-'Alí was also cleared and included in the settlement, the ruins were removed "in a blast of joy" and within one week gardens had appeared as if by magic, with pebbled paths, marble ornaments, peacocks, eagles, cypress trees, and beautiful wrought-iron gates.

THE HARAM-I-AQDAS

Within these gardens, immediately adjacent to the Tomb of Bahá'u'lláh, the Guardian has created an "outer sanctuary" which he has termed the Haram-i-Aqdas, or Most Holy Court. He has stated that in the future a "magnificent Mausoleum" will be erected in its heart. He cabled, February 9, 1953: "(The) striking enhancement (of the) beauty (and) stateliness (of the) most holy spot (in the) Bahá'í world constitutes (a) befitting tribute (to the) memory (of the) Founder (of the) Faith, within (the) hallowed area adjacent (to) His resting-place, (on the) occasion (of the) Centenary Celebrations (of the) birth (of) His glorious Mission."

RESUMPTION OF PILGRIMAGE

On December 25, 1951, a cablegram from the Guardian was received by all National



A corner of the Báb's Shrine with two pinnacles of the octagon completed and the wrought-iron gilded railing in position.

Spiritual Assemblies which brought untold joy to thousands of Bahá'ís the world over. It announced "restrictions on pilgrimage being gradually removed." Not since the war, ten years before, had it been possible for Bahá'ís to fulfill the longing of their hearts to visit the Holy Shrines and be privileged to meet the Guardian of the Faith in person.

Within four months one hundred Bahá'ís from East and West had been permitted this privilege. Their visits were necessarily restricted to nine days, owing to limited accommodations in the two Pilgrim Houses, so that as many as possible could be received as the Guardian's guests. During this pilgrimage the Shrine of Bahá'u'lláh at Bahjí and the Shrine of the Báb on Mt. Carmel are visited, a night at least is spent in the Man-

sion of Bahá'u'lláh at Bahjí, His cell in the prison of 'Akká is visited, as well as the House in 'Akká where He revealed the *Kitáb-i-Aqdas* and the House where lived 'Abdu'l-Bahá and Bahíyyih Khánum, His revered sister; also visited are the peaceful Garden of Ridván and the Garden of Firdaws, where Bahá'u'lláh often went, and the International Archives, where priceless relics and treasures are viewed.

The Guardian has pointed out that the pilgrims constitute the stream of life blood flowing in and out of the great heart of the Faith. As direct result of the inspiration received, many Bahá'ís have pioneered to distant countries and islands of the world, carrying the Teachings of Bahá'u'lláh to important goals of the Ten-Year Crusade.

THE HOUSE OF MAZRA'IH

The Mansion of Mazra'ih, in the country a few miles north of 'Akká, where Bahá'u'lláh first lived after leaving the prison city, has become a Bahá'í Holy Place to be visited by Bahá'í pilgrims, because of the gracious intervention of the Prime Minister of Israel, Mr. Ben-Gurion. Mazra'ih was formerly the residence of a wealthy Arab Páshá, which 'Abdu'l-Bahá had rented and prepared for Bahá'u'lláh so that He might be surrounded by the verdure He loved after His nine years of confinement within the prison and the prison city. The Mansion had since become a Muslim religious endowment but by arrangements made, at the Prime Minister's suggestion, through the Minister of Religions it is now rented to the Bahá'ís. The Guardian had it attractively and simply furnished in December, 1950, "in anticipation" of opening the door of pilgrimage.

THE HOUSE OF BAHÁ'U'LLÁH IN 'AKKÁ

Within the prison city of 'Akká is the large House where Bahá'u'lláh lived after His confinement in the prison itself, and where He revealed the *Kitáb-i-Aqdas* in which are "preserved for posterity the basic laws and ordinances on which the fabric of His future World Order must rest." Later Bahá'u'lláh moved to Mazra'ih and 'Abdu'l-Bahá and His family remained for a time in the House in 'Akká.

The House of Bahá'u'lláh in 'Akká, now a Bahá'í Holy Place, was completely renovated and furnished by the Guardian, except that the room of 'Abdu'l-Bahá, where the *Aqdas* was revealed, has been left exactly as it was. This House is now visited by a "steadily swelling number of visitors, both local and foreign."

It is of interest to recall that the Guardian, in his *God Passes By*, terms the *Kitáb-i-Aqdas* "the Charter of the future world civilization," and points out that David referred to 'Akká as the "strong city" and Hosea called it "a door of hope."

BAHÁ'U'LLÁH'S PRISON CELL

The placing of the room occupied by Bahá'u'lláh in the fortress prison of 'Akká under the control of the Bahá'ís is another dramatic occurrence, one which has made it

possible for all Bahá'í pilgrims to visit this scene of His great suffering and to pray there.

Presentation of this room to the Bahá'ís came about without any request having been made on their part, according to a letter from the International Council. The members of the Council were simply informed one day in 1951 by the Government Physician in charge of the hospital into which this fortress prison has now been converted, that he wished to deliver the keys of Bahá'u'lláh's room, as it had been set aside for the Bahá'ís. The room has been marked with a dignified plaque over the entrance. It is a large corner room, on the top floor of the fortress prison, with high, small, deeply recessed windows and bare stone floor.

Bahá'u'lláh wrote, as cited by the Guardian: "Blessed the man that hath visited 'Akká, and blessed he that hath visited the visitor of 'Akká." "He that raiseth therein the call to prayer, his voice will be lifted up unto Paradise."

CORDIAL RELATIONS WITH STATE OF ISRAEL

The Guardian has frequently referred, in his messages to the National Assemblies, to the cordial relations existing between the State of Israel and the International Center of the Faith. He has expressed his deep appreciation of the assistance given by the Prime Minister, Mr. Ben-Gurion, and the Ministries of the Government in various ways. Some of these have already been alluded to, in connection with the construction of the Shrine of the Báb and the designation of historical sites of the Faith as Bahá'í Holy Places.

Of vital importance has been the increasing evidence of greater and deeper understanding of what the Bahá'í Faith is and what it stands for. Contacts by members of the International Bahá'í Council with the departments of the Government, both State and local, and with many Cabinet officials, have done much to help in establishing and maintaining these cordial relations.

A reception given by the International Council at the Mansion of Bahá'u'lláh at Bahjí was one of the first steps taken to establish friendly understanding. It was attended by Government officials, Consuls, representatives from the Ministry of Religions in Jerusalem and by many friends and acquaintances. Greetings have been ex-

tended to the Bahá'ís, in turn, by means of Israeli radio broadcasts on special Bahá'í Feast Days, such as Naw-Rúz and Riḍván. Bahá'í books have been placed in the library of the Ministry of Religions and presented to the Minister himself, who is a profound student of religions, at his request.

The importance of the fact that the International Center of the Bahá'í World Faith is in Israel is being more and more realized by authorities of both the State Government and the cities of Haifa and 'Akká. Many Cabinet officials have visited the Shrine of Bahá'u'lláh, the Shrine of the Báb, the Mansion of Bahjí, and the Bahá'í Gardens in 'Akká and on Mt. Carmel.

VISIT OF THE PRESIDENT OF ISRAEL

On April 26, 1954, the extent of these growing cordial relations between the State of Israel and the International Center of the Faith was evidenced when His Excellency the President of the State of Israel, Mr. Izhak Ben-Zvi, and Mrs. Ben-Zvi, officially visited the Shrine of the Báb and of 'Abdu'l-Bahá on Mt. Carmel, and called upon the Guardian of the Bahá'í Faith, in response to an invitation tendered earlier by the Guardian. This was the first time in Bahá'í history that the Head of a sovereign independent State had officially visited the Shrine and called on the Head of the Bahá'í World Faith. The Secretary-General of the International Bahá'í Council describes this event, as follows:

"On that historic day the President and the Secretary-General of the International Bahá'í Council were received by the President of the State of Israel and Mrs. Ben-Zvi in their suite at the Megiddo Hotel in Haifa at nine in the morning. After visiting a few minutes, the party left by auto for the home of Shoghi Effendi.

"The Guardian and Rúhíyyih Khánúm warmly received the President and Mrs. Ben-Zvi, surrounding them with gracious hospitality. During the friendly and informal discussion which followed, Shoghi Effendi outlined the aims and purposes of the Faith, the love and friendliness of the Bahá'ís for Israel, and their hope and prayer for the success of the State. The President recalled a visit with 'Abdu'l-Bahá some years ago in Bahjí, when he and Mrs. Ben-Zvi were making a tour of the country. Persian tea and sweets were served. A beautiful hand-

wrought silver-bound volume with colored views of the Bahá'í Holy Places in Israel, both at Bahjí and on Mt. Carmel, was presented to the President as a memento of the occasion.

"The party then left for the gardens and Shrines. The Guardian took his honored guests through the gardens fragrant with the perfume of roses, lilies and the many flowers in bloom, showing them the view over Haifa with 'Akká in the distance to the north. Then he escorted them to the Holy Shrines.

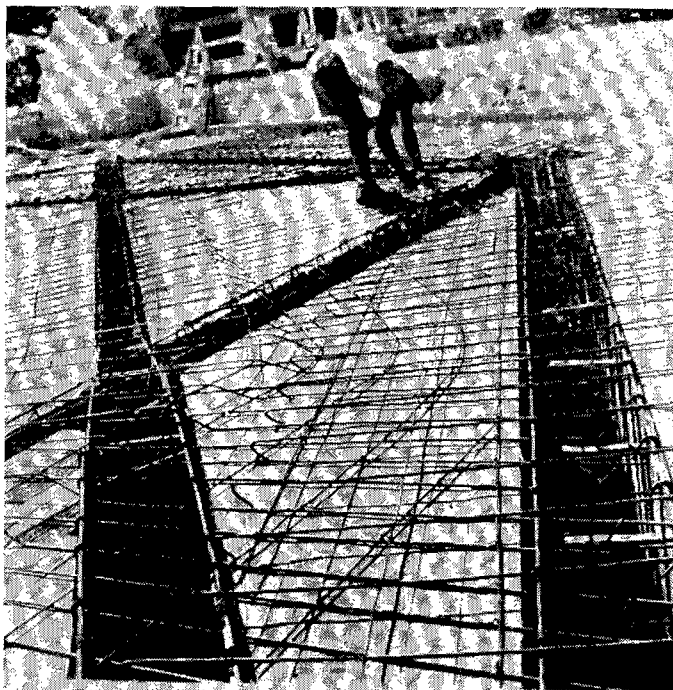
"The President and Mrs. Ben-Zvi were greatly impressed with the atmosphere of the sacred precincts, commented at length on the glory of the Shrine of the Báb and the gardens, which they recognized as the most beautiful in Israel.

"On leaving, the President expressed his appreciation of the hospitality shown by the Guardian and of the work which the Bahá'ís are doing in Israel. He extended his best wishes for the success of the Bahá'í community, not only in Israel, but throughout the world.

"The preliminary steps leading to this historic visit may be of interest. In January the President, Vice-President and Secretary-General of the International Bahá'í Council asked permission to call on the President of the State of Israel to greet him officially. The latter received them on February first. It was during that visit that the President expressed the wish to visit His Eminence, the Guardian of the Faith and the Shrine and gardens on Mt. Carmel. Subsequently, the Guardian extended a cordial invitation to the President, which was accepted for April 26."

OFFICIAL RECOGNITION OF THE BAHÁ'Í FAITH

Evidence of the official recognition of the Bahá'í Faith as an independent world religion by the Jewish authorities has been witnessed by exemption of Bahá'í properties from all taxation, both State and local. This exemption is especially noteworthy in a growing new State, struggling to maintain and further its own development. The exemption includes the properties of the Shrines of Bahá'u'lláh and of the Báb, the International Archives (at present in two separate locations), the two Mansions of Bahá'u'lláh (Bahjí and Mazra'ih), the House in 'Akká where Bahá'u'lláh lived when He revealed the Aqdas and the House



Finishing the molds for beams of the great "star" foundation. Note that the molds for the beams interlock; beams when poured are six feet deep. (See drawing, page 245.)

in Haifa where 'Abdu'l-Bahá lived when He passed away. Objects received for these properties are also exempted from taxation.

Other evidence of official recognition of the Bahá'í Faith has been given in various ways:

A Bahá'í marriage certificate has been accepted and registered by the District Commissioner of Haifa.

A Bahá'í Department has been established under the Ministry of Religious Affairs.

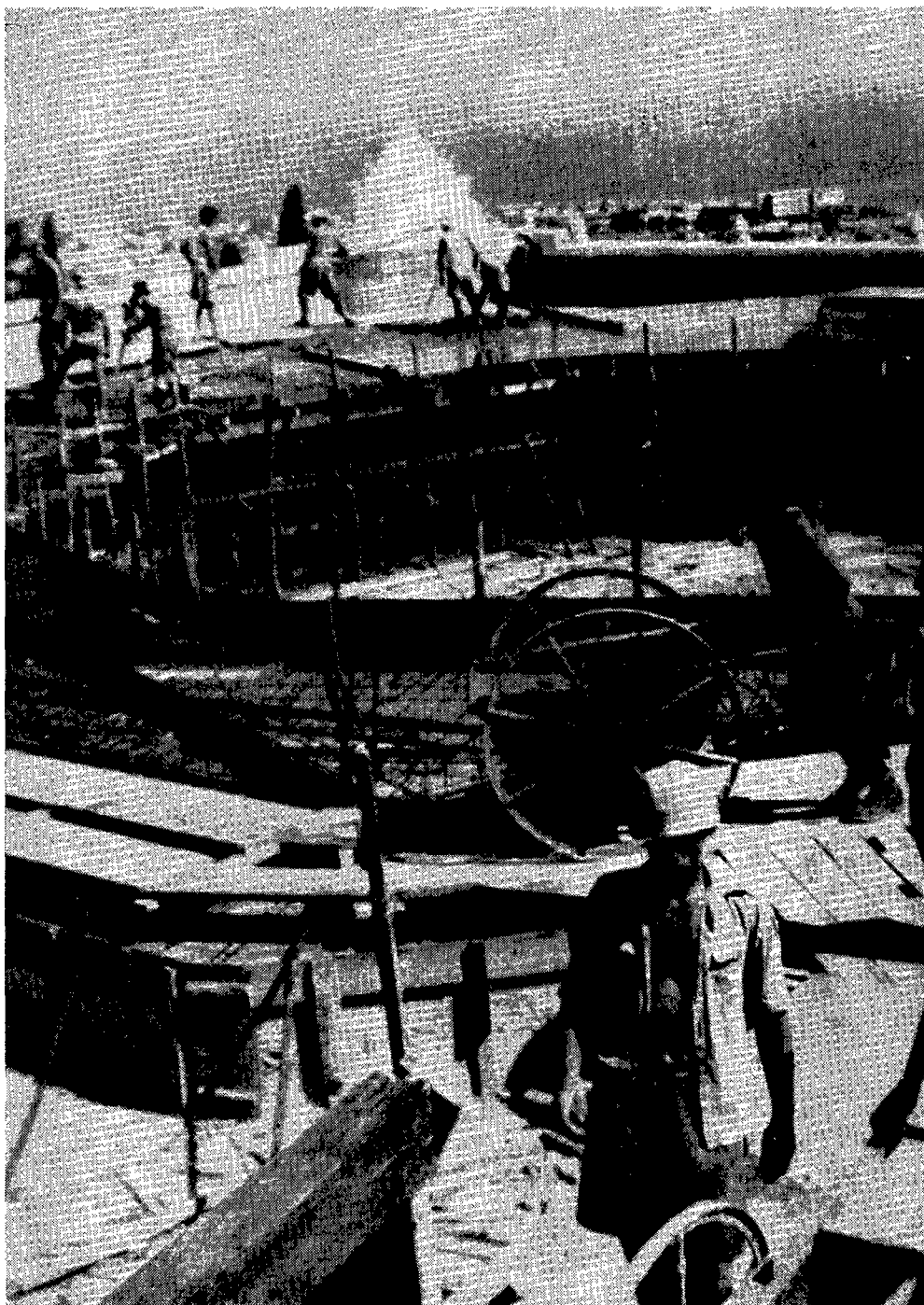
Goods consigned to the Bahá'í Community have been exempted from all customs duties. This important evidence of official recognition has come about through the good offices of the Minister of Finance, and has included all material imported for the construction of the Shrine of the Báb. The exemption also includes material imported for beautification of the Gardens and all furniture for the Bahá'í Holy Places. It has been extended to include material for all international endowments surrounding the Shrine on Mt. Carmel from the ridge of the Mountain to the Templar Colony at its foot, and for the immediate vicinity of the resting-

places of the Greatest Holy Leaf and her kinsmen. As the Guardian wrote in his letter of March 29, 1951: "All these establish, beyond the shadow of doubt, the high status enjoyed by the international institutions of a World Faith, in the eyes of a new-born State."

Furthermore, a circular issued to all schools by the Ministry of Education and Culture provides for the excusing of Bahá'í children from school attendance on Bahá'í Holy Days. This action was unsolicited by the Bahá'ís and provides yet further evidence of the official recognition of the Bahá'í Faith.

LEGAL CASE WON BY THE BAHÁ'ÍS

The legal case brought by the Covenant-breakers in December, 1951, in connection with the ruined house adjacent to the Tomb of Bahá'u'lláh, referred to under "Acquisition and Embellishment of Land Surrounding the Shrine of Bahá'u'lláh," was started in the civil court of Haifa as a suit against the Guardian of the Faith, to restrain him



The great star-shaped reinforced concrete foundation of the octagon of the Báb's Shrine.

from removing some unsightly ruins. As Custodian of Bahá'í Holy Places and as undisputed possessor of the building concerned for over thirty years, the Guardian considered he was free to order their removal. The Covenant-breakers, however, led by Mrs. Musa Bahá'í, daughter of a brother of Muḥammad-'Alí, refused every reasonable solution offered by the lawyers and representatives of the Guardian, so that it became obvious that those who had brought the suit wished no settlement but only to prolong the existing situation. When the Covenant-breakers had the audacity to summon the Head of the Faith to court as witness, the Guardian appealed to the Government to lift the matter entirely out of the jurisdiction of the civil court. The Attorney-General then, instructed by the Minister of Religions, informed the head of the Haifa court that according to a Statute in existence since 1924 the case was not one to be tried in a civil court but was a religious matter.

To the astonishment of all, however, the lawyer for the Covenant-breakers challenged the order of the Attorney-General and appealed the case to the Supreme Court. Interviews were being constantly held with the higher authorities in Jerusalem by the Guardian's representatives, three Hands of the Cause, as well as through lawyers of the respective parties to the suit, without any progress being made.

At this point the Guardian transmitted an appeal to the Prime Minister. This brought immediate solution, as the representative of the Prime Minister informed the Covenant-breakers that any further litigation they wished to carry on would be against the Government. If they wished to do that, they could. The case and the appeal were dropped at once.

For six months, the Covenant-breakers had apparently tried to restrain the Guardian from embellishing the precincts of the Tomb of Bahá'u'lláh. During that interval, however, they had revealed, to higher and higher departments of the Government, that their real objective was not concerned with the ruins in question but with an insidious plan to obtain possession of a key to the Holy Shrine, so that they could represent themselves as "joint custodian" with the Guardian, and to secure rooms in the Mansion of Bahjí itself. During this period of litigation it often seemed, the International Council has stated, that the case would be

dropped or settled out of court, but it continued, as if providentially, until it reached the Office of the Prime Minister himself, through whose intervention it was settled. Meanwhile, as the International Council points out, the high-ranking officials of the Foreign Office, of the Ministry of Religions, of the Attorney-General's Office and of the Prime Minister's Office have become well aware that "the Bahá'í Faith is united under the leadership of its legitimate Guardian and that he is the true Custodian of the Bahá'í Holy Places."

DECLINING FORTUNES OF THE COVENANT-BREAKERS

The termination of the legal action brought against the Guardian of the Bahá'í Faith was but another indication of the declining fortunes of the Covenant-breakers. The Guardian cabled on June 11, 1952, a "double announcement" to the Bahá'í world: "(The) rapid progress (of the) enterprise majestically unfolding (in the) heart (of) God's Holy Mountain, (and the) steady decline (in the) fortunes (of the) remnant (of) old Covenant-breakers still defiantly challenging (the) combined strength (of the) Bahá'í world community." As a result of this "short-sighted action" on the part of a handful of enemies of the Faith, long-standing privileges which had been extended to the Covenant-breakers for sixty years were "irretrievably" curtailed.

Other attempts of the enemies of the Faith to indefinitely delay the completion of the nine terraces leading to the Shrine of the Báb from the city of Haifa had been frustrated early in 1951.

"God's avenging wrath" had removed, early in April, 1952, the son of Siyyid 'Alí, Nayer Afnán, who was to have been a star witness for the Covenant-breakers in the lawsuit brought to challenge the authority conferred upon the Guardian in 'Abdu'l-Bahá's Testament, by virtue of which he is Custodian of Bahá'í Holy Places.

A few months later, in December, 1953, the Guardian cabled that three others of the few remaining who had shown faithlessness to 'Abdu'l-Bahá had been struck down—Avarih in Persia, Fareed in the United States, and Falah in Turkey. The Guardian stated: "All three, however blinded (by) perversity, could not have failed (to) perceive, as (their) infamous careers ap-

proached (their) end, (the) futility (of their) opposition, (the) measure (of their) own loss (and the) degree (of) progress (and) consolidation (of the) triumphant Administrative order (so) magnificently celebrated (in the) course (of the) fes-

tivities (of the) recently concluded Holy Year."

As 'Abdu'l-Bahá has written: "Firmness in the Covenant will preserve the unity of the religion of God and the foundation of the religion of God will not be shaken."

REGIONAL AND NATIONAL TEACHING CONFERENCES

THE year 1946 marked the beginning of a new stage in the expansion of the Bahá'í Faith through the launching of a Seven-Year Plan during which the American Bahá'ís were to establish Bahá'í communities in ten countries of Western Europe.

During the first two years of that period, the activities consisted chiefly of placing Bahá'í settlers under the direction of the European Teaching Committee in at least one key city in each country. This undertaking, Shoghi Effendi, the Guardian of the Bahá'í Faith, referred to as "the opening phase of the spiritual conquest of the old world under the divinely conceived plan" entrusted to the American Bahá'í Community by 'Abdu'l-Bahá thirty years before.

So rapidly did the teaching work of the pioneers proceed that in May, 1948, it was possible to assemble ninety-two believers in Geneva, Switzerland, from all ten goal countries for the first Bahá'í European Teaching Conference. The results of this first conference were so successful in terms of inspiration, planning and developing appropriate teaching techniques, that similar conferences were held annually to 1952, each one of which was acclaimed by the Guardian as "leaving an indelible imprint on the annals of the second stage of the evolution of 'Abdu'l-Bahá's Divine Plan."

COPENHAGEN CONFERENCE

The first such conference in the period covered by this volume (1950-1954) took place in Elsinore, near Copenhagen, Denmark, July 24-30, 1950, with an attendance of one hundred seventy-seven Bahá'ís representing twenty-two countries. The greeting from Shoghi Effendi to the gathering hailed it as the "first evidence (of the) answer (to the) prayer (of the) Center (of the) Covenant voiced (in) His Tablet over thirty

years ago, supplicating (that) holy souls be raised up (to) promulgate the Faith (in) northern lands."

At the Conference was first inaugurated the type of Bahá'í summer school which henceforth would follow each summer conference. Besides prolonging the sessions of the Conference, the program of the school was designed to stimulate the spirit of Bahá'í fellowship, to deepen the understanding on the part of the Bahá'ís in the fundamental spiritual and administrative principles of the Faith and to fix the pattern of future independent national summer schools in the ten goal countries.

SECOND ALL-SWISS CONFERENCE

Zürich, Switzerland, was the scene of the second All-Swiss Conference, November 18 and 19, 1950, with an attendance of eighty, including five Bahá'ís from Germany and two United States pioneers from Luxembourg. The primary purpose of this meeting was to consolidate and expand the teaching plans within Switzerland itself and to relate them to the prosecution of the seven points of endeavor listed by Shoghi Effendi in his cablegram to the Copenhagen Conference. These were: rapid increase in membership, effective promotion of extension teaching work, consolidation of all administrative agencies, energetic dissemination of Bahá'í literature, closer collaboration with sister communities in the European continent, greater awareness of the inescapable responsibilities and deeper understanding of the verities of Bahá'u'lláh's Revelation, of His Covenant and World Order, and above all, "constant daily effort aiming at the enrichment of the spiritual life of the individual," the sole foundation whereupon the stability of the structure of every Bahá'í administrative edifice must depend.

In his cablegram of April 25, 1951, enumerating to the American National Bahá'í Convention the accomplishments of the fifth year of the Second Seven-Year Plan, Shoghi Effendi mentioned this second All-Swiss Conference as "foreshadowing (the) closer integration (of the) ten goal countries (of the) European continent through (the) eventual formation (of) regional National Assemblies (in) Scandinavia, (the) Benelux countries, Switzerland (and) Italian and Iberian peninsulas."

CONFERENCE IN HOLLAND

The fourth European Teaching Conference took place in Scheveningen in Holland, on the outskirts of The Hague, August 31 to September 4, 1951, attended by one hundred forty representatives from twenty-two countries. This city was to produce the second local Spiritual Assembly in that country eight months later, harvest from the initial seed sown there by the Hand of 'Abdu'l-Bahá when He addressed a Tablet to the Central Organization for Durable Peace which met in The Hague in 1919, calling the attention of the representatives of the nations gathered there to Bahá'u'lláh's plan for universal peace.

The Guardian's message to the Scheveningen Conference referred to the range and quality of the work already accomplished, the spirit demonstrated by the pioneers and the new Bahá'ís, and the degree of maturity attained in the greatly diversified, budding and virile communities of Europe "rightly regarded (as the) first fruits (of the) operation (of) 'Abdu'l-Bahá's Divine Plan (on the) European continent."

The message further enlarged the horizon of the believers and gave them a glimpse of the tasks that would follow upon the termination of the remaining two years of the Second Seven-Year Plan. These, the Guardian said, would include "(the) gradual formation (of) regional National Assemblies (as) prelude (to the) emergence (of a) separate National Assembly (in) each goal country as well as (the) launching (of) organized campaigns, in collaboration (with the) parent community (of the) great republic of the West (in) conjunction (with the) long-standing, preeminent national community [Germany] laboring (in the) heart (of the) European continent, aiming (at the) spiritual conquest (of the) remain-

ing sovereign states (of) Europe and, God willing, reaching beyond its borders as far as (the) heart (of the) Asiatic continent."

Thus opened still another stage in the evolution of the Bahá'í World Community—one of "regional cooperation," through the five groupings of Bahá'í communities already forming, namely, in the Scandinavian countries where the plan was already in operation, in the Benelux countries, the Iberian peninsula, and in Italy and Switzerland.

Confident of divine assistance, the delegates at this conference enthusiastically assumed another goal which was to become the culminating achievement of the Seven-Year Plan—the formation of at least one regional National Spiritual Assembly by 1953. Furthermore, plans were made for participation in the forthcoming Intercontinental Teaching Conference in Stockholm which was soon to open the way for the gradual introduction of the Faith in the remaining sovereign states in the European continent, and in the neighboring islands of the Mediterranean, the Atlantic and the North Sea.

FIRST IBERIAN CONFERENCE

In order to launch the plan of regional cooperation immediately, Miss Edna True, chairman of the European Teaching Committee, and the American pioneers who had attended the Conference in Holland, proceeded directly to Madrid, Spain, where they were joined by nine Spanish and Portuguese Bahá'ís, for the first Iberian Teaching Conference, September 14 to 16, 1951.

Though small and insignificant in number, but armed with the promises of 'Abdu'l-Bahá, this little band resolved to demonstrate to their fellow-countrymen how to dissolve the barriers of prejudice that had existed traditionally between Spain and Portugal for generations.

Before the three short days had ended, they had initiated plans for the exchange of community bulletins and qualified teachers, formed an Iberian Teaching Committee, mapped out an extension teaching program aimed at forming six new local Spiritual Assemblies, and established a fund for the work at the World Center.

The acceleration of the teaching work in all ten countries resulting from the various conferences and summer schools, and the

growing number of local Spiritual Assemblies and Bahá'í Groups in all Western Europe, clearly indicated the necessity and wisdom of developing the work along regional lines as called for by the Guardian. With less than one year remaining in the Seven-Year Plan, the Geneva office of the European Teaching Committee became the scene of intense activity, for from here the Committee directed preparations for no less than six conferences in 1952 with the respective regional teaching committees responsible for local arrangements.

THIRD ALL-SWISS CONFERENCE

The first of the series was the third All-Swiss Conference in Bern, February 23 and 24, 1952, during which a Swiss National Teaching Committee was formed, to which the European Teaching Committee transferred major responsibility for the development and consolidation of new Bahá'í communities within Switzerland.

ITALIAN CONFERENCE

A month later, the first Bahá'í conference ever to take place in Italy opened in Rome on Naw-Rúz Day (March 21), 1952. The presence of Mr. Dhikru'lláh Khádém, Hand of the Cause of God, from Persia, who had been given a special mission by the Guardian to visit all Bahá'í centers in Europe, together with Dr. Ugo Giachery, a Hand of the Cause of God in Europe residing in Rome, lent unusual historic significance to this gathering.

Mr. Khádém told the seventy assembled friends about the map of the world on which the Guardian had marked with large circles the areas of the earth's surface that would within the next decade form forty-eight new National Spiritual Assemblies. The first of these new ones, which would be the twelfth, was to embrace Italy and Switzerland, chosen for this bounty and honor because of the swift progress that had been made in the establishment of the Faith in that region.

The area being thus defined for what was to become the Italo-Swiss National Spiritual Assembly in April, 1953, the Italian and Swiss Bahá'ís present at the Conference immediately mapped out plans for the election of nineteen delegates from centers in Italy and Switzerland who would convene in Florence during the following Riḍván period

to elect nine members for "the twelfth pillar of the Universal House of Justice."

Henceforth the European Teaching Committee concentrated its attention upon the strengthening of the remaining eight countries that were to comprise the next National Assemblies, plus the two (Finland and France) which the Guardian now also placed under its jurisdiction.

BENELUX REGIONAL CONFERENCE

The first Benelux Regional Conference was held in Brussels, Belgium, April 12 to 14, 1952, with forty-seven representatives from Holland, Luxembourg and Belgium. Mr. Khádém, Hand of the Cause of God, brought news of the developments at the World Center of the Faith and of the activities in Persia and the various centers he had already visited in Europe. The main theme of the Conference was: "Goals Ahead," and special plans were made for the Fifth European Teaching Conference scheduled to take place in Luxembourg August 30 to September 7 of that year.

LUXEMBOURG CONFERENCE

The Conference in Luxembourg, the European Teaching Committee announced, was to be the last of the series of the European Teaching Conferences. Each had indeed left "an indelible imprint" on the "evolution of 'Abdu'l-Bahá's Divine Plan" in western Europe. Here in this smallest of the ten goal countries, the crossroads of culture and conquest for centuries, three Hands of the Cause of God were present as the personal representatives of the Guardian—Mr. Khádém from Persia, Dr. Giachery from Italy and Dr. Adelbert Mühlischlegel from Germany.

Reviewing the achievements of the Seven-Year Plan which would draw to a close six months hence, the European Teaching Committee pointed out that at the beginning of the European campaign there was only a small handful of believers, but at this Conference one hundred thirty-two Bahá'ís from twenty-one countries had responded to the roll call and had joined their hearts in prayer in twelve languages.

The Luxembourg meeting was followed by four more Regional Conferences, each convened in a city where intensive teaching work had been started by the regional teach-

ing committee for that particular grouping of countries.

REGIONAL CONFERENCES

The first, the Iberian Conference, was held in Lisbon, Portugal, September 12 to 14, 1952, to carry forward the plans that had been initiated for Spain and Portugal the previous year. The next two were held simultaneously, November 1 and 2, in Oslo for the Scandinavian region of Norway, Sweden and Denmark, and in Antwerp for the Benelux region of Belgium, Holland and Luxembourg. And finally, November 22 and 23, another, the fourth All-Swiss Conference, took place in Basel, Switzerland.

In Basel much planning was done for the Bahá'í Convention to be held in Florence the following April for the formation of the Italo-Swiss National Spiritual Assembly, "a stepping-stone in the formation in the course of the next decade of two independent National Spiritual Assemblies."

Although this was the concluding phase of the Second Seven-Year Plan, the expansion of the Faith in Europe was to go forward with even greater impetus as part of the World Crusade whose aim is the "spiritual conquest" of the entire planet.

BAHÁ'Í PARTICIPATION IN UNITED NATIONS CONFERENCES

While concentrating primary attention on Bahá'í conferences, the Bahá'í community continued to give encouragement and cooperation to meetings of the United Nations

and its Regional Conferences of Non-Governmental Organizations.

Between 1950 and 1954 accredited delegates and observers not only attended all the conferences, but won recognition for their participation in the discussions, their services on working committees, and for the breadth of vision expressed in the several resolutions which they offered. Accredited representatives of the International Bahá'í Community and delegates and observers from the United States, joined by representatives from other national Bahá'í communities, met in Regional Conferences of Non-Governmental Organizations in Geneva, Switzerland; Istanbul, Turkey; Managua, Nicaragua; Santiago, Chile; Den Passar, Indonesia; Paris, France; La Paz, Bolivia; Manila, Philippine Islands; and Montevideo, Uruguay, as well as annually in Lawrence, Kansas, and in the International Non-Governmental Conferences in New York, the home of the United Nations, and in Geneva, Switzerland.

Through personal association with delegates from other organizations, press interviews, and invitations to speak about the Faith on the floor of the conferences, at luncheons and other meetings, these representatives have brought the Teachings of Bahá'u'lláh concerning World Order to the attention of the leaders in the cause of peace in many countries and established the recognition of the Bahá'í International Community as "an agency working for and firmly believing in the unification of the human family and permanent peace."

DEVELOPMENT OF THE FAITH IN AFRICA

THE hour (is) propitious (for the) galvanized, firmly knit body (of) believers (to) brace itself (to) embark . . . (on) yet another historic undertaking . . . designed (to) carry (the) torch (of the) Faith (to) territories (of the) Dark Continent."

The cablegram from the Guardian to the National Bahá'í Convention of the British Isles in April, 1950, from which these words are quoted, set the stage for an intensive teaching campaign in a vast continent where only the northern shores and southern tip had previously been touched by the Light of the Teachings of Bahá'u'lláh.

Another passage from this same message

defined the "preliminary steps" as "the formation (of) nuclei (in) three of the dependencies (of the) British Crown, either (in) East (or) West Africa" and the "translation, publication (and) dissemination of Bahá'í literature . . . (in) three African languages (in) addition (to the) three already undertaken."

On July 5 of the same year, the Guardian called upon the American Bahá'í community to "lend valued assistance (to the) meritorious enterprise" and he appealed "particularly (to) its dearly-beloved members belonging (to the) Negro race (to) participate (in the) contemplated project

marking (a) significant milestone (in the world-unfoldment (of the) Faith, supplementing (the) work initiated fifty years ago (on the) North American continent . . . (and) providing (the) prelude (to the) full-scale operations destined (to) be launched (at a) later period (of the) unfoldment (of the) Divine Plan aiming (at the) conversion (of the) backward, oppressed masses (of the) swift-awakening continent."

Within the year, participation in this "epoch-making enterprise" was further expanded to include the National Spiritual Assemblies of Persia, Egypt and India; the first pioneers had arrived, and others were on the way, including the first two American Negro pioneers, Mrs. Ethel Stephens, who had chosen to settle in the Gold Coast, and Mr. William Foster, who chose Liberia as his post.

The first fruits of this historic campaign were the acceptance of the Faith in Dar es Salaam by Mr. P. K. Gopalskrishan Nayer, of Indian nationality, and by Mr. Denis Dudley-Smith of Nyasaland, followed very shortly by the enrollment in Kampala of the first two Africans, Crispian Kajubi and Frederick Bigabwa, members of the Buganda and Mtoro tribes, respectively. The first public presentation of the Faith in Kampala was made by an African contact before a gathering of three hundred Africans from several tribes.

By April, 1952, two years after the launching of the campaign, the number of states and dependencies to be opened in Africa had been increased to twenty-five, pioneers had arrived in nine of them, members of four African tribes had enrolled as members, and local Spiritual Assemblies had been formed in Kampala, Uganda, and Dar es Salaam, Tanganyika. Six months later (October, 1952) there were one hundred believers in Uganda alone.

No sooner had the Africans enrolled than they began to go out as Bahá'í teachers and pioneers to carry the Faith to their own people. The first to undertake such a mission was Denis Dudley-Smith, who returned to his native village in Nyasaland, thus becoming the first Bahá'í to settle in that country.

Another was Enoch Olinga of Kampala who spent his two weeks of vacation teaching in the Teso and Mbale areas of Eastern Uganda where seventy-two Africans immediately accepted the Faith.

As the teaching work progressed, the need for literature increased, but by early fall, 1952, in addition to translations done in KiSwahili, Hausa and ChiNyanja before the opening of the campaign, pamphlets had been published in Twi, Igbo and Yoruba, and six others were being completed for printing—Aholi, Luganda, Adanwe, Ewe, Mende and KiKikuyu.

With the launching of the Ten-Year Plan on May 1, 1953, the remaining states and dependencies, as well as the bordering islands of Africa were added to the campaign, thus incorporating all of Africa in the total World Crusade. The renewed appeal for pioneers included in the Guardian's message to the Intercontinental Conference held in Chicago, resulted in a rapid influx of settlers both for the virgin areas and for reinforcement of the centers already established, whose teaching efforts, added to those of the African Bahá'ís, made it possible for the Guardian in his message to the twelve National Bahá'í Conventions one year later, to assess the accomplishments in Africa in four short years as follows:

"The African Campaign, outshining the brilliant success of the enterprise launched in Latin America, throwing into shade the splendor of the victories won in recent years on the European continent, eclipsing all previous collective pioneer undertakings embarked upon in the Asiatic and Australian continents, has almost doubled, in the course of a single year, the number of territories opened since the introduction of the Faith in that continent over eighty years ago. The total number of converts to the Faith belonging to the African race has passed the six hundred mark. The total number of African Bahá'í centers has now been raised to over one hundred and ninety. The total number of tribes indigenous to the soil of that continent represented in the Faith is now over sixty."

RAPID WORLD-WIDE EXTENSION OF THE FAITH

AMONG the twenty-seven objectives of the World Crusade announced by the Guardian to the Bahá'í Community on October 8, 1952, was that of "doubling (the) number (of) countries within (the) pale (of the) Faith through planting its banner (in the) remaining Sovereign States (of the) planet as well as (the) remaining virgin territories mentioned (in) 'Abdu'l-Bahá's Tablets (of the) Divine Plan, involving (the) opening (of) forty-one countries (on the) Asiatic, thirty-three (on the) African, thirty (on the) European, twenty-seven (on the) American continents."

To each of the eleven existing National Spiritual Assemblies the Guardian assigned the specific territories for which it was to be responsible. To the Forty-Fifth Annual Convention of the Bahá'ís of the United States of America in Chicago, April 29, 1953, he called upon the "stalwart American Bahá'í community" to "arise and reaffirm . . . its primacy . . . and capture loftier heights . . . for the exaltation of God's Cause." And in a second letter entitled "A Turning Point in American Bahá'í History," dated July 18, 1953, the Guardian appealed to "the envied custodians of a Divine Plan" to "vindicate their right to the leadership of this World Crusade" and to "scatter far and wide" in fulfillment of "the hope voiced by 'Abdu'l-Bahá that from their homeland 'heavenly illumination' may 'stream to all the peoples of the world.'"

Such was the response that by April, 1954, the Guardian announced to all twelve Bahá'í Conventions that through "the superb feats of the heroic company of the Knights of the Lord of Hosts in pursuance of their sublime mission" the banner of the Faith of Bahá'u'lláh had been hoisted "in no less than a hundred virgin territories of the globe," thus "swelling the number of sovereign states and dependences enlisted under the standard of the Cause of God to two hundred and twenty-eight."

In consequence of the phenomenal success achieved by the vanguard of "Bahá'u'lláh's crusaders," he further stated that "the northern frontiers of a divinely guided, rapidly marching, majestically expanding Faith have been pushed . . . beyond the Arctic

Circle as far as Arctic Bay, Franklin, 73 degrees latitude" and "its southern limits have now reached the Falkland Islands in the neighborhood of Magallanes, the world's southernmost city."

RACES REPRESENTED IN THE FAITH

The expansion of the Faith into many new areas of the earth resulted in embracing within its membership many races and tribes hitherto deprived of the Teachings of Bahá'u'lláh. Among the goals of the World Crusade were two designed to accomplish this objective among specified races, namely, the conversion to the Faith of members of the leading Indian tribes, and representatives of the Basque and Gypsy races.

By April, 1954, the Guardian announced that contact had been established with twenty-two American Indian tribes, raising to thirty-four the total number of tribes contacted throughout the Western Hemisphere. Also, the first Greenlandic, the first Pygmy, the first Berber, and the first Fijian Bahá'ís had been enrolled, swelling the total number of races represented in the Bahá'í World Community to thirty-five.

LANGUAGES

The translation of Bahá'í literature into ninety-one additional languages was another goal of the Ten-Year Plan, representing a twofold increase in the number of languages into which translations had been printed or were in the process of translation.

By the end of the first year, introductory literature had been translated or was being translated into forty-two languages—European, African, Asiatic, American Indian, including seven supplementary languages, thereby raising the total number of translations undertaken since the inception of the Faith to one hundred and thirty. By this time, also, Bahá'í literature had been dispatched as far as the northernmost outpost of the globe—the radio station in Brondlundsford, Pearyland, 82 degrees north latitude.

The needs of the blind, too, for the Light of Bahá'u'lláh, had not been overlooked. A

steady increase in the number of Braille transcriptions, not only in English but also in Esperanto, Japanese and German, brought the number of Braille publications to one hundred and ten by April, 1954.

ESTABLISHMENT OF TWO HAZÍRATU'L-QUDS

On February 29, 1952, Shoghi Effendi announced by cable to the Bahá'í world, his instructions to the Hand of the Cause of God in Africa, Mr. Músá Banání, to acquire property in Kampala, Uganda, for a local Házíratu'l-Quds, to be regarded as the nucleus of a future national administrative headquarters.

This news was followed two weeks later by the Guardian's announcement to the five National Assemblies engaged in the teaching campaign in Africa that he himself had contributed six thousand dollars toward this historic enterprise, and he appealed to the Assemblies to participate through contributions toward the completion of the total purchase price of fifty-five hundred pounds sterling, or seventeen thousand dollars.

In commenting on the swift movement of events represented by this development, the National Spiritual Assembly of the United States pointed out to the American Bahá'ís that their national headquarters, the first, was acquired thirty years after the first National Bahá'í Convention in North America, whereas, in Central Africa, even before the establishment of the first local Assembly "the far-seeing Guardian prepares an Házíratu'l-Quds, creating for the Bahá'í work a substantial edifice" assuring prestige and respect for the activities of the Uganda believers.

On June 3, 1952, the Kampala local Spiritual Assembly, formed the preceding April 21st, officially took possession of the property and immediately began preparation for a public dedication on July 5. Over sixty people attended the formal opening, including representatives of more than twelve African tribes.

The second Házíratu'l-Quds to be acquired during this period was one in Paris, destined to become the national administrative headquarters of the French Bahá'í community. This achievement was announced in the Guardian's cablegram to the Forty-Fifth Annual Bahá'í Convention of the United States Bahá'ís on April 30, 1953, as follows: "Heart-warming news (of the) impending

establishment (of the) long overdue Házíratu'l-Quds (in the) French capital through (the) conclusion (of an) agreement (to) purchase (a) nine thousand pound property situated (in the) best residential quarter (of the) city."

The acquisition of this property was made possible by the spontaneous and generous contribution of a single believer, Mr. Hus-sayn Qulí Kiyani, recently come to Paris from Persia.

The formal dedication of the Paris Házíratu'l-Quds took place on July 4, 1953, with Dr. Ugo Giachery, Hand of the Cause of God, coming from Rome to assist in the ceremonies.

FUNDS INAUGURATED FOR PURCHASE OF ELEVEN TEMPLE SITES

The purchase of land for eleven future Bahá'í Houses of Worship, three on the American, three on the African, two on the Asiatic, two on the European and one on the Australian continents, was another of the objectives of the World Crusade ending in 1963 as announced by the Guardian on October 8, 1952. The purchase of sites for four was assigned specifically to the American Bahá'í community—Stockholm, Sweden; Rome, Italy; Panama City, Panama, and Johannesburg, Union of South Africa.

On June 25, 1953, the Guardian cabled all National Assemblies "East (and) West (to) participate through contributions and (in the) meritorious endeavors exerted (toward the) eventual establishment (of a) Bahá'í House (of) Worship (in the) City (of) Panama, specifically mentioned (by) 'Abdu'l-Bahá, situated (in the) heart (of the) Western Hemisphere," and for his own participation in the "furtherance (of this) notable objective" he contributed five hundred pounds.

Meanwhile, contributions for eight of the sites had aggregated, by December 7, 1953, approximately two hundred thousand dollars. These were for the Temple sites on Mt. Carmel, in Canada, Panama, Italy, Sweden, 'Iráq, Australia and India. On that date the Guardian cabled all National Assemblies: "(The) hour (is) propitious (for) all National Assemblies, particularly (the) United States, (the) British (and the) Egyptian, (to) participate befittingly (in the) opening (of the) three remaining Funds ere (the) first year (of the) Ten-Year Plan draws (to

a) close, insuring thereby (the) early purchase (of) sites (for the) future Mashriqu'l-Adhkárs (in) Cairo, Kampala (and) Johannesburg." He further appealed to the individual believers to reinforce the contributions being made by the three national bodies primarily invested with the responsibility of erecting the Temples in these cities, and himself contributed an initial gift of three thousand pounds for this purpose, thus clearly emphasizing the supreme importance of this aspect of the World Crusade and the necessity of its early completion.

On April 21, 1954, the first of the sites was purchased at a price of eighteen thousand dollars—five acres of land on a hill seven miles from the heart of the city of Panama, with a beautiful view of the city and bay.

A few days later in his message to the twelve National Assemblies, the Guardian announced the purchase of a four-acre site in Australia, commanding an extensive view of the Pacific Ocean and the greater portion of Greater Sydney. Later the municipal authorities repossessed the property for town planning purposes. His supplementary message dated May 4, 1954, further announced the purchase of a six-acre site in Kampala.

INCORPORATION

During the four years preceding 1950 the consolidation of the Faith was reflected through the incorporation of seven National

Spiritual Assemblies and twenty-six local Assemblies. Within the next year, by April 21, 1951, the number of incorporated National and local Assemblies had reached one hundred and ten, and in April, 1954, the number of National and local incorporated Assemblies in the United States and the entire world totaled sixty-six and one hundred twenty, respectively.

BAHÁ'Í MARRIAGE LEGALIZED

Another evidence of the growing recognition accorded the Faith by legal bodies is the increasing number of States granting local Spiritual Assemblies authority to conduct legal Bahá'í marriages. At the close of the period covered by this volume Bahá'í communities in twenty-one States of the United States enjoy this authority.

RECOGNITION OF BAHÁ'Í HOLY DAYS

The number of school authorities granting exemption from school attendance by Bahá'í children on their Holy Days is still another evidence of the increasing recognition of the independent character of the Faith. By 1954 this privilege had been granted by local school boards in seven States in the United States, and in Anchorage, Alaska, the British Isles, the State of Victoria in Australia, and by the Minister of Education and Culture in Israel for Bahá'í schoolchildren there.

REVIEW OF VARIOUS NATIONAL EVENTS

UNITED STATES OF AMERICA

End of Second Seven-Year Plan

DURING the period of the first World War, 'Abdu'l-Bahá revealed the series of Tablets addressed to Bahá'ís of the United States and Bahá'ís of Canada which, when received after the end of hostilities, communication from Palestine being interrupted by the occupying forces, were published under the title *The Divine Plan*. These Tablets charged the Bahá'ís of North America with the mission of establishing the Faith of Bahá'u'lláh in countries where the spiritual banner had not yet been raised.

A number of years had to pass without concerted action on this international task

while the administrative institutions described in 'Abdu'l-Bahá's Testament were acquiring strength and experience under the Guardian's direction. In 1937, as reported in a previous volume, Shoghi Effendi called upon the Bahá'ís of the United States and Canada to carry out the objectives enumerated in the first Seven-Year Plan terminating in 1944, date of the Centenary of the Announcement of the Báb. By 1944 the exterior ornamentation had been applied to the House of Worship, local Assemblies established in all States and Provinces, and local Assemblies formed in fourteen republics of Latin America.

In 1946, the Guardian announced in a message addressed to the North American Annual Convention, a second Plan. "The

time is ripe, events are pressing, Hosts on high are sounding the signal for inauguration of a second Seven-Year Plan designed to culminate [in] first Centennial of the Year Nine marking the mystic birth of Bahá'u'lláh's prophetic mission in Síyáh-Chál at Tíhrán."

This Plan embraced four objectives: multiplication of Bahá'í centers throughout the Americas and bolder proclamation of the Faith to the masses; completion of the interior ornamentation of the House of Worship; formation of three National Assemblies, one in Canada, one in Central America and one in South America; the initiation of "systematic teaching activity in war-torn, spiritually famished European Continent," aiming at the establishment of local Assemblies in the countries of Western Europe.

"The opening decade of the second Bahá'í century coincides," the Guardian wrote to North America on June 15, 1946, "with the launching of the second Seven-Year Plan, destined alike to consolidate the exploits that have shed such luster on the last years of the preceding century, and to carry the Plan a stage further across the ocean to the shores of the Old World, and to communicate, through the operation of its regenerative power, its healing influence to the peoples of the most afflicted, impoverished and agitated continent of the globe."

As reported elsewhere in this review, the four objectives of the second Seven-Year Plan were achieved.

The significance of this Plan emerges as one contemplates the international events and conditions which resulted from the second World War, challenging the religious conscience of mankind. The elements of unity which inspire the Bahá'í Message were implanted in new lands, creating a far broader basis and a stronger foundation for subsequent teaching plans aimed at carrying the Faith to the ends of the earth.

The completion of the ornamentation of the Temple interior prepared this House of Worship for its destined spiritual function; the formation of three more National Spiritual Assemblies, bringing the number to eleven, manifested the vitality of the Faith in creating new national communities expressive of the variety of peoples and tongues responding to the call of Bahá'u'lláh, and the formation of local Assemblies

in capital cities of Europe prepared the way for additional national administrative bodies in the future. In the darkness of a war-rent world the light of the Sun of Truth shone with increased intensity. While the Plan originally called for the formation of National Spiritual Assemblies in Canada, Central America and South America, the progress of the teaching work in Europe proceeded so successfully that the National Spiritual Assembly of the Bahá'ís of Italy and Switzerland was also achieved before the end of this second Seven-Year Plan.

Completion of Bahá'í Temple

To complete the Bahá'í House of Worship in Wilmette, Illinois, contracts for the ornamentation, utilities and furnishings of the interior, and for the landscaping of the grounds had to be executed. The interior was completed by the spring of 1951, and the landscape plan brought to its final stage for the public dedication held May 2, 1953.

The interior ornamentation designs made by Louis J. Bourgeois, Temple architect, provided for the treatment of the nine bays or alcoves on the main floor as separate rooms. This early concept reflected a misunderstanding of the function of the Temple in expressing the basic unity of religion. The concept later given by the Guardian of the Faith made these bays an integral part of the Temple auditorium. To increase the seating capacity a stairway leading from Temple foundation level to the main floor and thence to the first gallery was removed and a new spiral stairway constructed from foundation to gallery which fits between two adjoining alcoves on the main floor level.

To carry out this concept, and to maintain harmony of design between exterior and interior ornamentation, two independent studies were carried out over a period of nine months after the decision to proceed with interior ornamentation had been made in the spring of 1946. The essential features sought were to carry the spirit of the exterior design and its architectural motifs into the interior, the creation of a single great auditorium, provision for satisfactory acoustics, the use of color, and seating arrangement. Allen B. McDaniel's treatment was approved.

A Temple Construction Committee was appointed consisting of Paul E. Haney, chairman, Amelia E. Collins, Edna M. True,

and Philip G. Sprague. Leroy Ioas was later added. A technical advisory board was also set up, the members being Allen B. McDaniel, Robert W. McLaughlin and Edwin H. Eardley. After investigation Alfred P. Shaw, architect, was chosen to prepare the detailed plans and specifications. It is Mr. Shaw's recreation of the spirit of the Bourgeois design which has been carried out in the ornamentation of the Temple interior. The firm of Shaw, Metz and Dolio designed and engineered the utilities.

Final plans and cost estimates were approved in January, 1949, the estimated cost being \$780,000.

The John J. Earley Studio was awarded the contract for making the sectional units of architectural concrete to be affixed to the walls and columns, and the contract for work on the project at the Temple was placed with the George A. Fuller Company.

Between July, 1949, and April, 1951, one thousand concrete sections were cast at the Earley Studio, shipped to the Temple and set in place. Actual operation began on July 11, 1949. Before the ornamental surface could be applied, the interior columns and piers were set in place, and the utilities and fixtures installed. The cast concrete sections were made of a mixture of ground white and crystalline quartz with cement, while for the ornamentation up to the dome level the cast units were fabricated with a background of rose quartz. The floor of auditorium and surrounding alcoves were laid in terrazzo, another use of color. Color also appears in the upholstered seats and the window draperies. The temporary wooden doors installed when the superstructure was built were replaced with bronze panels and doors with plate glass.

Seats in the nine bays face the center of the auditorium; in the central hall itself the seats face a single portable reading desk, pointing the attendants in the direction of 'Akká.

Just as the completion of the exterior ornamentation endowed the structure with a new and deeper meaning, while notably enhancing its physical beauty, so the completion of the interior created an effect greatly exceeding the anticipation of its friends and workers. What has become apparent and real, to the inner eye as well as to physical vision, is the majesty befitting worship offered the one true God.

The great interior provides interesting

perspective, from floor to dome, from floor to first and second gallery, central hall to alcove, and from alcove across the wide hall to opposite entrance portal. Innumerable details invite notice—the great columns supporting the dome, treatment of piers and gallery columns, details of ornamentation, the Bahá'í texts set forth in gold lettering in each of the nine bays, the dome itself, where the lines of the columns, prolonged in the ornamental scheme, converge at the center where the Arabic symbol, "God Most Glorious," associates the House of Worship with the Bahá'í World Faith.

The final cost of the interior ornamentation as recorded in January, 1954, was \$933,481.99. This sum included certain essential maintenance items and also the cost of capping the nine pylons, actually an element of the exterior ornamentation.

Dedication of Temple to Public Worship

The Bahá'í Temple in Wilmette was publicly dedicated on Saturday afternoon, May 2, 1953, a unique event in the series of Jubilee celebrations held throughout the world.

For the American Bahá'ís, especially, the dedication represented the actual achievement of the goal toward which they had been striving since 'Abdu'l-Bahá, in 1903, granted their petition for the privilege of constructing a Temple in America. Moreover, during His visit to America in 1912 their revered Master had visited the Temple site and consecrated the future edifice. Here, then, stood the holiest House of Worship ever to arise in the Bahá'í world, for none other could receive His blessing. Deep in their hearts they cherished His assurance that when this Temple was completed it would release spiritual powers.

As the doors were opened a great throng stood waiting, filling the Temple steps, the entrance way and extending along the street outside the grounds. Three times was the auditorium filled that afternoon, and at the end hundreds reluctantly departed without having been able to enter the auditorium.

The Message of Dedication prepared by the Guardian of the Faith was read on his behalf by his chosen representative, Rúhíyyih Khánúm, presented to the gathering by Paul E. Haney, chairman of the National Spiritual Assembly of the Bahá'ís of the United States. Her clear voice filled the auditorium, focusing attention on the high significance of the Message. ". . . This

House of Worship, now opening wide its doors to peoples of all creeds, of all races, of all nations and of all classes, is dedicated to the three fundamental verities animating and underlying the Bahá'í Faith—the Unity of God, the Unity of His Prophets, the Unity of Mankind.

"I greet and welcome you on behalf of the Guardian of our Faith within these walls, and invite you to share with us the words recorded in the Sacred Scriptures which we believe to be repositories of the eternal and fundamental truths revealed by God in various ages, for the guidance and salvation of all mankind."

All arose as Rúhíyyih Khánúm read a prayer revealed by Bahá'u'lláh.

Readers from the Persian, Latin American and North American Bahá'ís then in turn stood at the reading desk and presented passages from the Old Testament, the New Testament, the Qur'án and the Bahá'í Sacred Writings. The Northwestern University A Cappella Choir sang choral selections, at the opening of the dedication service, during the readings and after the final prayer. A note of triumphant ecstasy prevailed throughout the afternoon.

The passages from the four Sacred Scriptures were, to the Bahá'ís at least, the complete evidence of the unity of the Prophets in revealing, at different stages of human evolution, the divine will and guidance for mankind. Among the visitors many remarked afterward that they had not realized that the various Prophets had brought the same basic truths.

Immediately after the public dedication, plans were put into operation for the conduct of a weekly program of public worship. These programs also present selections from the various Sacred Scriptures, with vocal music provided by an A Cappella Choir directed by Mr. Lloyd Cousins. The Temple is thus fulfilling its mission as the herald in the Western world of the universal spiritual concept: the Unity of God, the Unity of His Prophets, the Unity of Mankind. Participants in these programs are chosen without consideration of race or class.

The event attained national significance through messages of greeting received from distinguished personages, from radio announcements and from illustrated feature articles carried, among others, by *The Chicago Sunday Tribune*. The Wilmette and

neighboring village of Winnetka weekly papers devoted almost an entire issue to the story of the Temple. Universal Newsreel pictures included exterior and interior views of the Temple. Fifty television stations made use of a Bahá'í Temple dedication film short. Public interest and commendation was aroused to an extraordinary degree.

Landscaping the Temple Grounds

In July, 1951, the design submitted by Hilbert Dahl was adopted for landscaping the Temple grounds. Letters written by 'Abdu'l-Bahá laid down certain elements to be incorporated in the landscape plan: a circular area, with nine gardens, nine approaching paths, nine fountains and nine pools. To these elements Mr. Dahl had given most careful consideration and his design carried out the basic concept. Work was started on the contract in April, 1952.

The landscaping went forward under two successive contracts. The first, at an estimated cost of \$200,000, was intended to provide for the essentials of the plan. The details not completed by 1953 were included in a supplementary contract to be carried out over a period of two or more years at an estimated cost of from \$180,000 to \$200,000.

The landscaping plan, accordingly, was not entirely completed during the period covered by the present survey.

Mr. Dahl's design provided for a circular concrete platform extending out from the bottom of the Temple steps, its outer circumference a series of concave arcs after the fashion of the entrance bays of the Temple itself; steps descend from the platform to the garden level where nine sunken gardens were to be developed; nine pathways lead between the gardens to an outer circular walk to be constructed on the largest diameter permitted by the area of the grounds.

The principal entrance to the Temple steps extends from Linden Avenue, to the south, where a wide flight of concrete steps rises to the garden level. The longest approach runs from the corner of Linden Avenue and Sheridan Road.

As the work progressed, the nine gardens were seen to be designed in different patterns of flowers and shrubs, affording a pleasing variety. Rows of cypresses were

planted along the paths leading to the gardens. Plantings of small flowering trees enhanced the beauty of the landscaped area. Extensive lawn areas were laid out. Describing the design Mr. Dahl wrote: "It involves an approach leading to each of nine entrance bays with gardens between. Circular fountains with jets of water keeping them ever fresh and clear are found in the gardens . . . The whole is enclosed within an outer circular walk, and an inner walk, at the base of the Temple steps, provides a vantage point at a higher elevation from which the garden scene can be viewed.

"The gardens are arranged and planted with simple dignity, restrained in treatment but with a touch of color and softness of texture which will give them a gardenesque feeling of peaceful and quiet loveliness . . . In area there are involved almost five acres of intensive development."

The concrete work was carried out by the George A. Fuller Company under extension of the contract executed for the interior ornamentation. A contract was entered into with the landscape architect on July 9, 1951. To represent the Temple trustees in the execution of these contracts a Temple Landscape Committee was appointed consisting of Robert W. McLaughlin, Leroy Ioas, H. B. Kavelin and Clarence Ullrich.

The gardens and general landscape plan were sufficiently advanced by May, 1953, to delight those who attended the public dedication. The temporary floodlighting equipment as employed during the Jubilee period brilliantly depicted the imposing architectural features of the House of Worship.

A restudy of the design in its relation to the particular area involved was carried out by the Temple Landscape Committee. Their recommendation eliminated the reflecting pools and the sunken gardens with low walk, substituting lawn areas for the reflecting pools. A tunnel structure was recommended over the service entrance to the Temple foundation, with two utility rooms. Other recommendations were that the outer circular walk should be constructed with concrete edged with flagstone; and some of the paths leading from the outer walk through the gardens developed with lawns.

The decision to eliminate the reflecting pools and the walled sunken gardens was

based on the fact that the landscaped area is not large enough for pools and the size of the gardens does not warrant the rather intricate treatment which the landscape architect originally proposed.

With each succeeding season of intensive gardening the landscape develops new beauty.

Complete final cost of the project will not be available until the next volume of *The Bahá'í World*.

FORMATION OF LATIN AMERICAN ASSEMBLIES

Included in the objectives of the Second Seven-Year Plan given by the Guardian to North America in 1946 was the establishment of National Spiritual Assemblies in Central America and South America before 1953. Since the delegates who would elect the members of these Assemblies would be representative of the local Bahá'í Assemblies in existence at the time, an energetic teaching plan was inaugurated by the National Spiritual Assembly of the United States to develop at least one Assembly in each country. The activities of the Teaching Committee appointed to carry out the plan included the appointment of regional teaching committees, and the holding of annual conferences and Bahá'í schools, each designed to prepare the Latin American Bahá'ís for the responsibilities they would ultimately assume as independent Bahá'í communities.

The first of the twin historic Conventions called to elect these new National Spiritual Assemblies was held in Lima, Peru, April 22 to 24, 1951, with eighteen of the twenty-seven official delegates present in person and seven voting by mail. Representing the Bahá'ís of the United States were Paul E. Haney, chairman of the National Spiritual Assembly, and Miss Edna M. True, former secretary of the Inter-America Committee.

The Convention for Central America, Mexico and the Antilles, opened the same day in Panama City with twenty-five official delegates representing all of the seventeen local Spiritual Assemblies in the twelve countries of this region. Here the National Spiritual Assembly of the United States was represented by its vice-chairman, Mrs. Dorothy Baker, who was also chairman of the Inter-America Committee, and by Horace Holley, secretary of the National Assembly.

Congratulating the believers at both Conventions for the "magnificent triumph marking (the) culmination (of the) fourteen-year old process linking (the) concluding years (of the) first with (the) opening decade (of the) second Bahá'í century," the Guardian's cabled message appealed to the two new National Assemblies to "arise (in) complete unity, exemplary fidelity, greatest wisdom, utmost dedication, unswerving resolve, heroic self-sacrifice (to) befittingly discharge (their) threefold, sacred, inescapable responsibilities: first, (to) consolidate (the) two newly-elected pillars (of the) world administrative order (of the) Faith; second, (to) stimulate (the) propagation (of) its teachings; third, (to) enrich (the) spiritual life (and) deepen (the) understanding (of) its avowed supporters. . . ."

As a token of his love and as the first precious relic for its national archives, the Guardian also presented to each Assembly through Mrs. Amelia Collins, Hand of the Cause of God, a lock of the blessed hair of Bahá'u'lláh.

Messages were read from each of the other nine National Spiritual Assemblies and each delegate was presented with a picture of 'Abdu'l-Bahá in a special souvenir folder bearing a greeting from their "brothers and sisters in Europe, under the Divine Plan."

Part of the agenda at both conventions was devoted to the discussion of the three Seven-Year Plans given by the Guardian to North America, as part of 'Abdu'l-Bahá's Divine Plan to spread the Teachings of Bahá'u'lláh throughout the world, and how, under the aegis of the Bahá'ís of the United States, the believers in Latin America and Europe had been aided to attain this stage of international administrative cooperation, "thereby paving the way to the ultimate organic union" of all National Spiritual Assemblies in the International House of Justice, destined, as declared by the Guardian "to launch enterprises embracing the whole Bahá'í world."

Thus began a new stage in the evolution of the Administrative Order in Latin America. During the next two years, the believers in Central and South America, under their respective National Spiritual Assemblies and with the counsel and guidance of the National Spiritual Assembly of the United States, were to devote their energies to carrying out the three objectives assigned to

them in the Guardian's message, to the end that they would be prepared and ready by Ridván 1953 to assume their full and independent roles as "pillars of the Universal House of Justice" and participants in the global crusade.

FORMATION OF THE ITALO-SWISS ASSEMBLY

Although not originally designated as an objective of the Second Seven-Year Plan and its teaching campaign in Europe, the Guardian cabled the National Spiritual Assembly of the United States on March 8, 1952, that immediate steps were to be taken for the formation of the first National Spiritual Assembly of the Bahá'ís of Italy and Switzerland in Ridván 1953. The election of nineteen delegates by all established local Spiritual Assemblies in the two countries was set for Naw-Rúz 1953, and the city of Florence, Italy, was designated as the place where they would elect this new "pillar (of the) Universal House of Justice, (the) third in Europe (and) twelfth (in the) Bahá'í World."

This Assembly, the Guardian stated, was to be regarded as "a stepping stone (in the) formation (in the) course (of the) impending decade-long crusade (of) two independent National Spiritual Assemblies, destined (to) each lend (an) impetus (to the) unfoldment (and) consolidation (of) Bahá'u'lláh's embryonic World Order."

Indicative of the importance of this step, the cablegram also announced that the Guardian would entrust to this youngest of Assemblies a specific plan by which it would collaborate with its sister National Assemblies in the achievement of all the goals of the World Crusade.

The Convention took place April 23 to 26, 1953, with eighteen of the nineteen elected delegates and thirty visitors present from Italy and Switzerland. Mr. Paul E. Haney, chairman of the National Spiritual Assembly of the United States, brought greetings from the American Bahá'ís and stressed the unique distinction of the erection of this twelfth pillar of the Universal House of Justice during the Holy Year.

Miss Edna True, chairman of the European Teaching Committee, and member of the National Spiritual Assembly of the United States, expressed the great pride of both the American and European Bahá'ís in the remarkable progress of the Faith in

these two countries in the seven short years since the inauguration of the Second Seven-Year Plan.

The Guardian's message to the Convention, awaited with eager anticipation, expressed his feelings of "joy, pride and gratitude" to the "steadily unfolding, highly promising Italian-Swiss Bahá'í communities" and assured this youngest National Spiritual Assembly of his prayers that it would be enabled to befittingly discharge its responsibilities and tasks through which it would "contribute (a) distinct share (in the) world-wide festivities which will commemorate (the) hundredth anniversary (of the) Declaration (of) Bahá'u'lláh's Mission (in the) city of Baghdád."

To this "infant institution" the Guardian assigned two vital functions: "(to) stimulate (the) propagation (of the) Faith (and to) consolidate (its) institutions (over the) length (and) breadth (of) Switzerland (and the) Italian Peninsula."

The ten specific tasks which these functions involve are listed elsewhere in this volume as those responsibilities assigned by the Guardian to Italy and Switzerland under the Ten-Year Crusade.

Among the many gifts presented to the new Assembly was one of rare historical significance from the Guardian—two Tablets written by 'Abdu'l-Bahá shortly before His passing, to Mrs. J. A. Burr of Florence, the first Bahá'í in that city and the first to kindle the light of the Cause in Italy. Others of particular note were letters of acclaim from the eleven sister National Assemblies, bound in leather for "permanent inspiration," the Assembly's official seal, engraved in three languages—Italian, French and German—a gift of the European Teaching Committee, and a gift of fifteen hundred dollars from the National Spiritual Assembly of the United States on behalf of the believers of that country to inaugurate the new Assembly's National Bahá'í Fund.

Taking a prominent part in the Convention was Dr. Ugo Giachery, Hand of the Cause of God, present as the Guardian's representative, who in his closing remarks as chairman of the Convention and of the newly elected National Spiritual Assembly, remarked: "Six years ago who would have dreamed that we should meet in Florence today; that our two countries would be joined in an undertaking whose vastness leaves us aghast? Let each one of us take

inventory and realize what his share in effort, dedication and sacrifice must be!"

NATIONAL ENDOWMENTS IN THE UNITED STATES

The extensive properties of the Bahá'ís of the United States of America, valued at more than \$3,200,000, are indicative of the rapid expansion and stability of the Faith in this country. Most widely known is the Bahá'í House of Worship in Wilmette, Illinois, which was formally dedicated and opened to the public on May 2, 1953. Erected on land purchased between 1908 and 1914, the cost of construction, including landscaping up to April, 1954, was \$2,763,617.88.

The Hazíratu'l-Quds, also in Wilmette, consisting of the national administrative headquarters of the National Spiritual Assembly, a supplementary administrative office, the office of the Bahá'í Publishing Trust, the Collins House, and certain land, is valued at \$83,026. The Wilson House in Malden, Massachusetts, where 'Abdu'l-Bahá rested on the occasion of His visit to the United States in 1912, is valued at \$7,000.

In addition there are four Bahá'í schools, located respectively in Maine, Michigan, Colorado, and California, each consisting of certain lands and a number of buildings, having a total value of \$375,418.

Two pieces of property in Wilmette, one adjoining the administrative headquarters on the shore of Lake Michigan, and a lot across the street from the Bahá'í House of Worship, are being held for future additions to the Mashriqu'l-Adhkár.

FIRST DEPENDENCY OF THE TEMPLE

In his message to the Forty-Fifth Annual Convention of the Bahá'ís of the United States, April 29 to May 1, 1953, the Guardian included among the World Crusade objectives for the believers of the United States "the erection of the first Dependency of the first Mashriqu'l-Adhkár of the Western World," the first of five accessory institutions named by 'Abdu'l-Bahá which will ultimately surround the Bahá'í House of Worship.

The nature of the dependency was clarified in August, 1953, when the Guardian recommended that it be a home for the aged, to be started on a modest scale, to

demonstrate to the people of the world the expression of the Bahá'í Faith in terms of practical service to humanity.

Up to the time of this survey the only step that has been taken toward this objective is the appointment of a special committee to compile information regarding state and county laws governing the construction and operation of such an institution, the suitability of the lake shore property for the purpose, and the estimated building and operating costs of a home housing twenty guests and staff.

INTERVIEW OF ISRAEL PRIME MINISTER WITH NATIONAL SPIRITUAL ASSEMBLY MEMBERS

On May 19, 1951, His Excellency the Prime Minister of Israel, Mr. David Ben-Gurion, during a short visit in Chicago, received three members of the National Spiritual Assembly of the Bahá'ís of the United States, accompanied by the Vice-President of the International Bahá'í Council, Mrs. Amelia E. Collins. The interview was held in the Prime Minister's suite in the Ambassador East Hotel. The Guardian had wished the National Spiritual Assembly to express to the Prime Minister the great interest the Bahá'ís of the United States of America have in the progress of Israel.

The interview was very friendly and cordial. His Excellency was particularly interested in Mrs. Collins' association with the Bahá'í World Center in Israel, and invited her to call on himself and Mrs. Ben-Gurion when she returned to Haifa. His Excellency was interested to know how the Bahá'í Faith had been introduced to America, what had been the effects following 'Abdu'l-Bahá's visit to the United States in 1912, and to what extent the Faith had spread to other lands.

A selection of Bahá'í literature was presented to the Prime Minister, together with the color print of the design of the Shrine of the Báb on Mt. Carmel and a framed photograph of the Bahá'í House of Worship in Wilmette, Illinois. On the same day the Prime Minister's press representative released the following statement concerning the interview to newspapers and radio stations:

"The Prime Minister of Israel, Mr. David Ben-Gurion, this morning received four members of the National Spiritual Assembly

of Bahá'ís in the United States who expressed to the Prime Minister their gratitude for the Government of Israel's exemplary treatment of their World Headquarters and their World Leader Shoghi Effendi Rabbani.

"The representatives were Mrs. Amelia Collins, Vice-Chairman Bahá'í International Council who lives in Haifa; Miss Edna M. True, Recording Secretary; Mr. Horace Holley, Secretary; and Mr. Leroy C. Ioas, Treasurer.

"For almost an hour the Prime Minister and his guests discussed the spiritual content of the Bahá'í Faith and its spread throughout the world. The Prime Minister was particularly interested in the manner in which the Bahá'í faith was introduced into the United States. He expressed surprise when he was informed that there are Bahá'í centers in over one hundred seventy-five cities in the United States and that there are twenty-five hundred such centers throughout the world. He was told that the Bahá'í faith has been accredited to the United Nations within the International Non-Governmental Organizations of the United Nations.

"Prior to their departure the Bahá'í representatives presented to the Prime Minister a photograph of the Bahá'í Temple in Wilmette which is the national shrine for the Bahá'í faith in the United States. He was also given a letter expressing the Bahá'í appreciation for the Government of Israel's understanding of their problems and the good wishes of the Bahá'í faith for the development of Israel."

Owing to his many appointments it was not possible for the Prime Minister to accept the National Assembly's invitation to visit the Bahá'í House of Worship.

VISIT OF MAYOR OF HAIFA TO THE TEMPLE

A year later the National Spiritual Assembly was able to extend an invitation to the Mayor of Haifa, Mr. Aba Khoushy, to visit the Bahá'í Temple, and on May 14, 1952, members of the National Assembly and a group of about thirty Bahá'ís cordially welcomed the Mayor of Haifa at the Bahá'í House of Worship. In response to a request to speak to the group, the Mayor expressed his admiration for the Shrine and the Shrine Gardens on Mt. Carmel and voiced his respect and regard for the Bahá'ís and the desire of the Haifa civil authorities to give their cooperation in the projects being un-

dertaken at the World Center of the Faith. In turn, Mayor Khoushy and his party were assured of the grateful appreciation of the American Bahá'ís and of their interest in the development of the Bahá'í World Center. After the prayer for all nations was read, Mayor Khoushy and his party were conducted through the Temple and it was obvious that they were deeply impressed.

PRESENTATION OF BAHÁ'Í LITERATURE TO THE QUEEN OF HOLLAND

In connection with the Fourth European Bahá'í Teaching Conference held in Holland in 1951 the Dutch Bahá'í Community was able to fulfill one of its long-cherished hopes, to acquaint Queen Juliana in a dignified way with the Bahá'í teachings and the work being done in the Netherlands.

The Dutch Bahá'ís had had a copy of their new Dutch translation of the *Selected Writings of Bahá'u'lláh* specially bound in green morocco with the title in gold, in readiness for presentation to Her Majesty the Queen. In addition, they had had made, by a Dutch artist well known for her beautiful handmade leatherwork, a simple pigskin case, in which the Dutch translation and a few books on the Faith in English could be placed together, for the presentation. The artist, not knowing for whom the case was intended, had remarked that pigskin was especially loved by the Queen Mother, for whom she had made several things.

A letter was sent to Her Majesty the Queen, after long planning, by the Spiritual Assembly of the Bahá'ís of Amsterdam, expressing their wish to present the *Bloemlezing uit de Geschriften van Bahá'u'lláh* to the Queen, giving a brief statement of the aims and purposes of the Bahá'í Faith, and commenting appreciatively on the Queen's public expressions of strong humanitarian principles and trust in God's guidance.

Presentation of the case with the Bahá'í books was made on August 31, 1951, the day when Bahá'ís from nineteen countries were gathering for the Fourth European Teaching Conference which was to start the next morning. The Bahá'í messenger presented himself at the gate of the Soestdijk Palace and was conducted to the secretariat of the Queen, where two of the Queen's private secretaries cordially received him. When the case was unwrapped both secretaries expressed their admiration for the ar-

tistic and lovely way in which the Bahá'í books were presented. For almost one and a half hours they inquired about the Faith and looked through the books, which they promised to present to the Queen on her return to the Palace. A few days later the following gracious letter was received, signed by one of the private secretaries of Her Majesty the Queen:

"Her Majesty the Queen has asked me to convey to you her sincere thanks for the offering of the 'Bloemlezing uit de Geschriften van Bahá'u'lláh' and some English books about the Bahá'í World Faith, which Her Majesty has accepted with special gratitude."

PERSIA

Purchase of the Síyáh-Chál

In the third year following the Martyrdom of the Báb, Ḥusayn-'Alí, pre-eminent among the Báb's followers, was seized by order of the Sháh and confined for four months in the subterranean dungeon of Tih-rán known as the Síyáh-Chál, an abandoned reservoir which had served one of the public baths of the city. His place of confinement was reached along a completely darkened corridor, down three steep flights of stairs. There, in thick darkness, his fellow prisoners numbered about one hundred and fifty, among whom were thieves, assassins and highwaymen. The dungeon was used for the imprisonment of desperate criminals.

His feet were placed in stocks and a heavy chain was fastened around his neck. The place has been described as "chill and damp, filthy, fever-stricken, infested with vermin, and filled with a noisome stench."

It was under these conditions, reflecting the bitterest tyranny and fanaticism of the age, that the intimation of a supreme prophetic mission entered the heart of Ḥusayn-'Alí, transforming him into Bahá'u'lláh, The Glory of God.

In His Epistle to Násiri'd-Dín Sháh, revealed at a later time, Bahá'u'lláh thus described the Divine origin of His mission: "O king! I was but a man like others, asleep upon My couch, when lo, the breezes of the All-Glorious were wafted over Me, and taught Me the knowledge of all that hath been. This thing is not from Me, but from One Who is Almighty and All-Knowing . . . His all-compelling summons hath

reached Me, and caused Me to speak His praise amidst all people."

The birth of the mission of Bahá'u'lláh has been described by the Guardian of the Faith in these words: "Wrapped in its stygian gloom, breathing its fetid air, numbed by its humid and icy atmosphere, His feet in stocks, His neck weighed down by a mighty chain, surrounded by criminals and miscreants of the worst order . . . at so critical an hour and under such appalling circumstances the 'Most Great Spirit,' as designated by Himself, and symbolized in the Zoroastrian, the Mosaic, the Christian, and Muḥammadan Dispensations by the Sacred Fire, the Burning Bush, the Dove and the Angel Gabriel, respectively, descended upon, and revealed itself, personified by a 'Maiden,' to the agonized soul of Bahá'u'lláh."

The history of religion can offer no sharper contrast between the power of the Holy Spirit and the circumstances under which that power manifested itself in its chosen human vehicle. That from such a beginning the mission of Bahá'u'lláh could arise and reveal salvation to the peoples and nations is an evidence of divine power none can deny.

To Bahá'ís, the place so consecrated by supreme sacrifice has been venerated as a holy place of their Faith. In the spring of 1954 the site of Siyáh-Chál in Tíhrán was purchased for the Faith by Ḥabíb Sabet for \$400,000.

End of Four-Year Plan for Persian Women

The International Survey published for the years 1946-1950 included reference to the effort made by the Persian Bahá'ís to create opportunities for Bahá'í women to attain education, and their aim to bring about equality with men in relation to elective and appointive offices in the community.

This aim was pursued under a four-year plan the result of which has been to find women elected to membership on Assemblies for the first time, thus overcoming a long historic disability. The service of men and women in these elective bodies represents the operation of the principle of equality of opportunity and status for men and women which the Bahá'í Faith has established in the new social pattern now unfolding throughout the world.

Through special classes and discussions

and by active participation in Bahá'í community affairs the Bahá'í women of Persia have fully demonstrated their capacity to assume responsibilities which had been reserved for men. Indeed, in the arena of spiritual heroism from the earliest days of the Faith, Persian Bahá'í women have risen to sublime heights of fortitude and sacrifice. The name of Táhirih stands beside those of the most exalted women in history.

The Four-Year Plan provided facilities for the education of girls and special classes for adult women. A National Women's Progressive Committee was appointed, with regional committees acting under its supervision. A national convention for Bahá'í women was held annually, with the participation of the members of the National Women's Progressive Committee and twenty-two representatives of the regional committees. At these gatherings the women demonstrated their ability and aptitude for serving their Faith on an equality with the men. In addition, district conventions were held semi-annually, to consult on ways to carry education even to women in the villages. The program of education included oral instruction for the illiterate and those who had little schooling; an advanced class for graduates of secondary schools, and a higher class of more advanced education for women living in the larger centers. Finally, a periodical was circulated with contents covering topics of general history, Bahá'í history, science, literature, health, hygiene, housekeeping and care of children.

From Shoghi Effendi a message was received which stated: "The great barrier has now been completely removed and absolute equality is attained as the result of recent developments, as well as the glorious and continuing efforts rendered by the beloved Bahá'í sisters in that country and abroad."

END OF EGYPTIAN FIVE-YEAR PLAN

The Five-Year Plan of the Bahá'ís of Egypt and the Súdán began in May, 1948, in response to a cablegram from the Guardian to the National Spiritual Assembly of the Bahá'ís of Egypt and Súdán. At the end of this Plan the goals achieved in Egypt included the establishment of three new local Spiritual Assemblies, in Sohag (1950), Mehalla el Kobra (1951) and Mansoura (1952), thus raising to nine the number of local Spiritual Assemblies. Six virgin prov-

inces were opened, of nine set up as goals. A plot for a permanent summer school was found but legal transfer of the land was not yet completed. In the Súdán the goals were achieved in the opening of three new centers, at Port Súdán, Wau and Wad Medani. A Bahá'í center was established at Asmara in Eritrea. In Africa, Algeria was opened to the Faith and in Libya Bahá'í centers were established in Benghazi and Tripoli. A Spiritual Assembly was established in Tunis in April, 1953.

Women Included in Assembly Membership for First Time

Elections for members of local Spiritual Assemblies in Egypt on April 21, 1951, for the first time permitted inclusion of women. Accordingly, one or two women members were elected as members of the Spiritual Assemblies of Alexandria, Cairo, and Port Said. The Guardian referred to this change in his message to the 1951 National Convention of the Bahá'ís in the United States, as follows: "(A) notable step (in the) progress (of) Bahá'í women (of the) Middle East (is) taken through (the) extension (of the) right (of) membership (in) local Assemblies (to) women believers (in) Egypt."

PURCHASE OF HISTORIC SITE, ISTANBUL

Among the many significant events that transpired during the period covered by this volume was one announced in the Guardian's message to the National Convention of Bahá'ís in the United States on April 23, 1952, in this statement: "Historic site (of) House occupied (by) Bahá'u'lláh (in) Istanbul (has been) partly purchased." On October 1, 1954, the Guardian further announced to all believers of the East and West that funds to complete the acquisition of this historical edifice had been provided as a result of "successive contributions made by the Hand of the Cause, Amelia Collins, outstanding benefactress of the Faith, for the furtherance of some of the most vital objectives of the Ten-Year Plan."

Thus there has been preserved for future generations another historic place associated with the exile and banishment of Bahá'u'lláh from the land of His birth and His incarceration in the prison city of 'Akká.

It was while residing in this house for four months from August 16, 1953, that

Bahá'u'lláh addressed to Sulṭán 'Abdu'l-'Azíz the first of His communications to the rulers and ecclesiastical leaders of the world, proclaiming the Divine Summons and warning all those who refused to heed His Call. On the eve of His banishment from that city by the Sulṭán's edict, Bahá'u'lláh revealed: "Were all the governments of earth to unite to take My life and the lives of all who bear this Name, this Divine Fire would never be quenched. . . . Whatever may yet befall Us, great shall be Our gain, and manifest the loss wherewith they shall be afflicted." The Guardian points out that Sulṭán 'Abdu'l-'Azíz was also "first among Oriental monarchs to sustain the impact of God's retributive justice."

The months which Bahá'u'lláh and His family spent in this house have been associated by the Guardian with the beginning of a period in which "untold privations and unprecedented trials were mingled with the noblest spiritual triumphs," and one in which "the day-star of Bahá'u'lláh's ministry was about to reach its zenith."

END OF CANADIAN FIVE-YEAR PLAN

On April 21, 1953, the Canadian Bahá'í Community rejoiced in the news that their Five-Year Plan was completely and successfully fulfilled. The plan had been initiated when the National Spiritual Assembly of the Bahá'ís of Canada was first established in 1948. Completion of the plan climaxed five years of intensive teaching work and its organization throughout Canada, from Victoria to Newfoundland. It meant that a total of thirty Spiritual Assemblies had been established in Canada, and that Bahá'ís were resident in one hundred different localities throughout the Provinces. A National Ḥaẓíratu'l-Quds had been purchased in the heart of Toronto.

Purchase of Ḥaẓíratu'l-Quds

A building was purchased in October, 1952, on St. George Street, Toronto, to serve as the Canadian Ḥaẓíratu'l-Quds, in response to the Guardian's writing the Canadian National Bahá'í Assembly that "effort must . . . be exerted for the establishment of an institution which, though not an integral part of the [five-year] Plan, formulated for that Community, is none the less regarded as indispensable owing to its emer-

gence into an independent existence." Later it was found necessary to sell the building acquired, because it proved to be unsuitable on account of fire regulations.

MAXWELL HOUSE DEEDED TO CANADIAN NATIONAL SPIRITUAL ASSEMBLY

The home of Mr. and Mrs. William Sutherland Maxwell on Pine Avenue in Montreal, Canada, for many years the gathering place of Bahá'ís and their friends, was given over to the ownership of the National Spiritual Assembly of the Bahá'ís of Canada, to be maintained as a Shrine in remembrance of 'Abdu'l-Bahá's stay in this home in 1912. This gracious gift was that of Rúhíyyih Khánum, daughter of May and Sutherland Maxwell, and now the wife of the Guardian of the Bahá'í Faith. Transfer of the property was completed in March, 1954. It was the first Bahá'í home in Canada, established in 1907.

Uncountable numbers of persons had been received in this home and had there heard of the Bahá'í Faith and been surrounded with spiritual guidance and love. The Canadian National Spiritual Assembly wrote of the gift of this home by Rúhíyyih Khánum: "Many who enter its lovely white doors have the inner realization that they stand within the same walls where 'Abdu'l-Bahá had stood."

END OF AUSTRALIAN SIX-YEAR PLAN

The Six-Year Plan of the National Spiritual Assembly of the Bahá'ís of Australia and New Zealand was fulfilled in April, 1953, and all the goals exceeded. The Plan called for establishment of two new Spiritual Assemblies in Australia and nineteen groups in Australasia. Five additional Assemblies were established, bringing the total number in Australia and New Zealand to seventeen. Twenty-one groups beyond the goals of the plan brought the total number of groups to forty.

Purchase of Temple Site in Sydney

In acknowledging the news of purchase of the site for a Bahá'í House of Worship in Sydney to the National Spiritual Assembly of the Bahá'ís of Australia and New Zealand, the Guardian wrote, on June 16, 1954: "The number of pioneers of the Na-

tional Body who have gone forth as pioneers to virgin territories . . . the purchase of the Temple site in Sydney—all attest the vitality of the faith of the believers in the Antipodes." The Temple site chosen was unfortunately, however, shortly after its purchase, repossessed by the city, and the National Spiritual Assembly, though having to relinquish this site, was paid a sum for it which brought a considerable profit.

END OF GERMAN FIVE-YEAR PLAN

The Five-Year Plan of the National Spiritual Assembly of the Bahá'ís of Germany and Austria was inaugurated in May, 1948, in response to a suggestion made by Shoghi Effendi, who left the extent of the plan to the decision of the National Assembly. The following objectives were set up: (1) Consolidation and strengthening the understanding of the Bahá'ís for the Administrative Order; (2) increasing the number of Bahá'í centers from fourteen to twenty-eight and at the same time furthering Community growth; (3) deepening in the Teachings, through addition to the Bahá'í literature in German, in order to replace the Bahá'í literature confiscated and destroyed by the National Socialist government; (4) erection of a National Ḥaẓíratu'l-Quds in Frankfurt-am-Main. During the course of the Plan three communities of active Bahá'ís were cut off from the main body of German Bahá'ís, as activities of the Faith were prohibited in the Eastern Zone of Germany.

During the first four years of the Plan six Bahá'í groups were brought to community status, one of which relapsed to group status. During the last year of the Plan, through the sacrificial efforts of the Bahá'ís of Germany, aided by Bahá'ís from Persia who had come to study in Germany, concentration on nine goal cities resulted in establishment of nine additional Assemblies by the end of the five years, thus fulfilling the objective of fourteen additional Bahá'í Communities. The nine new Assemblies established in one year were Bad Cannstatt, Bonn, Ebingen, Freiburg-i-Breisgau, Giesen, Heilbronn, Ludwigsburg, Tübingen and Ulm.

On the site of the ruin purchased at West-endstrasse 24, in Frankfurt-am-Main, for the Ḥaẓíratu'l-Quds shortly before the beginning of the Five-Year Plan, a stately

five-story building was erected and completed by the end of the Plan. Seemingly insurmountable obstacles arose in all phases of the erection of the building—financing, materials, permits—but each was overcome in turn. A few paragraphs from the account of the architect of the building, Bruno Bauer, give modest insight into what some of these difficulties were:

“Thanks to the great-hearted and generous gifts of our beloved Guardian and with the help of additional gifts and loans of the Bahá'ís it was possible to work out financing arrangements through building loans (mortgages). With a part of the building fund, construction above the first floor was begun in the summer of 1950. All the believers were delighted and breathed more easily, with relief and gratitude. Then . . . a rift occurred in the favorable relations between East and West and in its wake came new vexations, disputes and economic difficulties. All prices mounted, the workers struck, materials were again hoarded and thus became scarce and in part illegal. New evidences of lack of confidence pervaded the world. Our work was threatened with coming to an end. A whole series of old encumbrances burdened the property and had to be set aside. Old claims had to give way to new. Endless, galling dealings with the former owners, with the mortgage office, with the notary and with a number of financial institutions were necessary in order to clear the way for continuing the construction. The believers had to be appealed to for new sacrifices. Next to the evident divine blessing we must be thankful for this courage in sacrifice, this insight and this unbending will and faith in success, but especially to the great help of our Guardian, so that we could go forward with the construction and meet the contracts.”

In July, 1950, the commemoration of the Martyrdom of the Báb in Frankfurt was held in the large first floor room of the Házíra, while construction with the upper floors was in progress. In 1952 all interior construction work was completed, and a lovely garden and planting had been installed in the spacious area back of the building. The finished Házíra contains, on the third floor, a meeting hall seating one hundred thirty persons, with balcony overlooking the garden, and an adjoining kitchen; a secretariat on the second floor; and several apartments at present leased to

help finance payment of the mortgages.

Addition to the Bahá'í literature in German has included new translations and editions of the *Hidden Words*, a selection of prayers, translation and publication of Shoghi Effendi's "The Dispensation of Bahá'u'lláh" from *The World Order of Bahá'u'lláh*, of *Paris Talks of 'Abdu'l-Bahá*, of *Some Answered Questions*, and, in press, of Shoghi Effendi's *God Passes By*. A beginning was thus made in the Five-Year Plan to re-establish an authentic Bahá'í literature in German.

END OF CENTRAL AMERICAN ONE-YEAR PLAN

At the Annual Convention of the Bahá'ís of Central America held in San José, Costa Rica, in 1952, the idea of a Plan was developed and later approved by the National Spiritual Assembly of the Bahá'ís of Central America and the Antilles, then beginning its second year of existence. The Guardian had written the Assembly urging it "to devote its energy primarily to laying a sound and abiding foundation for the future." The Plan encompassed four points formulated by the Guardian: (1) to establish harmony, love and understanding among the Bahá'ís, (2) to promote the teaching work, (3) to win support for the National Bahá'í Fund, and (4) to assure publication of Bahá'í literature in well-translated Spanish editions, in cooperation with the National Spiritual Assembly of South America.

To fulfill the first objective the Central American National Spiritual Assembly sent a member to each principal community of each country under its jurisdiction, to establish a bond of love and service through these visits; and in reply to letters it took particular care to quote from the Writings on each specific question or problem raised.

For the second objective two National Teaching Committees were formed, one for work among Spanish speaking friends and the other among English and French. These Committees in turn encouraged the Regional Teaching Committees which carried out specific projects in the field. An Indian Committee carried the Teachings to the aborigines and established a Bahá'í Cultural Institute in the heart of the Indian country in Chichicastenango, Guatemala. The first Bahá'í School in Central America was held at "Karbila" outside of Tegucigalpa, Hon-

duras. At the end of the Plan all Assemblies had been maintained and teaching work was being actively carried on in many fields.

Support for the National Bahá'í Fund was aided by appeals in the Assembly's official news organ *Noticias*, published in Spanish, French and English and mailed to every Bahá'í.

In the interests of well-translated Bahá'í literature in Spanish, steps were taken to consolidate all translating efforts and to secure well-qualified translators.

END OF INDIAN NINETEEN-MONTH PLAN

The Nineteen-Month Plan of the National Spiritual Assembly of the Bahá'ís of India, Pákestán and Burma, extending from September, 1951, to April, 1953, was the third successive Bahá'í Teaching Plan undertaken in the sub-continent of India and Burma. Five main objectives were outlined and although all were not fully attained, the end of the Plan saw great progress as a result of the intense efforts of the Bahá'ís of this area.

The first objective was to offer Rs 2,50,000 to the Shrine of the Báb Fund; a little over three-fourths of this sum was contributed.

Esslemont's *Bahá'u'lláh and the New Era* was translated and printed in three languages, Indonesian, Siamese, Karen; a revised translation was made in Burmese; and a smaller booklet, "Bahá'u'lláh and His Message," was translated and printed in Kachin.

The third objective, pioneering into neighboring countries, succeeded in opening seven of eight "goal" countries, with formation of an Assembly in two and promise of one in a third. The areas opened were Siam (Thailand); Malaya, with an Assembly in Singapore; Indonesia; Sarawak, with an Assembly established in Kuching; Zanzibar; Madagascar; and Nepal. Indo-China remained unsettled.

On the home front of the Indian sub-continent, eight of ten Spiritual Assemblies hoped for were established in India, three of five in Pákestán, and one of two in Ceylon. It was not possible to fulfill the objectives in Burma owing to disturbed conditions in that country. Of thirteen Assemblies to be consolidated in India, twelve maintained their status, and all Assemblies to be consolidated in Pákestán (three) and Burma (four) maintained status.

The fifth objective, expansion of the Bahá'í New Era School in Panchgani, to bring it to the status of government recognition, was not attained although progress was made toward this goal. The eighth anniversary of the school was celebrated in December, 1952. More suitable, larger property was purchased and the school was moved to the new premises in February, 1953. Improvements were being made in this twenty-eight acre property, on which were located five bungalows in good condition, the number of classrooms was being increased, playgrounds were being developed, and a qualified teaching staff was being arranged for.

During the Nineteen-Month Plan wide publicity was received in the press which would prove of valuable assistance in the work of the future.

BRILLIANT END OF BRITISH TWO-YEAR PLAN

Projected in 1950, in the Guardian's cablegram to the British Bahá'í Convention of that year, the Two-Year Plan of the British Bahá'ís was to be a prelude to the "initiation (of the) systematic campaign designed (to) carry (the) torch (of the) Faith (to) territories (of the) Dark Continent whose northern (and) southern fringes were successively illuminated (in the) course (of the) ministries (of) Bahá'u'lláh (and) 'Abdu'l-Bahá."

The three objectives of the Plan were (1) to strengthen the nineteen Spiritual Assemblies already established in the British Isles, (2) to form nuclei in three dependencies of the British Crown in East or West Africa, and (3) to translate, publish and disseminate Bahá'í literature through the British Publishing Trust in three African languages in addition to the three already undertaken in the Six-Year Plan successfully completed less than a year previously by the British Bahá'ís.

At the midpoint of the Plan, in April, 1952, the Guardian was able to announce that pioneers had been dispatched to the three virgin territories of Tanganyika, Uganda and the Gold Coast; that a seventeen thousand dollar Hazíratu'l-Quds had been purchased in Kampala, Uganda; that native Africans of the Teso, Yao, Buganda and Mutoco tribes had been enrolled in the Faith; and that Spiritual Assemblies had

been formed in Kampala and in Dar es Salaam.

When the Plan came to its brilliant conclusion in April, 1953, the Guardian announced that the number of believers in Uganda alone was over two hundred and ninety, residing in twenty-five localities and representing twenty tribes. In Africa all goals were exceeded. Twelve new local Spiritual Assemblies had been established in Uganda, and besides the Assembly in Tanganyika one was assured in Kenya. In his message to the First Intercontinental Bahá'í Teaching Conference held in Kampala, in February, 1953, the Guardian wrote: "I welcome with open arms the unexpectedly large number of the representatives of the pure-hearted and the spiritually receptive Negro race."

On the home front in the British Isles, all Assemblies were maintained on a firm basis. In addition to the three pamphlets previously printed in African languages (ChiNyanja, KiSwahili and Hausa), translations into Luganda, Twi and Ateso were published and in use, and translations into at least eight additional African languages were in progress. The pamphlets were printed by the British Publishing Trust and distributed by them.

The objectives thus brilliantly achieved in the British Two-Year Plan laid the groundwork for and greatly furthered the tremendous successes of the African teaching work in which six National Spiritual Assemblies were to cooperate during the Ten-Year Crusade.

III

EXCERPTS FROM THE BAHÁ'Í SACRED WRITINGS

1. WORDS OF BAHÁ'U'LLÁH

From *PRAYERS AND MEDITATIONS BY BAHÁ'U'LLÁH*

ALL praise, O my God, be to Thee Who art the Source of all glory and majesty, of greatness and honor, of sovereignty and dominion, of loftiness and grace, of awe and power. Whomsoever Thou wilt Thou causest to draw nigh unto the Most Great Ocean, and on whomsoever Thou desirest Thou conferrest the honor of recognizing Thy Most Ancient Name. Of all who are in heaven and on earth, none can withstand the operation of Thy sovereign Will. From all eternity Thou didst rule the entire creation, and Thou wilt continue for evermore to exercise Thy dominion over all created things. There is none other God but Thee, the Almighty, the Most Exalted, the All-Powerful, the All-Wise.

Illumine, O Lord, the faces of Thy servants, that they may behold Thee; and cleanse their hearts that they may turn unto the court of Thy heavenly favors, and recognize Him Who is the Manifestation of Thy Self and the Day-Spring of Thine Essence. Verily, Thou art the Lord of all worlds. There is no God but Thee, the Unconstrained, the All-Subduing. (p. 94)

Lauded be Thy name, O Lord my God! I testify that Thou wast a hidden Treasure wrapped within Thine immemorial Being and an impenetrable Mystery enshrined in Thine own Essence. Wishing to reveal Thyself, Thou didst call into being the Greater and the Lesser Worlds, and didst choose Man above all Thy creatures, and didst make Him a sign of both of these worlds, O Thou Who art our Lord, the Most Compassionate!

Thou didst raise Him up to occupy Thy throne before all the people of Thy creation. Thou didst enable Him to unravel Thy mysteries, and to shine with the lights of Thine

inspiration and Thy Revelation, and to manifest Thy names and Thine attributes. Through Him Thou didst adorn the preamble of the book of Thy creation, O Thou Who art the Ruler of the universe Thou hast fashioned!

I bear witness that in His person solidity and fluidity have been joined and combined. Through His immovable constancy in Thy Cause, and His unwavering adherence to whatsoever Thou, in the plenitude of the light of Thy glory, didst unveil to His eyes, throughout the domains of Thy Revelation and creation, the souls of Thy servants were stirred up in their longing for Thy Kingdom, and the dwellers of Thy realms rushed forth to enter into Thy heavenly dominion. Through the restlessness He evinced in Thy path, the feet of all them that are devoted to Thee were steeled and confirmed to manifest Thy Cause amidst Thy creatures, and to demonstrate Thy sovereignty throughout Thy realm.

How great, O my God, is this Thy most excellent handiwork, and how consummate Thy creation, which hath caused every understanding heart and mind to marvel! And when the set time was fulfilled, and what had been preordained came to pass, Thou didst unloose His tongue to praise Thee, and to lay bare Thy mysteries before all Thy creation, O Thou Who art the Possessor of all names, and the Fashioner of earth and heaven! Through Him all created things were made to glorify Thee, and to celebrate Thy praise, and every soul was directed towards the kingdom of Thy revelation and Thy sovereignty.

At one time, Thou didst raise Him up, O my God, and didst attire Him with the ornament of the name of Him Who conversed with Thee (Moses), and didst through Him

uncover all that Thy will had decreed and Thine irrevocable purpose ordained. At another time, Thou didst adorn Him with the name of Him Who was Thy Spirit (Jesus), and didst send Him down out of the heaven of Thy will, for the edification of Thy people, infusing thereby the spirit of life into the hearts of the sincere among Thy servants and the faithful among Thy creatures. Again, Thou didst reveal Him, decked forth by the name of Him Who was Thy Friend (Muĥammad), and caused Him to shine brightly above the horizon of Hijáz, as a token of Thy power and an evidence of Thy might. Through Him Thou didst send unto Thy servants what enabled them to scale the heights of Thy unity, and to yearn over the wonders of Thy manifold knowledge and wisdom.

I testify, O Thou Who art the Lord of the whole creation, and the Desire of whosoever hath sought Thee, that, amidst Thy creatures, they resemble the sun which no matter how often it riseth and setteth is still the one and the same sun. Whoso maketh any distinction between any of them hath truly failed to attain the ultimate purpose, and to reach the highest goal, and hath been deprived of the mysteries of unity and of the lights of sanctity and oneness. I testify, moreover, that Thou hast decreed that none on the face of the earth should equal them, and none of Thy creatures be able to be compared with any of them, in order that Thine own singleness and peerlessness might be recognized and established.

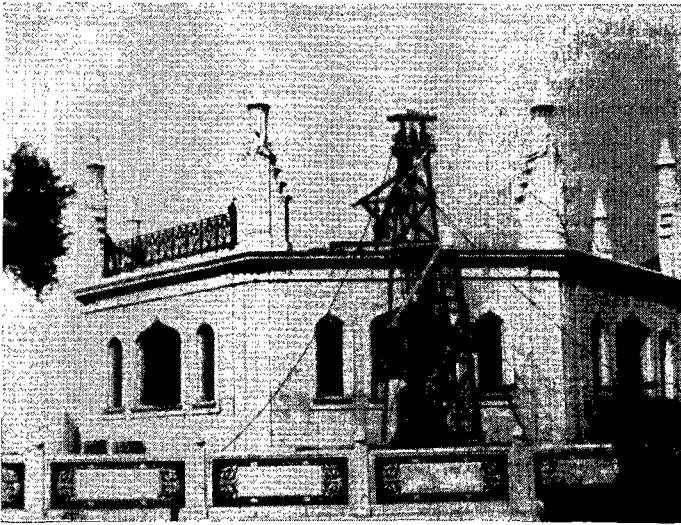
Glorified, immeasurably glorified be Thy name, O my God! How can I ever befittingly mention Thee or sufficiently praise Thee, that Thou hast manifested Him by the power of Thy might, and caused Him to shine above the horizon of Thy will, and made Him the Day-Spring of Thy signs, and the Dawning-Place of the revelation of Thy names and Thine attributes? How bewilderingly mysterious, moreover, O my God, is His nature and all that Thou hast infused into Him, through Thy strength and by the power of Thy might! At one time He appeareth as the water which is Life indeed, sent down out of the heaven of Thy grace, and poured forth from the clouds of Thy mercy, that Thy creatures may be endued with new life, and live as long as Thine own Kingdom endureth. Every drop of that water would suffice to quicken the dead, and to set their faces in the direction of Thy fa-

vors and Thy gifts, and to rid them of all attachment to aught else except Thee. At another time He revealeth Himself as the Fire which Thou didst kindle in the tree of Thy unity, whose heat melted the hearts of Thine ardent lovers when He Who is the Day-Star of the world shone forth above the horizon of 'Iráq. I testify, O my God, that through Him the veils of human fancy were burnt up, and the hearts of men were set towards the scene of Thy most resplendent glory.

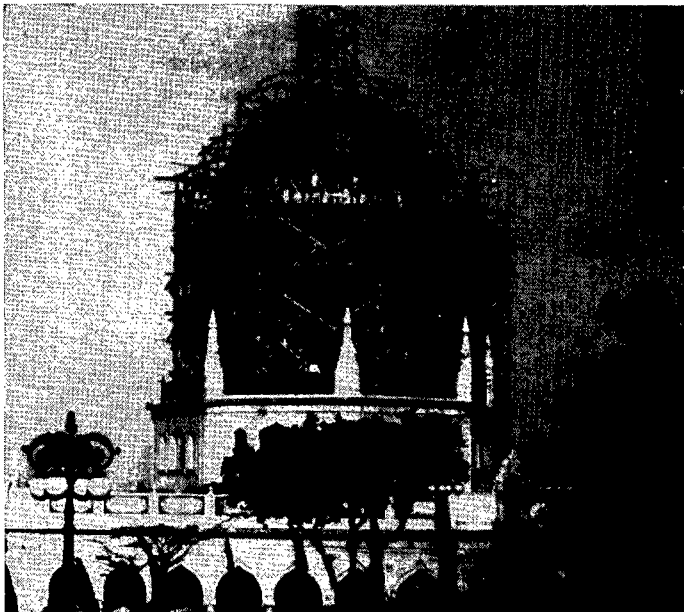
I implore Thee, O Thou Who art the Supreme Ordainer, not to suffer me to be deprived of the breezes which are wafted in Thy days, the days whereon the sweet smell of the raiment of Thy mercy hath been shed abroad. Neither do Thou keep me back from Thy most great Ocean, every drop of which crieth out and saith: 'Great is the blessedness that awaiteth him who hath been awakened from his sleep by the breath of God which, from the source of His mercy, hath blown over all such of His creatures as have set themselves towards Him!'

Thou seest, O my Lord, how Thy servants are held captive by their own selves and desires. Redeem them from their bondage, O my God, by the power of Thy sovereignty and might, that they may turn towards Thee when He Who is the Revealer of Thy names and attributes is manifested unto men.

Cast upon this poor and desolate creature, O my Lord, the glance of Thy wealth, and flood his heart with the beams of Thy knowledge, that he may apprehend the verities of the unseen world, and discover the mysteries of Thy heavenly realm, and perceive the signs and tokens of Thy kingdom, and behold the manifold revelations of this earthly life all set forth before the face of Him Who is the Revealer of Thine own Self. Direct, then, his eyes, O my God, towards the horizon of Thy loving-kindness, and make steadfast his heart in its attachment to Thee, and unloose his tongue to praise Thee, and make him able to hold fast the cord of Thy love, and to cling to the hem of Thy bounteousness, and to proclaim Thy name amidst Thy creatures, and to recount Thy virtues throughout Thy realm, in such wise that no obstacle will deter him from turning to Thy name, the All-Bountiful, and no veil shut him out from Thee, in Whose hand is the dominion of utterance and the kingdom of all names and attributes!



Octagon of the Shrine seen from the mountainside and showing one iron railing in place. March, 1952.



Scaffolding around the drum and dome of the Báb's Shrine; the ribs, tiles and lantern of the dome are still to be added. June, 1953.

Hold Thou the hand of this seeker who hath set his face towards Thee, O my Lord, and draw him out of the depths of his vain imaginations, that the light of certainty may shine brightly above the horizon of his heart in the days whereon the sun of the knowledge of Thy creatures hath been darkened through the shining of the Day-Star of Thy glory; the days whereon the moon of the world's wisdom hath been eclipsed through the appearance of Thy hidden knowledge, and the manifestation of Thy well-guarded secret, and the revelation of Thine enshrined mystery; the days whereon the stars of men's doings have fallen through the rising of the orb of Thy unity and the shedding of the radiance of Thy transcendent oneness.

I beg of Thee, O my God, by Thy most exalted Word which Thou hast ordained as the Divine Elixir unto all who are in Thy realm, the Elixir through whose potency the crude metal of human life hath been transmuted into purest gold, O Thou in Whose hands are both the visible and invisible kingdoms, to ordain that my choice be conformed to Thy choice and my wish to Thy wish, that I may be entirely content with that which Thou didst desire, and be wholly satisfied with what Thou didst destine for me by Thy bounteousness and favor. Potent art Thou to do as Thou wilt. Thou, in very truth, art the All-Glorious, the All-Wise.

Happy is the man who hath recognized Thee, and discovered the sweetness of Thy fragrance, and set himself towards Thy kingdom, and tasted of the things that have been perfected therein by Thy grace and favor. Great is the blessedness of him who hath acknowledged Thy most excellent majesty, and whom the veils that have shut out the nations from Thee have not hindered from directing his eyes towards Thee, O Thou Who art the King of eternity and the Quickener of every moldering bone! Blessed, also, is he that hath inhaled Thy sweet savors, and been carried away by

Thine utterances in Thy days. Blessed, moreover, be the man that hath turned unto Thee, and woe betide him that hath turned his back upon Thee.

Praised be Thou, the Lord of the worlds!
(p. 48)

Praise be to Thee, O Lord my God! Thou seest and knowest that I have called upon Thy servants to turn nowhere except in the direction of Thy bestowals, and have bidden them observe naught save the things Thou didst prescribe in Thy Perspicuous Book, the Book which hath been sent down according to Thine inscrutable decree and irrevocable purpose.

I can utter no word, O my God, unless I be permitted by Thee, and can move in no direction until I obtain Thy sanction. It is Thou, O my God, Who hast called me into being through the power of Thy might, and hast endued me with Thy grace to manifest Thy Cause. Wherefore I have been subjected to such adversities that my tongue hath been hindered from extolling Thee and from magnifying Thy glory.

All praise be to Thee, O my God, for the things Thou didst ordain for me through Thy decree and by the power of Thy sovereignty. I beseech Thee that Thou wilt fortify both myself and them that love me in our love for Thee, and wilt keep us firm in Thy Cause. I swear by Thy might! O my God! Thy servant's shame is to be shut out as by a veil from Thee, and his glory is to know Thee. Armed with the power of Thy name nothing can ever hurt me, and with Thy love in my heart all the world's afflictions can in no wise alarm me.

Send down, therefore, O my Lord, upon me and upon my loved ones that which will protect us from the mischief of those that have repudiated Thy truth and disbelieved in Thy signs.

Thou art, verily, the All-Glorious, the Most Bountiful.
(p. 207)

From *GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH*

THE DAY OF FULFILLMENT

The time fore-ordained unto the peoples and kindreds of the earth is now come. The promises of God, as recorded in the holy

Scriptures, have all been fulfilled. Out of Zion hath gone forth the Law of God, and Jerusalem, and the hills and land thereof, are filled with the glory of His Revelation. Happy is the man that pondereth in his

heart that which hath been revealed in the Books of God, the Help in Peril, the Self-Subsisting. Meditate upon this, O ye beloved of God, and let your ears be attentive unto His Word, so that ye may, by His grace and mercy, drink your fill from the crystal waters of constancy, and become as steadfast and immovable as the mountain in His Cause.

In the Book of Isaiah it is written: "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty." No man that meditateth upon this verse can fail to recognize the greatness of this Cause, or doubt the exalted character of this Day—the Day of God himself. This same verse is followed by these words: "And the Lord alone shall be exalted in that Day." This is the Day which the Pen of the Most High hath glorified in all the holy Scriptures. There is no verse in them that doth not declare the glory of His holy Name, and no Book that doth not testify unto the loftiness of this most exalted theme. Were We to make mention of all that hath been revealed in these heavenly Books and holy Scriptures concerning this Revelation, this Tablet would assume impossible dimensions. It is incumbent, in this Day, upon every man to place his whole trust in the manifold bounties of God, and arise to disseminate, with the utmost wisdom, the verities of His Cause. Then, and only then, will the whole earth be enveloped with the morning light of His Revelation. (p. 12)

Verily I say, this is the Day in which mankind can behold the Face, and hear the Voice, of the Promised One. The Call of God hath been raised, and the light of His countenance hath been lifted up upon men. It behoveth every man to blot out the trace of every idle word from the tablet of his heart, and to gaze, with an open and unbiased mind, on the signs of His Revelation, the proofs of His Mission, and the tokens of His glory.

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

whom the Almighty was pleased to guide, were found dumbfounded and heedless.

O thou that hast remembered Me! The most grievous veil hath shut out the peoples of the earth from His glory, and hindered them from hearkening to His call. God grant that the light of unity may envelop the whole earth, and that the seal, "the Kingdom is God's," may be stamped upon the brow of all its peoples. (p. 10)

By the righteousness of God! These are the days in which God hath proved the hearts of the entire company of His Messengers and Prophets, and beyond them those that stand guard over His sacred and inviolable Sanctuary, the inmates of the celestial Pavilion and dwellers of the Tabernacle of Glory. How severe, therefore, the test to which they who join partners with God must needs be subjected! (p. 11)

Beware, O believers in the Unity of God, lest ye be tempted to make any distinction between any of the Manifestations of His Cause, or to discriminate against the signs that have accompanied and proclaimed their Revelation. This indeed is the true meaning of Divine Unity, if ye be of them that apprehend and believe this truth. Be ye assured, moreover, that the works and acts of each and every one of these Manifestations of God, nay whatever pertaineth unto them, and whatsoever they may manifest in the future, are all ordained by God, and are a reflection of His Will and Purpose. Whoso maketh the slightest possible difference between their persons, their words, their messages, their acts and manners, hath indeed disbelieved in God, hath repudiated His signs, and betrayed the Cause of His Messengers. (p. 59)

It is evident that every age in which a Manifestation of God hath lived is divinely ordained, and may, in a sense, be characterized as God's appointed Day. This Day, however, is unique, and is to be distinguished from those that have preceded it. The designation "Seal of the Prophets" fully revealeth its high station. The Prophetic Cycle hath, verily, ended. The Eternal Truth is now come. He hath lifted up the Ensign of Power, and is now shedding upon the world the unclouded splendor of His Revelation. (p. 60)

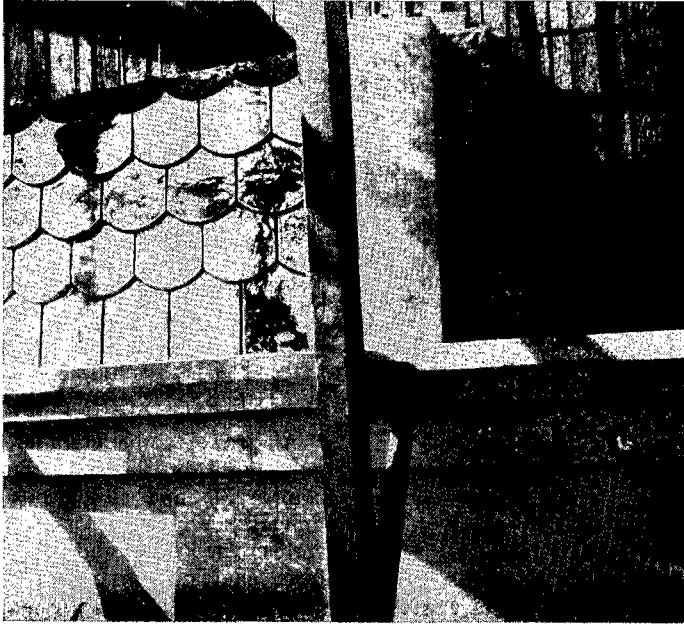
Contemplate with thine inward eye the chain of successive Revelations that hath linked the Manifestation of Adam with that of the Báb. I testify before God that each one of these Manifestations hath been sent down through the operation of the Divine Will and Purpose, that each hath been the bearer of a specific Message, that each hath been entrusted with a divinely-revealed Book and been commissioned to unravel the mysteries of a mighty Tablet. The measure of the Revelation with which every one of them hath been identified had been definitely fore-ordained. This, verily, is a token of Our favor unto them, if ye be of those that comprehend this truth. . . . And when this process of progressive Revelation culminated in the stage at which His peerless, His most sacred, and exalted Countenance was to be unveiled to men's eyes, He chose to hide His own Self behind a thousand veils, lest profane and mortal eyes discover His glory. This He did at a time when the signs and tokens of a divinely-appointed Revelation were being showered upon Him—signs and tokens which none can reckon except the Lord, your God, the Lord of all worlds. And when the set time of concealment was fulfilled, We sent forth, whilst still wrapt within a myriad veils, an infinitesimal glimmer of the effulgent Glory enveloping the Face of the Youth, and lo, the entire company of the dwellers of the Realms above were seized with violent commotion and the favored of God fell down in adoration before Him. He hath, verily, manifested a glory such as none in the whole creation hath witnessed, inasmuch as He hath arisen to proclaim in person His Cause unto all who are in the heavens and all who are on the earth. (p. 74)

O Husayn! Consider the eagerness with which certain peoples and nations have anticipated the return of Imám-Husayn, whose coming, after the appearance of the Qá'im, hath been prophesied, in days past, by the chosen ones of God, exalted be His glory. These holy ones have, moreover, announced that when He Who is the Day Spring of the manifold grace of God manifesteth Himself, all the Prophets and Messengers, including the Qá'im, will gather together beneath the shadow of the sacred Standard which the Promised One will raise. That hour is now come. The world is illumined with the effulgent glory of His

countenance. And yet, behold how far its peoples have strayed from His path! None have believed in Him except them who, through the power of the Lord of Names, have shattered the idols of their vain imaginings and corrupt desires and entered the city of certitude. The seal of the choice Wine of His Revelation hath, in this Day and in His Name, the Self-Sufficing, been broken. Its grace is being poured out upon men. Fill thy cup, and drink it in His Name, the Most Holy, the All-Praised. (p. 12)

Say: O ye that have strayed and lost your way! The Divine Messenger, Who speaketh naught but the truth, hath announced unto you the coming of the Best-Beloved. Behold, He is now come. Wherefore are ye downcast and dejected? Why remain despondent when the Pure and Hidden One hath appeared unveiled amongst you? He Who is both the Beginning and the End, He Who is both Stillness and Motion, is now manifest before your eyes. Behold how, in this Day, the Beginning is reflected in the End, how out of Stillness Motion hath been engendered. This motion hath been generated by the potent energies which the words of the Almighty have released throughout the entire creation. Whoso hath been quickened by its vitalizing power, will find himself impelled to attain the court of the Beloved; and whoso hath deprived himself therefrom, will sink into irretrievable despondency. He is truly wise whom the world and all that is therein have not deterred from recognizing the light of this Day, who will not allow men's idle talk to cause him to swerve from the way of righteousness. He is indeed as one dead who, at the wondrous dawn of this Revelation, hath failed to be quickened by its soul-stirring breeze. He is indeed a captive who hath not recognized the Supreme Redeemer, but hath suffered his soul to be bound, distressed and helpless, in the fetters of his desires.

O My servants! Whoso hath tasted of this Fountain hath attained unto everlasting Life, and whoso hath refused to drink therefrom is even as the dead. Say: O ye workers of iniquity! Covetousness hath hindered you from giving a hearing ear unto the sweet voice of Him Who is the All-Sufficing. Wash it away from your hearts, that His Divine secret may be made known unto you. Behold Him manifest and resplendent as the sun in all its glory.



First golden tiles laid on the dome of the Báb's Shrine. Beneath the tile on the right a piece of plaster from the prison room occupied by the Báb in Máh-Kú was imbedded by the Guardian on the one hundredth anniversary of the birth of the Mission of Bahá'u'lláh.

Say: O ye that are bereft of understanding! A severe trial pursueth you, and will suddenly overtake you. Bestir yourselves, that haply it may pass and inflict no harm upon you. Acknowledge the exalted character of the name of the Lord, your God, Who hath come unto you in the greatness of His glory. He, verily, is the All-Knowing, the All-Possessing, the Supreme Protector.

(p. 168)

Tablet to Carmel

All glory be to this Day, the Day in which the fragrances of mercy have been wafted over all created things, a Day so blest that past ages and centuries can never hope to rival it, a Day in which the countenance of the Ancient of Days hath turned towards His holy seat. Thereupon the voices of all created things, and beyond them those of the Concourse on high, were heard calling aloud: "Haste thee, O Carmel, for lo, the light of the countenance of God, the Ruler of the Kingdom of Names and Fashioner of the heavens, hath been lifted upon thee."

Seized with transports of joy, and raising high her voice, she thus exclaimed: "May my life be a sacrifice to Thee, inasmuch as Thou hast fixed Thy gaze upon me, hast bestowed upon me Thy bounty, and hast directed towards me Thy steps. Separation from Thee, O Thou Source of everlasting life, hath well nigh consumed me, and my remoteness from Thy presence hath burned away my soul. All praise be to Thee for having enabled me to hearken to Thy call, for having honored me with Thy footsteps, and for having quickened my soul through the vitalizing fragrance of Thy Day and the thrilling voice of Thy Pen, a voice Thou didst ordain as Thy trumpet-call amidst Thy people. And when the hour at which Thy resistless Faith was to be made manifest did strike, Thou didst breathe a breath of Thy spirit into Thy Pen, and lo, the entire creation shook to its very foundations, unveiling to mankind such mysteries as lay hidden within the treasuries of Him Who is the Possessor of all created things."

No sooner had her voice reached that most exalted Spot than We made reply:

"Render thanks unto Thy Lord, O Carmel. The fire of thy separation from Me was fast consuming thee, when the ocean of My presence surged before thy face, cheering thine eyes and those of all creation, and filling with delight all things visible and invisible. Rejoice, for God hath in this Day established upon thee His throne, hath made thee the dawning-place of His signs and the day spring of the evidences of His Revelation. Well is it with him that circlerth around thee, that proclaimeth the revelation of thy glory, and recounteth that which the bounty of the Lord thy God hath showered upon thee. Seize thou the Chalice of Immortality in the name of thy Lord, the All-Glorious, and give thanks unto Him, inasmuch as He, in token of His mercy unto thee, hath turned thy sorrow into gladness, and transmuted thy grief into blissful joy. He, verily, loveth the spot which hath been made the seat of His throne, which His footsteps have trodden, which hath been honored by His presence, from which He raised His call, and upon which He shed His tears.

"Call out to Zion, O Carmel, and announce the joyful tidings: He that was hidden from mortal eyes is come! His all-conquering sovereignty is manifest; His all-encompassing splendor is revealed. Beware lest thou hesitate or halt. Hasten forth and circumambulate the City of God that hath descended from heaven, the celestial Kaaba round which have circled in adoration the favored of God, the pure in heart, and the company of the most exalted angels. Oh, how I long to announce unto every spot on the surface of the earth, and to carry to each one of its cities, the glad-tidings of this Revelation—a Revelation to which the heart of Sinai hath been attracted, and in whose name the Burning Bush is calling: 'Unto God, the Lord of Lords, belong the kingdoms of earth and heaven.' Verily this is the Day in which both land and sea rejoice at this announcement, the Day for which have been laid up those things which God, through a bounty beyond the ken of mortal mind or heart, hath destined for revelation. Ere long will God sail His Ark upon thee, and will manifest the people of Bahá who have been mentioned in the Book of Names."

Sanctified be the Lord of all mankind, at the mention of Whose name all the atoms of the earth have been made to vibrate, and the Tongue of Grandeur hath been moved

to disclose that which had been wrapt in His knowledge and lay concealed within the treasury of His might. He, verily, through the potency of His name, the Mighty, the All-Powerful, the Most High, is the ruler of all that is in the heavens and all that is on earth. (p. 14)

Bestir yourselves, O people, in anticipation of the days of Divine justice, for the promised hour is now come. Beware lest ye fail to apprehend its import and be accounted among the erring. (p. 17)

THE STATION OF MATURE MAN

All-praise to the unity of God, and all-honor to Him, the sovereign Lord, the incomparable and all-glorious Ruler of the universe, Who, out of utter nothingness, hath created the reality of all things, Who, from naught, hath brought into being the most refined and subtle elements of His creation, and Who, rescuing His creatures from the abasement of remoteness and the perils of ultimate extinction, hath received them into His kingdom of incorruptible glory. Nothing short of His all-encompassing grace, His all-pervading mercy, could have possibly achieved it. How could it, otherwise, have been possible for sheer nothingness to have acquired by itself the worthiness and capacity to emerge from its state of non-existence into the realm of being?

Having created the world and all that liveth and moveth therein, He, through the direct operation of His unconstrained and sovereign Will, chose to confer upon man the unique distinction and capacity to know Him and to love Him—a capacity that must needs be regarded as the generating impulse and the primary purpose underlying the whole of creation. . . . Upon the inmost reality of each and every created thing He hath shed the light of one of His names, and made it a recipient of the glory of one of His attributes. Upon the reality of man, however, He hath focused the radiance of all of His names and attributes, and made it a mirror of His own Self. Alone of all created things man hath been singled out for so great a favor, so enduring a bounty.

These energies with which the Day Star of Divine bounty and Source of heavenly guidance hath endowed the reality of man lie, however, latent within him, even as the

flame is hidden within the candle and the rays of light are potentially present in the lamp. The radiance of these energies may be obscured by worldly desires even as the light of the sun can be concealed beneath the dust and dross which cover the mirror. Neither the candle nor the lamp can be lighted through their own unaided efforts, nor can it ever be possible for the mirror to free itself from its dross. It is clear and evident that until a fire is kindled the lamp will never be ignited, and unless the dross is blotted out from the face of the mirror it can never represent the image of the sun nor reflect its light and glory.

And since there can be no tie of direct intercourse to bind the one true God with His creation, and no resemblance whatever can exist between the transient and the Eternal, the contingent and the Absolute, He hath ordained that in every age and dispensation a pure and stainless Soul be made manifest in the kingdoms of earth and heaven. Unto this subtle, this mysterious and ethereal Being He hath assigned a two-fold nature; the physical, pertaining to the world of matter, and the spiritual, which is born of the substance of God Himself. He hath, moreover, conferred upon Him a double station. The first station, which is related to His innermost reality, representeth Him as One Whose voice is the voice of God Himself. To this testifieth the tradition: "Manifold and mysterious is My relationship with God. I am He, Himself, and He is I, Myself, except that I am that I am, and He is that He is." And in like manner, the words: "Arise, O Muhammad, for lo, the Lover and the Beloved are joined together and made one in Thee." He similarly saith: "There is no distinction whatsoever between Thee and Them, except that They are Thy Servants." The second station is the human station, exemplified by the following verses: "I am but a man like you." "Say, praise be to my Lord! Am I more than a man, an apostle?" These Essences of Detachment, these resplendent Realities are the channels of God's all-pervasive grace. Led by the light of unfailing guidance, and invested with supreme sovereignty, they are commissioned to use the inspiration of their words, the effusions of their infallible grace and the sanctifying breeze of their Revelation for the cleansing of every longing heart and receptive spirit from the dross and dust of earthly cares and limitations. Then, and

only then, will the Trust of God, latent in the reality of man, emerge, as resplendent as the rising Orb of Divine Revelation, from behind the veil of concealment, and implant the ensign of its revealed glory upon the summits of men's hearts.

From the foregoing passages and allusions it hath been made indubitably clear that in the kingdoms of earth and heaven there must needs be manifested a Being, an Essence Who shall act as a Manifestation and Vehicle for the transmission of the grace of the Divinity Itself, the Sovereign Lord of all. Through the Teachings of this Day Star of Truth every man will advance and develop until he attaineth the station at which he can manifest all the potential forces with which his inmost true self hath been endowed. It is for this very purpose that in every age and dispensation the Prophets of God and His chosen Ones have appeared amongst men, and have evinced such power as is born of God and such might as only the Eternal can reveal.

Can one of sane mind ever seriously imagine that, in view of certain words the meaning of which he cannot comprehend, the portal of God's infinite guidance can ever be closed in the face of men? Can he ever conceive for these Divine Luminaries, these resplendent Lights either a beginning or an end? What outpouring flood can compare with the stream of His all-embracing grace, and what blessing can excel the evidences of so great and pervasive a mercy? There can be no doubt whatever that if for one moment the tide of His mercy and grace were to be withheld from the world, it would completely perish. For this reason, from the beginning that hath no beginning the portals of Divine mercy have been flung open to the face of all created things, and the clouds of Truth will continue to the end that hath no end to rain on the soil of human capacity, reality and personality their favors and bounties. Such hath been God's method continued from everlasting to everlasting. (p. 64)

The purpose of God in creating man hath been, and will ever be, to enable him to know his Creator and to attain His Presence. To this most excellent aim, this supreme objective, all the heavenly Books and the divinely-revealed and weighty Scriptures unequivocally bear witness. Whoso hath recognized the Day Spring of Divine



Raising the bell of the lantern of the dome of the Báb's Shrine.

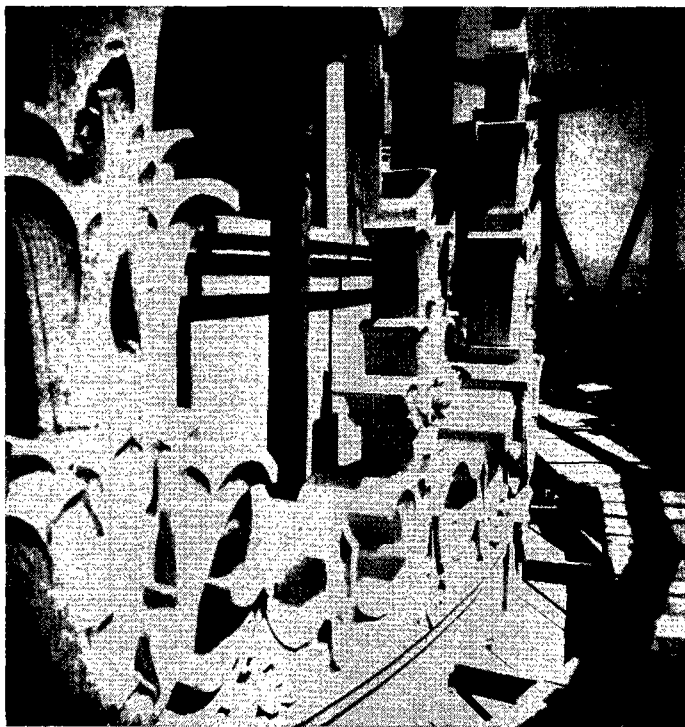
guidance and entered His holy court hath drawn nigh unto God and attained His Presence, a Presence which is the real Paradise, and of which the loftiest mansions of heaven are but a symbol. Such a man hath attained the knowledge of the station of Him Who is "at the distance of two bows," Who standeth beyond the Sadratu'l-Muntahá. Whoso hath failed to recognize Him will have condemned himself to the misery of remoteness, a remoteness which is naught but utter nothingness and the essence of the nethermost fire. Such will be his fate, though to outward seeming he may occupy the earth's loftiest seats and be established upon its most exalted throne.

He Who is the Day Spring of Truth is, no doubt, fully capable of rescuing from such remoteness wayward souls and of causing them to draw nigh unto His court and attain His Presence. "If God had pleased He had surely made all men one people." His purpose, however, is to enable the pure in spirit and the detached in heart to ascend, by virtue of their own innate powers, unto the shores of the Most Great Ocean, that thereby they who seek the Beauty of the All-Glorious may be distinguished and separated from the wayward and perverse. Thus

hath it been ordained by the all-glorious and resplendent Pen. . . .

That the Manifestations of Divine justice, the Day Springs of heavenly grace, have when they appeared amongst men always been destitute of all earthly dominion and shorn of the means of worldly ascendancy, should be attributed to this same principle of separation and distinction which animateth the Divine Purpose. Were the Eternal Essence to manifest all that is latent within Him, were He to shine in the plentitude of His glory, none would be found to question His power or repudiate His truth. Nay, all created things would be so dazzled and thunderstruck by the evidences of His light as to be reduced to utter nothingness. How, then, can the godly be differentiated under such circumstances from the froward?

This principle hath operated in each of the previous Dispensations and been abundantly demonstrated. . . . It is for this reason that, in every age, when a new Manifestation hath appeared and a fresh revelation of God's transcendent power was vouchsafed unto men, they that misbelieved in Him, deluded by the appearance of the peerless and everlasting Beauty in the garb of mortal men, have failed to recognize Him.



The crown of the dome.

They have erred from His path and eschewed His company—the company of Him Who is the Symbol of nearness to God. They have even arisen to decimate the ranks of the faithful and to exterminate such as believed in Him.

Behold how in this Dispensation the worthless and foolish have fondly imagined that by such instruments as massacre, plunder and banishment they can extinguish the Lamp which the Hand of Divine power hath lit, or eclipse the Day Star of everlasting splendor. How utterly unaware they seem to be of the truth that such adversity is the oil that feedeth the flame of this Lamp! Such is God's transforming power. He changeth whatsoever He willeth; He verily hath power over all things. . . .

Consider at all times the sovereignty exercised by the Ideal King, and behold the evidences of His power and paramount influence. Sanctify your ears from the idle talk of them that are the symbols of denial and the exponents of violence and anger. The hour is approaching when ye will witness the power of the one true God triumph-

ing over all created things and the signs of His sovereignty encompassing all creation. On that day ye will discover how all else besides Him will have been forgotten and come to be regarded as utter nothingness.

It should, however, be borne in mind that God and His Manifestation can, under no circumstances, be dissociated from the loftiness and sublimity which They inherently possess. Nay, loftiness and sublimity are themselves the creations of His Word, if ye choose to see with My sight not with yours. (p. 70)

. . . God's purpose in sending His Prophets unto men is twofold. The first is to liberate the children of men from the darkness of ignorance, and guide them to the light of true understanding. The second is to ensure the peace and tranquillity of mankind, and provide all the means by which they can be established.

The Prophets of God should be regarded as physicians whose task is to foster the well-being of the world and its peoples, that, through the spirit of oneness, they may heal

the sickness of a divided humanity. To none is given the right to question their words or disparage their conduct, for they are the only ones who can claim to have understood the patient and to have correctly diagnosed its ailments. No man, however acute his perception, can ever hope to reach the heights which the wisdom and understanding of the Divine Physician have attained. Little wonder, then, if the treatment prescribed by the physician in this day should not be found to be identical with that which he prescribed before. How could it be otherwise when the ills affecting the sufferer necessitate at every stage of his sickness a special remedy? In like manner, every time the Prophets of God have illumined the world with the resplendent radiance of the Day Star of Divine knowledge, they have invariably summoned its peoples to embrace the light of God through such means as best befitted the exigencies of the age in which they appeared. They were thus able to scatter the darkness of ignorance, and to shed upon the world the glory of their own knowledge. It is towards the inmost essence of these Prophets, therefore, that the eye of every man of discernment must be directed, inasmuch as their one and only purpose hath always been to guide the erring, and give peace to the afflicted. These are not days of prosperity and triumph. The whole of mankind is in the grip of manifold ills. Strive, therefore, to save its life through the wholesome medicine which the almighty hand of the unerring Physician hath prepared.

And now concerning thy question regarding the nature of religion. Know thou that they who are truly wise have likened the world unto the human temple. As the body of man needeth a garment to clothe it, so the body of mankind must needs be adorned with the mantle of justice and wisdom. Its robe is the Revelation vouchsafed unto it by God. Whenever this robe hath fulfilled its purpose, the Almighty will assuredly renew it. For every age requireth a fresh measure of the light of God. Every Divine Revelation hath been sent down in a manner that befitted the circumstances of the age in which it hath appeared.

As to thy question regarding the sayings of the leaders of past religions. Every wise and praiseworthy man will no doubt eschew such vain and profitless talk. The incomparable Creator hath created all men from one

same substance, and hath exalted their reality above the rest of His creatures. Success or failure, gain or loss, must, therefore, depend upon man's own exertions. The more he striveth, the greater will be his progress. We fain would hope that the vernal showers of the bounty of God may cause the flowers of true understanding to spring from the soil of men's hearts, and may wash them from all earthly defilements. (p. 77)

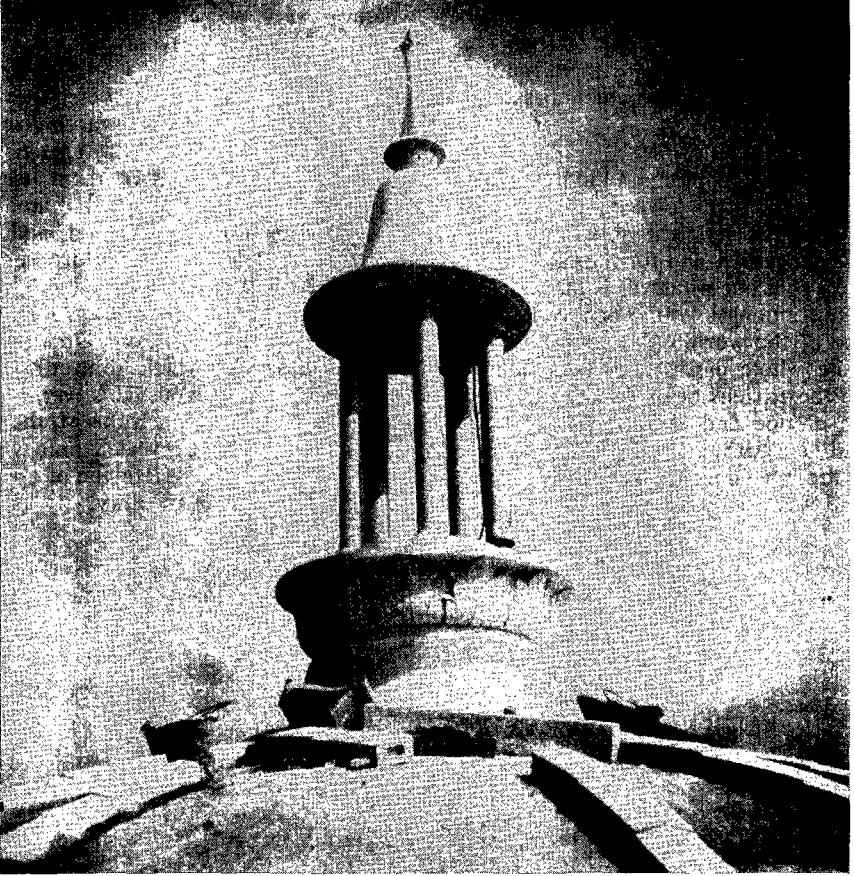
THE PURPOSE OF RELIGION

The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men. Suffer it not to become a source of dissension and discord, of hate and enmity. This is the straight Path, the fixed and immovable foundation. Whatsoever is raised on this foundation, the changes and chances of the world can never impair its strength, nor will the revolution of countless centuries undermine its structure. Our hope is that the world's religious leaders and the rulers thereof will unitedly arise for the reformation of this age and the rehabilitation of its fortunes. Let them, after meditating on its needs, take counsel together and, through anxious and full deliberation, administer to a diseased and sorely-afflicted world the remedy it requires. . . . It is incumbent upon them who are in authority to exercise moderation in all things. Whatsoever passeth beyond the limits of moderation will cease to exert a beneficial influence. Consider for instance such things as liberty, civilization and the like. However much men of understanding may favorably regard them, they will, if carried to excess, exercise a pernicious influence upon men. . . . Please God, the peoples of the world may be led, as the result of the high endeavors exerted by their rulers and the wise and learned amongst men, to recognize their best interests. How long will humanity persist in its waywardness? How long will injustice continue? How long is chaos and confusion to reign amongst men? How long will discord agitate the face of society? The winds of despair are, alas, blowing from every direction, and the strife that divideth and afflicteth the human race is daily increasing. The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order ap-

peareth to be lamentably defective. I beseech God, exalted be His glory, that He may graciously awaken the peoples of the earth, may grant that the end of their conduct may be profitable unto them, and aid them to accomplish that which beseemeth their station. (p. 215)

O contending peoples and kindreds of the earth! Set your faces towards unity, and let the radiance of its light shine upon you. Gather ye together, and for the sake of God resolve to root out whatever is the source of contention amongst you. Then will the effulgence of the world's great Luminary envelop the whole earth, and its inhabitants become the citizens of one city, and the occupants of one and the same throne. This wronged One hath, ever since the early days of His life, cherished none other desire but this, and will continue to entertain no wish

except this wish. There can be no doubt whatever that the peoples of the world, of whatever race or religion, derive their inspiration from one heavenly Source, and are the subjects of one God. The difference between the ordinances under which they abide should be attributed to the varying requirements and exigencies of the age in which they were revealed. All of them, except a few which are the outcome of human perversity, were ordained of God, and are a reflection of His Will and Purpose. Arise and, armed with the power of faith, shatter to pieces the gods of your vain imaginings, the sowers of dissension amongst you. Cleave unto that which draweth you together and uniteth you. This, verily, is the most exalted Word which the Mother Book hath sent down and revealed unto you. To this beareth witness the Tongue of Grandeur from His habitation of glory. (p. 217)



The completed lantern on the dome of the Shrine of the Báb.

2. WORDS OF THE BÁB

Compiled by BEATRICE ASHTON

SHOGHI EFFENDI, the Guardian of the Bahá'í Faith, has mentioned in *God Passes By*, his history of the first hundred years of the Faith, certain Writings of the Báb, in particular, which came to be well known and had a profound effect on the scholars and officials of Persia, not only during the six years of the Báb's ministry (1844-1850) but in succeeding years as well.

In order that "the people of the West" may become better acquainted with some of these Writings of the Báb, excerpts from them are presented here, chronologically, as they have been identified and made available in translations by Shoghi Effendi, together with historical information concerning them given by the Guardian in his books and by Nabíl in his narrative, *The Dawn-Breakers*.

Concerning the Writings of the Báb Shoghi Effendi states:

"Alike in the magnitude of the writings emanating from His pen, and in the diversity of the subjects treated in those writings, His Revelation stands wholly unparalleled in the annals of any previous religion. He

Himself affirms, while confined in Máh-Kú, that up to that time His writings, embracing highly diversified subjects, had amounted to more than five hundred thousand verses. *'The verses which have rained from this Cloud of Divine mercy,'* is Bahá'u'lláh's testimony in the *Kitáb-i-Íqán*, 'have been so abundant that none hath yet been able to estimate their number. A score of volumes are now available. How many still remain beyond our reach! How many have been plundered and have fallen into the hands of the enemy, the fate of which none knoweth!' No less arresting is the variety of themes presented by these voluminous writings, such as prayers, homilies, orations, Tablets of visitation, scientific treatises, doctrinal dissertations, exhortations, commentaries on the Qur'án and on various traditions, epistles to the highest religious and ecclesiastical dignitaries of the realm, and laws and ordinances for the consolidation of His Faith and the direction of its activities."¹

¹ *God Passes By*, pp. 22-23.

THE QAYYÚMU'L-ASMA'

The *Qayyúmu'l-Asmá'* (Commentary on the Qur'án Súrih of Joseph) was revealed in Arabic, in Shíráz. The first chapter was revealed "in its entirety" in the presence of Mullá Husayn on "that memorable night" when the Báb declared His Mission, May 23, 1844. It was characterized by Bahá'u'lláh in His *Kitáb-i-Íqán* as "the first, the greatest and mightiest of all books" in the Bábí Dispensation.²

Its "fundamental purpose was to forecast what the true Joseph (Bahá'u'lláh) would, in a succeeding Dispensation, endure at the hands of one who was at once His arch-enemy and blood brother. This work, comprising above nine thousand three hundred verses, and divided into one hundred and eleven chapters, each chapter a commentary on one verse of the above-mentioned súrih, opens with the Báb's clarion-call and dire

warnings addressed to the 'concourse of kings and of the sons of kings;' forecasts the doom of Muhammad Sháh; commands his Grand Vizir, Hájí Mírzá Áqásí, to abdicate his authority; admonishes the entire Muslim ecclesiastical order; cautions more specifically the members of the Shí'ah community; extols the virtues, and anticipates the coming, of Bahá'u'lláh, the 'Remnant of God,' the 'Most Great Master;' and proclaims, in unequivocal language, the independence and universality of the Bábí Revelation, unveils its import, and affirms the inevitable triumph of its Author. It, moreover, directs the 'people of the West' to 'issue forth from your cities and aid the Cause of God;' warns the peoples of the earth of the 'terrible, the most grievous vengeance of God;' threatens the whole Islamic world with 'the Most Great Fire' were they to turn aside from the newly-revealed Law; foreshadows the Author's martyrdom; eulogizes the high station

² *Ibid.*, p. 23.

ordained for the people of Bahá, the 'Companions of the crimson-colored ruby Ark;' prophesies the fading out and utter obliteration of some of the greatest luminaries in the firmament of the Bábi Dispensation; and even predicts 'afflictive torment,' in both the 'Day of Our Return' and in 'the world which is to come,' for the usurpers of the Imamate, who 'waged war against Husayn (Imám Husayn) in the Land of the Euphrates.'

"It was this Book which the Bábís universally regarded, during almost the entire ministry of the Báb, as the Qur'án of the people of the Bayán; whose first and most challenging chapter was revealed in the presence of Mullá Husayn, on the night of its Author's Declaration; some of whose pages were borne, by that same disciple, to Bahá'u'lláh, as the first fruits of a Revelation which instantly won His enthusiastic allegiance; whose entire text was translated into Persian by the brilliant and gifted Táhirih; whose passages inflamed the hostility of Husayn Khán [the governor of the province of Fárs] and precipitated the initial outbreak of persecution in Shíráz; a single page of which had captured the imagination and entranced the soul of Hujjat; and whose contents had set afire the intrepid defenders of the Fort of Shaykh Tabarsí and the heroes of Nayríz and Zanján."³ In this book, moreover, the Báb refers to His wife and to His little son.⁴

"*'I am the Mystic Fane,'* the Báb thus proclaims His station in the *Qayyumu'l-Asmá*, 'which the Hand of Omnipotence hath reared. I am the Lamp which the Finger of God hath lit within its niche and caused to shine with deathless splendor. I am the Flame of that supernal Light that glowed upon Sinai in the gladsome Spot, and lay concealed in the midst of the Burning Bush.'

"*'O Qurratu'l-'Ayn'* He, addressing Himself in that same commentary, exclaims, 'I recognize in Thee none other except the "Great Announcement"—the Announcement voiced by the Concourse on high. By this name, I bear witness, they that circle the Throne of Glory have ever known Thee.'

"*'With each and every Prophet, Whom We have sent down in the past,'* He further adds, 'We have established a separate Covenant concerning the "Remembrance of God" and His Day. Manifest, in the realm

of glory and through the power of truth, are the "Remembrance of God" and His Day before the eyes of the angels that circle His mercy-seat.' 'Should it be Our wish,' He again affirms, 'it is in Our power to compel, through the agency of but one letter of Our Revelation, the world and all that is therein to recognize, in less than the twinkling of an eye, the truth of Our Cause.'⁵

In this commentary on the Súrih of Joseph "we read the following references to Bahá'u'lláh: 'Out of utter nothingness, O great and omnipotent Master, Thou hast, through the celestial potency of Thy might, brought me forth and raised me up to proclaim this Revelation. I have made none other but Thee my trust; I have clung to no will but Thy will . . . O Thou Remnant of God! I have sacrificed myself wholly for Thee; I have accepted curses for Thy sake, and have yearned for naught but martyrdom in the path of Thy love. Sufficient witness unto me is God, the Exalted, the Protector, the Ancient of Days.' 'And when the appointed hour hath struck,' He again addresses Bahá'u'lláh in that same commentary, 'do Thou, by the leave of God, the All-Wise, reveal from the heights of the Most Lofty and Mystic Mount a faint, an infinitesimal glimmer of Thy impenetrable Mystery, that they who have recognized the radiance of the Sinaic Splendor may faint away and die as they catch a lightening glimpse of the fierce and crimson Light that envelops Thy Revelation.'⁶

"*'As to those who deny Him Who is the Sublime Gate of God,'* the Báb, for His part, has affirmed in the *Qayyumu'l-Asmá*, 'for them We have prepared, as justly decreed by God, a sore torment. And He, God, is the Mighty, the Wise.' And further, 'O peoples of the earth! I swear by your Lord! Ye shall act as former generations have acted. Warn ye, then, yourselves of the terrible, the most grievous vengeance of God. For God is, verily, potent over all things.' And again: 'By My glory! I will make the infidels to taste, with the hands of My power, retributions unknown of any one except Me, and will waft over the faithful those musk-scented breaths which I have nursed in the midmost heart of My throne.'⁷

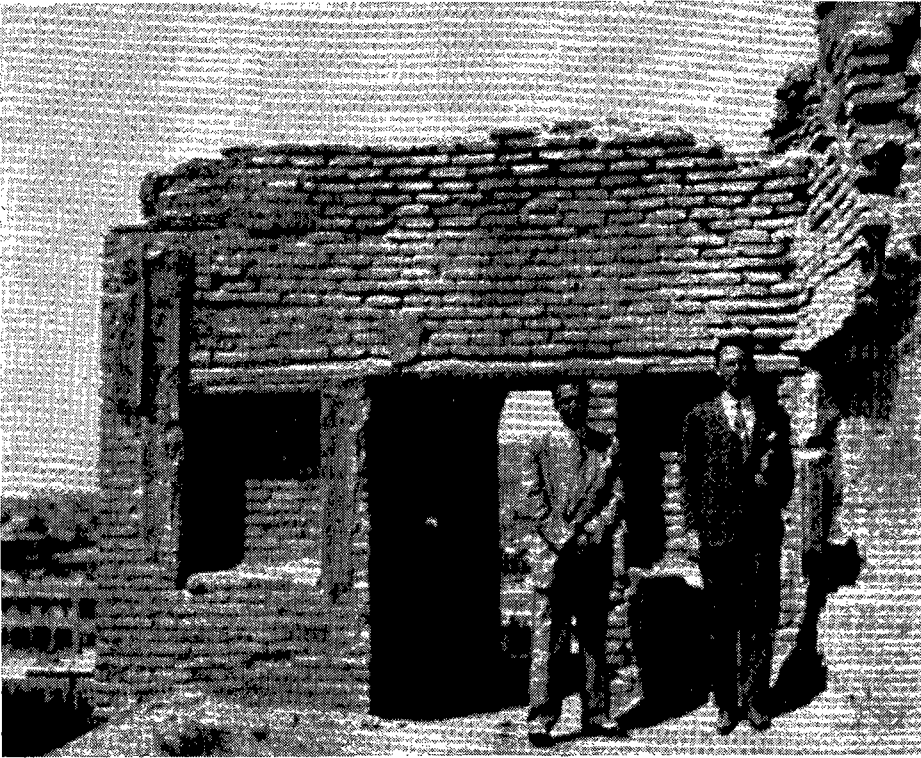
⁵ *World Order of Bahá'u'lláh*, by Shoghi Effendi, p. 126.

⁶ *Ibid.*, p. 101.

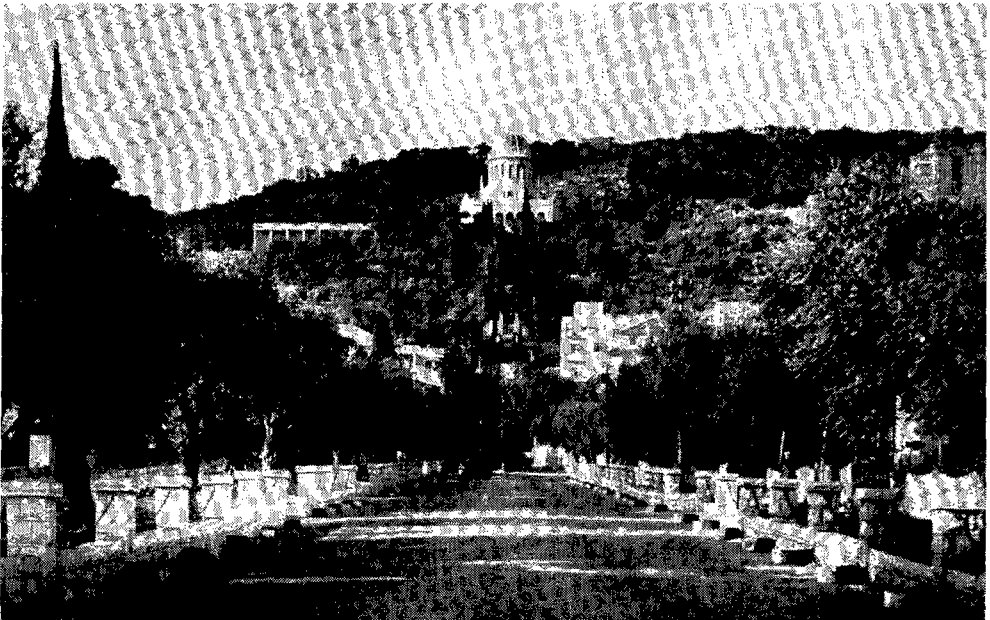
⁷ *The Promised Day Is Come*, by Shoghi Effendi, p. 2.

³ *Ibid.*, pp. 23-24.

⁴ *Dawn-Breakers*, p. 76, notes 3 and 4; p. 81, note 2.



The Báb was imprisoned while in Tabriz 1848 in this now crumbling prison room of the old brick Ark.



The Báb's remains lie in state in His Holy Sepulcher on Mt. Carmel, 1953.

In this same commentary the Báb "has issued this stirring call to the kings and princes of the earth:

"O concourse of kings and of the sons of kings! Lay aside, one and all, your dominion which belongeth unto God . . . Vain indeed is your dominion, for God hath set aside earthly possessions for such as have denied Him . . . O concourse of kings! Deliver with truth and in all haste the verses sent down by Us to the peoples of Turkey and of India, and beyond them, with power and with truth, to lands in both the East and the West . . . By God! If ye do well, to your own behoof will ye do well; and if ye deny God and His signs, We, in very truth, having God, can well dispense with all creatures and all earthly dominion."

"And again: 'Fear ye God, O concourse of kings, lest ye remain afar from Him Who is His Remembrance (the Báb), after the Truth hath come unto you with a Book and signs from God, as spoken through the wondrous tongue of Him Who is His Remembrance. Seek ye grace from God, for God hath ordained for you, after ye have believed in Him, a Garden the vastness of which is as the vastness of the whole of Paradise.'"⁸

Addressing Muḥammad Sháh: "O King of Islám! Aid thou, with the truth, after having aided the Book, Him Who is Our Most Great Remembrance, for God hath, in very truth, destined for thee, and for such as circle round thee, on the Day of Judgment, a responsible position in His Path. I swear by God, O Sháh! If thou showest enmity unto Him Who is His Remembrance, God will, on the Day of Resurrection, condemn thee, before the kings, unto hell-fire, and thou shalt not, in very truth, find on that Day any helper except God, the Exalted. Purge thou, O Sháh, the Sacred Land (Tíhrán) from such as have repudiated the Book, ere the day whereon the Remembrance of God cometh, terribly and of a sudden, with His potent Cause, by the leave of God, the Most High. God, verily, hath prescribed to thee to submit unto Him Who is His Remembrance, and unto His Cause, and to subdue, with the truth and by His leave, the countries, for in this world thou

hast been mercifully invested with sovereignty, and will, in the next, dwell, nigh unto the Seat of Holiness, with the inmates of the Paradise of His good-pleasure. Let not thy sovereignty deceive thee, O Sháh, for 'every soul shall taste of death,' and this, in very truth, hath been written down as a decree of God."⁹

To the shí'ih clericals "who, as Bahá'u'lláh declared, had they not intervened, Persia would have been subdued by the power of God in hardly more than two years" the Báb addressed the following words: "O concourse of divines! Fear God from this day onwards in the views ye advance, for He Who is Our Remembrance in your midst, and Who cometh from Us, is, in very truth, the Judge and Witness. Turn away from that which ye lay hold of, and which the Book of God, the True One, hath not sanctioned, for on the Day of Resurrection ye shall, upon the Bridge, be, in very truth, held answerable for the position ye occupied."¹⁰

"O concourse of shí'ihis! Fear ye God, and Our Cause, which concerneth Him Who is the Most Great Remembrance of God. For great is its fire, as decreed in the Mother-Book." "O people of the Qur'án! Ye are as nothing unless ye submit unto the Remembrance of God and unto this Book. If ye follow the Cause of God, We will forgive you your sins, and if ye turn aside from Our command, We will, in truth, condemn your souls in Our Book, unto the Most Great Fire. We, verily, do not deal unjustly with men, even to the extent of a speck on a date-stone."¹⁰

"And finally, in that same Commentary, this startling prophecy is recorded: 'Ere-long We will, in very truth, torment such as waged war against Ḥusayn (Imám Ḥusayn), in the Land of the Euphrates, with the most afflictive torment, and the most dire and exemplary punishment.' 'Ere-long,' He also, referring to that same people, in that same Book, has written, 'will God wreak His vengeance upon them, at the time of Our Return, and He hath, in very truth, prepared for them, in the world to come, a severe torment.'"¹¹

⁹ *Ibid.*, p. 43.

¹⁰ *Ibid.*, p. 88.

¹¹ *Ibid.*, p. 89.

⁸ *Ibid.*, p. 27.

THE SAHÍFIY-I-BAYNU'L-HARAMAYN

The "Epistle between the Two Shrines" was "revealed between Mecca and Medina, in answer to questions posed by Mírzá Muḥít-i-Kirmání," a Shaykhí leader, who had presented many questions to the Báb while in Mecca. This Epistle was revealed in January, 1845.¹²

Shoghi Effendí states that the visit of the Báb to Hijáz "was marked by two episodes of particular importance. The first was the declaration of His mission and His open challenge to the haughty Mírzá Muḥít-i-

Kirmání, one of the most outstanding exponents of the Shaykhí school, who at times went so far as to assert his independence of the leadership of that school assumed after the death of Siyyid Kázim by Hájí Muḥammad Karím Khán, a redoubtable enemy of the Bábí Faith. The second was the invitation, in the form of an Epistle, conveyed by Quddús, to the Sherif of Mecca, in which the custodian of the House of God was called upon to embrace the truth of the new Revelation."¹³

¹² *God Passes By*, p. 24; *Dawn-Breakers*, pp. 136-137, 140.

¹³ *God Passes By*, p. 9.

EPISTLE TO THE SHERIF OF MECCA

"No sooner had the Báb performed the last of the observances in connection with His pilgrimage to Mecca than He addressed an epistle to the Sherif of that holy city, wherein He set forth, in clear and unmistakable terms, the distinguishing features of His mission, and called upon him to arise and embrace His Cause. This epistle, together with selections from His other writings, He delivered to Quddús, and instructed him to present them to the Sherif. The latter, however, too absorbed in his own material pursuits to incline his ear to the words

which had been addressed to him by the Báb, failed to respond to the call of the Divine Message."¹⁴ "Seven years later, when in the course of a conversation with a certain Hájí Niyáz-i-Baghdádí, this same Sherif was informed of the circumstances attending the mission and martyrdom of the Prophet of Shíráz, he listened attentively to the description of those events and expressed his indignation at the tragic fate that had overtaken Him."¹⁵

¹⁴ *Dawn-Breakers*, p. 138.

¹⁵ *God Passes By*, p. 9.

KITÁBU'R-RÚḤ

This work of the Báb, "comprising seven hundred súrihs,"¹⁶ was also revealed in the

period before His banishment to the fortress prison of Máh-Kú.

¹⁶ *God Passes By*, p. 24.

KHASÁ'IL-I-SAB'IH

The *Khasá'il-i-Sab'ih* (meaning literally "The Seven Qualifications") "enjoined the alteration of the formula of the *adhán*" (the Muslim call to prayer). This was a treatise in which the Báb had "set forth the essential requirements for those who had attained to the knowledge of the new Revelation and had recognized its claim." A copy was entrusted by the Báb to Quddús when he departed from Búshíhr to Shíráz. Quddús, soon after arriving in Shíráz, gave it to Mullá Šádiq-i-Khurásání, and "stressed the

necessity of putting into effect immediately all its provisions." Mullá Šádiq, "among the first believers who identified themselves with the Message proclaimed by the Báb," "impelled by the injunction of the Báb in the *Khasá'il-i-Sab'ih* to alter the sacrosanct formula of the *adhán*, sounded it in its amended form before a scandalized congregation in Shíráz, and was instantly arrested, reviled, stripped of his garments, and scourged with a thousand lashes."¹⁷

¹⁷ *Ibid.*, pp. 24, 10-11; *Dawn-Breakers*, pp. 143-144.

RISÁLIY-I-FURÚ'-I-'ADLÍYYIH

Written originally in Arabic, this work of the Báb was "rendered into Persian by Mullá Muḥammad-Taḡy-i-Harátí" while

the Báb was staying at the residence of the Imám-Jum'ih in Iṣfáhán.¹⁸

¹⁸ *God Passes By*, p. 24; *Dawn-Breakers*, p. 208.

COMMENTARY ON THE SÚRIH OF KAWṬHAR

The Commentary on the Súrih of Kawṭhar (Qur'án, 108) was revealed by the Báb during the third interview held with Him by Siyyid Yahyáy-i-Dárábí, surnamed Vaḥíd, sent by Muḥammad Sháh "to investigate and report to him the true situation" concerning the Báb's claims. Vaḥíd was "one of the most erudite, eloquent and influential" of the subjects of the Sháh. "Broad-minded, highly imaginative, zealous by nature, intimately associated with the court, he, in the course of three interviews, was completely won over by the arguments and personality of the Báb. . . . During the third interview the circumstances attending the revelation of the Báb's commentary on the súrih of Kawṭhar, comprising no less than two thousand verses, so overpowered the delegate of

the Sháh that he, contenting himself with a mere written report to the Court Chamberlain, arose forthwith to dedicate his entire life and resources to the service of a Faith that was to requite him with the crown of martyrdom during the Nayríz upheaval." The one in whose soul this commentary of the Báb's "effected such a transformation" was designated by Bahá'u'lláh in His *Kitáb-i-Iqán* "that unique and peerless figure of his age." He was "a man of immense erudition and the most pre-eminent figure to enlist under the banner of the new Faith." To his "talents and saintliness" and "high attainments in the realm of science and philosophy" the Báb testified in His *Dalá'il-i-Sab'ih* ("Seven Proofs").¹⁹

¹⁹ *God Passes By*, pp. 11-12, 24, 50.

COMMENTARY ON THE SÚRIH OF VA'L-'AŞR

The Commentary on the Súrih of Va'l-'Aşr (Qur'án, 103) was revealed by the Báb during the first forty days of His sojourn in Iṣfáhán when he was "the guest of Mírzá Siyyid Muḥammad, the Sulṭanu'l-Ulamá, the Imám-Jum'ih, one of the principal ecclesiastical dignitaries of the realm, in accordance with the instructions of the governor of the city, Manúchihr Khán, the Mu'tamidu'd-Dawlih, who had received from the Báb a letter requesting him to appoint the place where He should dwell."

This well-known commentary was revealed "one night, after supper" at the re-

quest of the Imám-Jum'ih. The Báb, "writing with astonishing rapidity . . . in a few hours, had devoted to the exposition of the significance of only the first letter of that súrih—a letter which Shaykh Aḥmad-i-Aḥsá'í had stressed, and which Bahá'u'lláh refers to in the *Kitáb-i-Aqdas*—verses that equalled in number a third of the Qur'án, a feat that called forth such an outburst of reverent astonishment from those who witnessed it that they arose and kissed the hem of His robe."²⁰

²⁰ *Ibid.*, pp. 14, 24; *Dawn-Breakers*, p. 201.

DISSERTATION ON THE SPECIFIC MISSION OF MUḤAMMAD

Written at the request of Manúchihr Khán, the governor of Iṣfáhán, "a Georgian by origin and a Christian by birth," the Dissertation on the Specific Mission of Muḥammad was revealed also in the house of the Imám-Jum'ih. "Before a brilliant assembly of the most accomplished divines" the Mu'tamid "requested the Báb to expound

and demonstrate the truth of Muḥammad's specific mission. To this request, which those present had felt compelled to decline, the Báb readily responded. In less than two hours, and in the space of fifty pages, He had not only revealed a minute, a vigorous and original dissertation on this noble theme, but had also linked it with both the

coming of the Qá'im and the return of the Imám Husayn—an exposition that prompted Manúchíhr Khán to declare before that gathering his faith in the Prophet of Islám, as well as his recognition of the supernatural gifts with which the Author of so convincing a treatise was endowed."²¹

As Shoghi Effendi points out, "The great bulk of the writings emanating from the Báb's prolific mind was, however, reserved for the period of His confinement in Máh-Kú and Chihríq. To this period must probably belong the unnumbered Epistles which, as attested by no less an authority than Bahá'u'lláh, the Báb specifically ad-

dressed to the divines of every city in Persia, as well as to those residing in Najaf and Karbilá, wherein He set forth in detail the errors committed by each one of them. It was during His incarceration in the fortress of Máh-Kú that He, according to the testimony of Sháyhkh Hasan-i-Zunúzí, who transcribed during those nine months the verses dictated by the Báb to His amanuensis, revealed no less than nine commentaries on the whole of the Qur'án—commentaries whose fate, alas, is unknown, and one of which, at least the Author Himself has affirmed, surpassed in some respects a book as deservedly famous as the Qayyúmu'l-Asmá'."²²

²¹ *God Passes By*, pp. 14-15; *Dawn-Breakers*, pp. 202-204.

²² *God Passes By*, p. 24.

THE PERSIAN BAYÁN

"Within the walls of that same fortress [Máh-Kú] the Bayán (exposition)—that monumental repository of the laws and precepts of the new Dispensation and the treasury enshrining most of the Báb's references and tributes to, as well as His warning regarding, 'Him Whom God will make manifest'—was revealed.

"Peerless among the doctrinal works of the Founder of the Bábí Dispensation; consisting of nine Váhids (Unities) of nineteen chapters each, except the last Váhid, comprising only ten chapters; not to be confounded with the smaller and less weighty Arabic Bayán, revealed during the same period; fulfilling the Muḥammadan prophecy that 'a Youth from Bani-Háshim . . . will reveal a new Book and promulgate a new Law;' wholly safeguarded from the interpolation and corruption which has been the fate of so many of the Báb's lesser works, this Book, of about eight thousand verses, occupying a pivotal position in Bábí literature, should be regarded primarily as a eulogy of the Promised One rather than a code of laws and ordinances designed to be a permanent guide to future generations. This Book at once abrogated the laws and ceremonials enjoined by the Qur'án regarding prayer, fasting, marriage, divorce and inheritance, and upheld, in its integrity, the belief in the prophetic mission of Muḥammad, even as the Prophet of Islám before Him had annulled the ordinances of the Gospel and yet recognized the Divine origin of the Faith of Jesus Christ. It moreover

interpreted in a masterly fashion the meaning of certain terms frequently occurring in the sacred Books of previous Dispensations, such as Paradise, Hell, Death, Resurrection, the Return, the Balance, the Hour, the Last Judgment, and the like. Designedly severe in the rules and regulations it imposed, revolutionizing in the principles it instilled, calculated to awaken from their age-long torpor the clergy and the people, and to administer a sudden and fatal blow to obsolete and corrupt institutions, it proclaimed, through its drastic provisions, the advent of the anticipated Day, the Day when 'the Summoner shall summon to a stern business,' when He will 'demolish whatever hath been before Him, even as the Apostle of God demolished the ways of those that preceded Him.'

". . . Unlike the Prophets gone before Him, Whose Covenants were shrouded in mystery, unlike Bahá'u'lláh, Whose clearly defined Covenant was incorporated in a specially written Testament, and designated by Him as 'the Book of My Covenant,' the Báb chose to intersperse His Book of Laws, the Persian Bayán, with unnumbered passages, some designedly obscure, mostly indubitably clear and conclusive, in which He fixes the date of the promised Revelation, extols its virtues, asserts its pre-eminent character, assigns to it unlimited powers and prerogatives, and tears down every barrier that might be an obstacle to its recognition. 'He, verily,' Bahá'u'lláh, referring to the Báb in His *Kitáb-i-Badí'*, has stated, 'hath

not fallen short of His duty to exhort the people of the Bayán and to deliver unto them His Message. In no age or dispensation hath any Manifestation made mention, in such detail and in such explicit language, of the Manifestation destined to succeed Him.'"²³

"... in the third Váhid of this Book there occurs a passage which, alike in its explicit reference to the name of the Promised One, and in its anticipation of the Order which, in a later age, was to be identified with His Revelation, deserves to rank as one of the most significant statements recorded in any of the Báb's writings. 'Well is it with him,' is His prophetic announcement, 'who fixeth his gaze upon the Order of Bahá'u'lláh, and rendereth thanks unto his Lord. For He will assuredly be made manifest. God hath indeed irrevocably ordained it in the Bayán.'"²⁴

"The germ that holds within itself the potentialities of the Revelation that is to come is endowed with a potency superior to the combined forces of all those who follow me." "Of all the tributes I have paid to Him Who is to come after Me, the greatest is this, My written confession, that no words of Mine can adequately describe Him, nor can any reference to Him in My Book, the Bayán, do justice to His Cause."²⁵ "The Bayán and whosoever is therein revolve round the saying of 'Him Whom God shall make manifest,' even as the Alif (the Gospel) and whosoever was therein revolved round the saying of Muḥammad, the Apostle of God." "A thousand perusals of the Bayán cannot equal the perusal of a single verse to be revealed by 'Him Whom God shall make manifest.' . . . Today the Bayán is in the stage of seed; at the beginning of the manifestation of 'Him Whom God shall make manifest' its ultimate perfection will become apparent . . . The Bayán and such as are believers therein yearn more ardently after Him than the yearning of any lover after his beloved . . . The Bayán deriveth all its glory from 'Him Whom God shall make manifest.' All blessing be upon him who believeth in Him and woe betide him that rejecteth His truth."²⁶

"It is clear and evident that the object of

all preceding Dispensations hath been to pave the way for the advent of Muḥammad, the Apostle of God. These, including the Muḥammadan Dispensation, have had, in their turn, as their objective the Revelation proclaimed by the Qá'im. The purpose underlying this Revelation, as well as those that preceded it, has, in like manner, been to announce the advent of the Faith of Him Whom God will make manifest. And this Faith—the Faith of Him Whom God will make manifest—in its turn, together with all the Revelations gone before it, have as their object the Manifestation destined to succeed it. And the latter, no less than all the Revelations preceding it, prepare the way for the Revelation which is yet to follow. The process of the rise and setting of the Sun of Truth will thus indefinitely continue—a process that hath had no beginning and will have no end."²⁷

"The Bayán,' the Báb in that book, referring to the Promised One, affirms, 'is, from beginning to end, the repository of all of His attributes, and the treasury of both His fire and His light.' 'If thou attainest unto His Revelation,' He, in another connection declares, 'and obeyest Him, thou wilt have revealed the fruit of the Bayán; if not, thou art unworthy of mention before God.'

"O people of the Bayán!' He, in that same Book, thus warns the entire company of His followers, 'act not as the people of the Qur'án have acted, for if ye do so, the fruits of your night will come to naught.' 'Suffer not the Bayán,' is His emphatic injunction, 'and all that hath been revealed therein to withhold you from that Essence of Being and Lord of the visible and invisible.'"²⁸

"And finally is this, His moving invocation to God: 'Bear Thou witness that, through this Book, I have covenanted with all created things concerning the mission of Him Whom Thou shalt make manifest, ere the covenant concerning My own mission had been established. Sufficient witness art Thou and they that have believed in Thy signs.'"²⁹

"How veiled are ye, O My creatures,' He, speaking with the voice of God, has revealed in the Bayán, ' . . . who, without any right, have consigned Him unto a mountain (Mákú), not one of whose inhabitants

²³ *Ibid.*, pp. 24-25, 28.

²⁴ *Ibid.*, p. 25.

²⁵ *World Order of Bahá'u'lláh*, by Shoghi Effendi, p. 100.

²⁶ *Ibid.*, pp. 100-101.

²⁷ *Ibid.*, p. 117.

²⁸ *God Passes By*, p. 29.

²⁹ *Ibid.*, p. 30.

is worthy of mention. . . . With Him, which is with Me, there is no one except him who is one of the Letters of the Living of My Book. In His presence, which is My Presence, there is not at night even a lighted lamp! And yet, in places (of worship) which in varying degrees reach out unto Him, un-

numbered lamps are shining! All that is on earth hath been created for Him, and all partake with delight of His benefits, and yet they are so veiled from Him as to refuse Him even a lamp!"³⁰

³⁰ *The Promised Day Is Come*, p. 7.

THE ARABIC BAYÁN

The "smaller and less weighty Arabic Bayán" was also revealed during the Báb's

confinement in Máh-Kú.³¹

³¹ *God Passes By*, p. 25.

TABLETS TO MUḤAMMAD SHÁH

The first Tablet of the Báb to Muḥammad Sháh was written following the Commentary on the Súrih of Joseph, and the second Tablet some two years later, after the Báb's Dissertation on the Specific Mission of Muḥammad, revealed in Isfáhán. In the second Tablet to Muḥammad Sháh the Báb wrote "craving an audience in which to set forth the truths of the new Revelation, and dissipate his doubts."³²

"The Báb was still in Máh-Kú when He wrote the most detailed and illuminating of His Tablets to Muḥammad Sháh. Prefaced by a laudatory reference to the unity of God, to His Apostles and to the twelve Imáms; unequivocal in its assertion of the divinity of its Author and of the supernatural powers with which His Revelation had been invested; precise in the verses and traditions it cites in confirmation of so audacious a claim; severe in its condemnation of some of the officials and representatives of the Sháh's administration, particularly of the 'wicked and accursed' Husayn Khán; moving in its description of the humiliation and hardships to which its writer had been subjected, this historic document resembles, in many of its features, the *Lawḥ-i-Sultán*, the Tablet addressed, under similar circumstances, from the prison fortress of 'Akká by Bahá'u'lláh to Násiri'd-Dín Sháh, and constituting His lengthiest epistle to any single sovereign."³³

The Báb was confined in the fortress of Máh-Kú for nine months, about July, 1847, to April, 1848.³⁴ From this mountain fortress He thus addressed Muḥammad Sháh:

"I am the Primal Point from which have

been generated all created things. I am the Countenance of God Whose splendor can never be obscured, the Light of God Whose radiance can never fade . . . All the keys of heaven God hath chosen to place on My right hand, and all the keys of hell on My left . . . I am one of the sustaining pillars of the Primal Word of God. Whosoever hath recognized Me, hath known all that is true and right, and hath attained all that is good and seemly . . . The substance wherewith God hath created Me is not the clay out of which others have been formed. He hath conferred upon Me that which the worldly-wise can never comprehend, nor the faithful discover . . .

"By My life! But for the obligation to acknowledge the Cause of Him Who is the Testimony of God . . . I would not have announced this unto thee . . . In that same year (year 60) I despatched a messenger and a book unto thee, that thou mightest act towards the Cause of Him Who is the Testimony of God as befitteth the station of thy sovereignty . . .

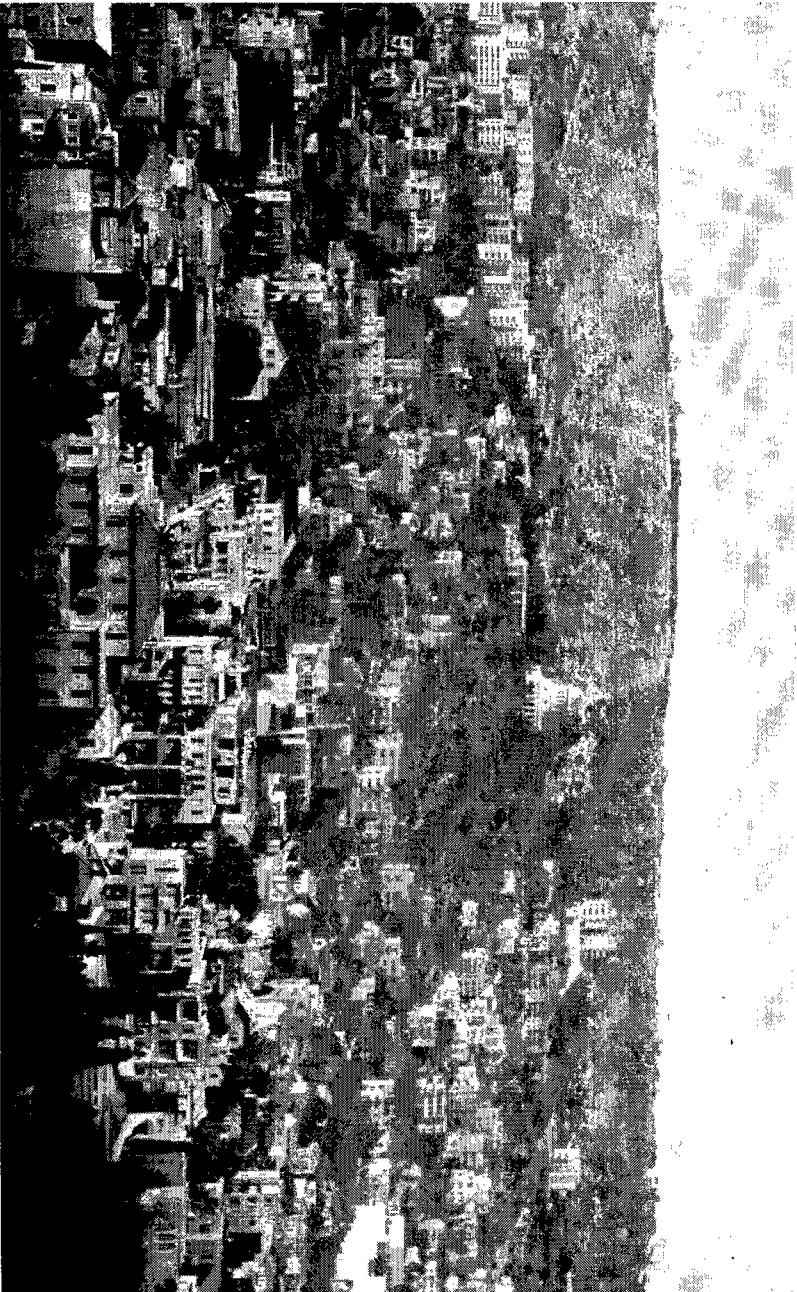
"I swear by the truth of God! Were he who hath been willing to treat Me in such a manner to know who it is whom he hath so treated, he, verily, would never in his life be happy. Nay—I, verily, acquaint thee with the truth of the matter—it is as if he hath imprisoned all the Prophets, and all the men of truth, and all the chosen ones . . . Woe betide him from whose hands floweth evil, and blessed the man from whose hands floweth good . . .

"I swear by God! I seek no earthly goods from thee, be it as much as a mustard seed . . . I swear by the truth of God! Wert thou to know that which I know, thou wouldst forego the sovereignty of the world and of

³² *Ibid.*, p. 24.

³³ *Ibid.*, p. 26.

³⁴ *Ibid.*, pp. 17-19.



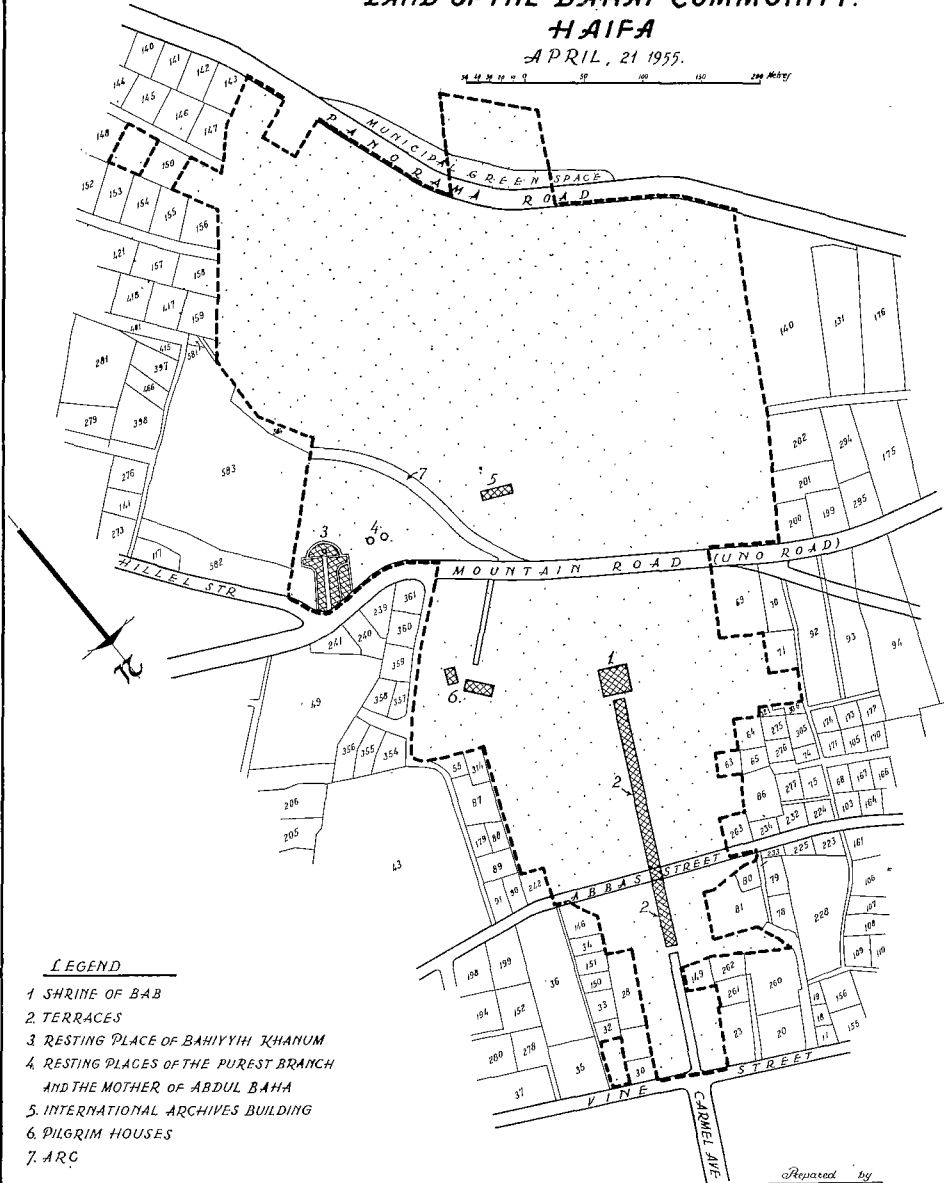
View of the Shrine of the Báb, in the heart of Carmel.

(The unbuilt areas surrounding the Shrine, extending to the top of the Mountain, are Bahá'í properties.)

LAND OF THE BAHAI COMMUNITY. HAIFA

APRIL, 21 1955.

Scale: 1:2000



Repared by
Solomon - Pincus
Haifa, S. Abad-Haifa

Bahá'í properties on Mt. Carmel, Haifa, Israel.

the next, that thou mightest attain My good-pleasure, through thine obedience unto the True One . . . Wert thou to refuse, the Lord of the world would raise up one who will exalt His Cause, and the Command of God will, verily, be carried into effect."³⁵

"I swear by God! Shouldst thou know the things which in the space of these four years have befallen Me at the hands of thy people and thine army, thou wouldst hold thy breath from fear of God . . . Alas, alas, for the things which have touched Me! I

³⁵ *The Promised Day Is Come*, pp. 43-44.

*swear by the Most Great Lord! Wert thou to be told in what place I dwell, the first person to have mercy on Me would be thyself. In the heart of a mountain is a fortress (Máh-Kú) . . . the inmates of which are confined to two guards and four dogs. Picture, then, My plight . . . In this mountain I have remained alone, and have come to such a pass that none of those gone before Me have suffered what I have suffered, nor any transgressor endured what I have endured!"*³⁶

³⁶ *Ibid.*, pp. 6-7.

DALÁ'IL-I-SAB'IH (SEVEN PROOFS)³⁷

"The most important of the polemical works of the Báb," the *Dalá'il-i-Sab'ih* was also revealed during the Báb's confinement in Máh-Kú. "Remarkably lucid, admirable in its precision, original in conception, unanswerable in its argument, this work, apart from the many and divers proofs of His mission which it adduces, is noteworthy for the blame it assigns to the 'seven powerful sovereigns ruling the world' in His day, as well as for the manner in which it stresses the responsibilities, and censures the conduct, of the Christian divines of a former age who, had they recognized the truth of Muḥammad's mission, He contends, would have been followed by the mass of their co-religionists."³⁸

"'Gracious God!' writes the Báb with reference to the 'seven powerful sovereigns ruling the world' in His day, 'None of them hath been informed of His (the Báb's) Manifestation, and if informed, none hath believed in Him. Who knoweth they may leave this world below full of desire, and without having realized that the thing for which they were waiting had come to pass.

³⁷ For the translation into the French, by A. L. M. Nicolas, of excerpts from this Tablet, see *The Bahá'í World*, Vol. VIII, p. 205.

³⁸ *God Passes By*, p. 26.

This is what happened to the monarchs that held fast unto the Gospel. They awaited the coming of the Prophet of God (Muḥammad), and when He did appear, they failed to recognize Him. Behold how great are the sums which these sovereigns expend without even the slightest thought of appointing an official charged with the task of acquainting them in their own realms with the Manifestation of God! They would thereby have fulfilled the purpose for which they have been created. All their desires have been and are still fixed upon leaving behind them traces of their names.'

"The Báb, moreover, in that same treatise, censuring the failure of the Christian divines to acknowledge the truth of Muḥammad's mission, makes this illuminating statement: 'The blame falleth upon their doctors, for if these had believed, they would have been followed by the mass of their countrymen. Behold, then, that which hath come to pass! The learned men of Christendom are held to be learned by virtue of their safeguarding the teaching of Christ, and yet consider how they themselves have been the cause of men's failure to accept the Faith and attain unto salvation!'"³⁹

³⁹ *The Promised Day Is Come*, p. 17.

LAWḤ-I-ḤURU'FÁT (TABLET OF THE LETTERS)

"During the Báb's confinement in the fortress of Chihríq, where He spent almost the whole of the two remaining years of His life, the *Lawḥ-i-Ḥuru'fát* (Tablet of the Letters) was revealed, in honor of Dayyán—a Tablet which, however misconstrued at first

as an exposition of the science of divination, was later recognized to have unraveled, on the one hand, the mystery of the *Mustagháth*, and to have abstrusely alluded, on the other, to the nineteen years which must needs elapse between the Declaration of the Báb and that of Bahá'u'lláh . . .

"To this period of incarceration in the fortresses of Máh-Kú and Chihríq—a period of unsurpassed fecundity, yet bitter in its humiliations and ever-deepening sorrows—belong almost all the written references, whether in the form of warnings, appeals or exhortations, which the Báb, in anticipation of the approaching hour of His supreme affliction, felt it necessary to make to the Author of a Revelation that was soon to supersede His own."⁴⁰

This Tablet was revealed for "a prominent official of high literary ability . . . later surnamed Dayyán by the Báb,"⁴¹ on whom "He conferred the title of 'the third Letter to believe in Him Whom God shall make manifest.'⁴²

According to Nabil, "The mystery of the Mustagháth [literally, "He Who is invoked"] had long baffled the most searching minds among the people of the Bayán and had proved an insurmountable obstacle to their recognition of the promised One. The Báb had Himself in that Tablet unraveled that mystery; no one, however, was able to understand the explanation which He had given. It was left to Bahá'u'lláh to unveil it to the eyes of all men."⁴³

⁴⁰ *God Passes By*, p. 27.

⁴¹ *The Dawn-Breakers*, p. 303.

⁴² *God Passes By*, p. 28.

⁴³ *The Dawn-Breakers*, pp. 304-305.

Bahá'u'lláh, in His *Epistle to the Son of the Wolf*, cites a passage from the Tablet of the Báb to Dayyán, prefacing it with these words:

"Dayyán, who, according to the words of Him Who is the Point . . . is the repository of the trust of the one true God . . . and the treasury of the pearls of His knowledge, was made by them to suffer so cruel a martyrdom that the Concourse on high wept and lamented. He it is whom He (the Báb) had taught the hidden and preserved knowledge and entrusted him therewith, through His words:

"O thou who art named Dayyán! This is a hidden and preserved Knowledge. We have entrusted it unto thee, and brought it to thee, as a mark of honor from God, inasmuch as the eye of thine heart is pure. Thou wilt appreciate its value, and wilt cherish its excellence. God, verily, hath deigned to bestow upon the Point of the Bayán a hidden and preserved Knowledge, the like of which God hath not sent down prior to this Revelation. More precious is it than any other knowledge in the estimation of God—glorified be He! He, verily, hath made it His testimony, even as He hath made the verses to be His testimony."⁴⁴

⁴⁴ *Op. cit.*, p. 175.

DENUNCIATORY TABLET TO HAJÍ MÍRZÁ ÁQÁSÍ

"It was during these years—years darkened throughout by the rigors of the Báb's captivity, by the severe indignities inflicted upon Him, and by the news of the disasters that overtook the heroes of Mázindarán and Nayríz—that He revealed, soon after His return from Tabríz, His denunciatory Tablet to Hají Mírzá Áqásí. Couched in bold and moving language, unsparing in its condem-

nation, this epistle was forwarded to the intrepid Hujjat who, as corroborated by Bahá'u'lláh, delivered it to that wicked minister⁴⁵ [Grand Vizir of Muḥammad Sháh]. This Tablet was given the name of the *Khuṭbiy-i-Qahríyyih* (literally, "Sermon of Wrath").⁴⁶

⁴⁵ *God Passes By*, p. 27.

⁴⁶ *The Dawn-Breakers*, p. 323.

KITÁB-I-PANJ-SHA'N

"In the *Kitáb-i-Panj-Sha'n*, one of His last works, He had alluded to the fact that the sixth Naw-Rúz after the declaration of His mission would be the last He was destined to celebrate on earth."⁴⁷ ". . . to 'Azím He divulged, in the *Kitáb-i-Panj-Sha'n*, the name, and announced the approaching advent, of Him Who was to con-

summation His own Revelation . . . 'Wait thou,' is His statement to 'Azím, 'until nine will have elapsed from the time of the Bayán. Then exclaim: "Blessed, therefore, be God, the most excellent of Makers!"'⁴⁸

⁴⁸ *Ibid.*, pp. 27, 28. Mullá Shaykh 'Alí, surnamed 'Azím (literally, "great") by the Báb, was one of the "outstanding figures among the ecclesiastical leaders of Kúrásán" (*Dawn-Breakers*, p. 125).

⁴⁷ *God Passes By*, p. 51.

3. WORDS OF 'ABDU'L-BAHÁ

From *SOME ANSWERED QUESTIONS**

TRADITIONAL PROOFS EXEMPLIFIED FROM THE BOOK OF DANIEL

THE state in which one should be seriously to search for the truth is the condition of the thirsty burning soul desiring the water of life, of the fish struggling to reach the sea, of the sufferer seeking for the true doctor to obtain the divine cure, of the lost caravan endeavoring to find the right road, of the lost and wandering ship striving to reach the shore of salvation.

Also, the seeker must be endowed with certain qualities. First of all he must be just, and severed from all else save God; his heart must be entirely turned to the supreme horizon; he must be free from the bondage of vices and passions, for all these are obstacles; furthermore, he must be able to endure all hardships; he must be absolutely pure and sanctified, and free from the love or the hatred of the inhabitants of the world. Why? because the fact of his love for any person or thing might prevent him from recognizing the truth in another, and in the same way, hatred for anything might be a hindrance in discerning truth. This is the condition of seeking; and the seeker must have these qualities and attributes. Until he reaches this condition, it is not possible for him to attain to the Sun of Reality.

Let us now return to our subject.

All the peoples of the world are awaiting two Manifestations, who must be contemporaneous; all wait for the fulfillment of this promise. In the Bible the Jews have the promise of the Lord of Hosts and the Messiah; in the Gospel the return of Christ and Elijah is promised.

In the religion of Muḥammad there is the promise of the Miḥdí and the Messiah, and it is the same with the Zoroastrian and the other religions, but if we relate these matters in detail it would take too long. The essential fact is that all are promised two Mani-

festations, who will come, one following on the other. It has been prophesied that in the time of these two Manifestations the earth will be transformed, the world of existence will be renewed, and beings will be clothed in new garments. Justice and charity will encompass the world, enmity and hatred will disappear, all causes of division among peoples, races, and nations will vanish, and the cause of union, harmony, and concord will appear. The negligent will awake, the blind will see, the deaf will hear, the dumb will speak, the sick will be cured, the dead will arise. War will give place to peace, enmity will be conquered by love; the causes of dispute and wrangling will be entirely removed, and true felicity will be attained. The world will become the mirror of the Heavenly Kingdom, humanity will be the Throne of Divinity. All nations will become one, all religions will be unified, all individual men will become of one family and of one kindred. All the regions of the earth will become one, the superstitions caused by races, countries, individuals, languages, and politics will disappear; and all men will attain to life eternal, under the shadow of the Lord of Hosts.

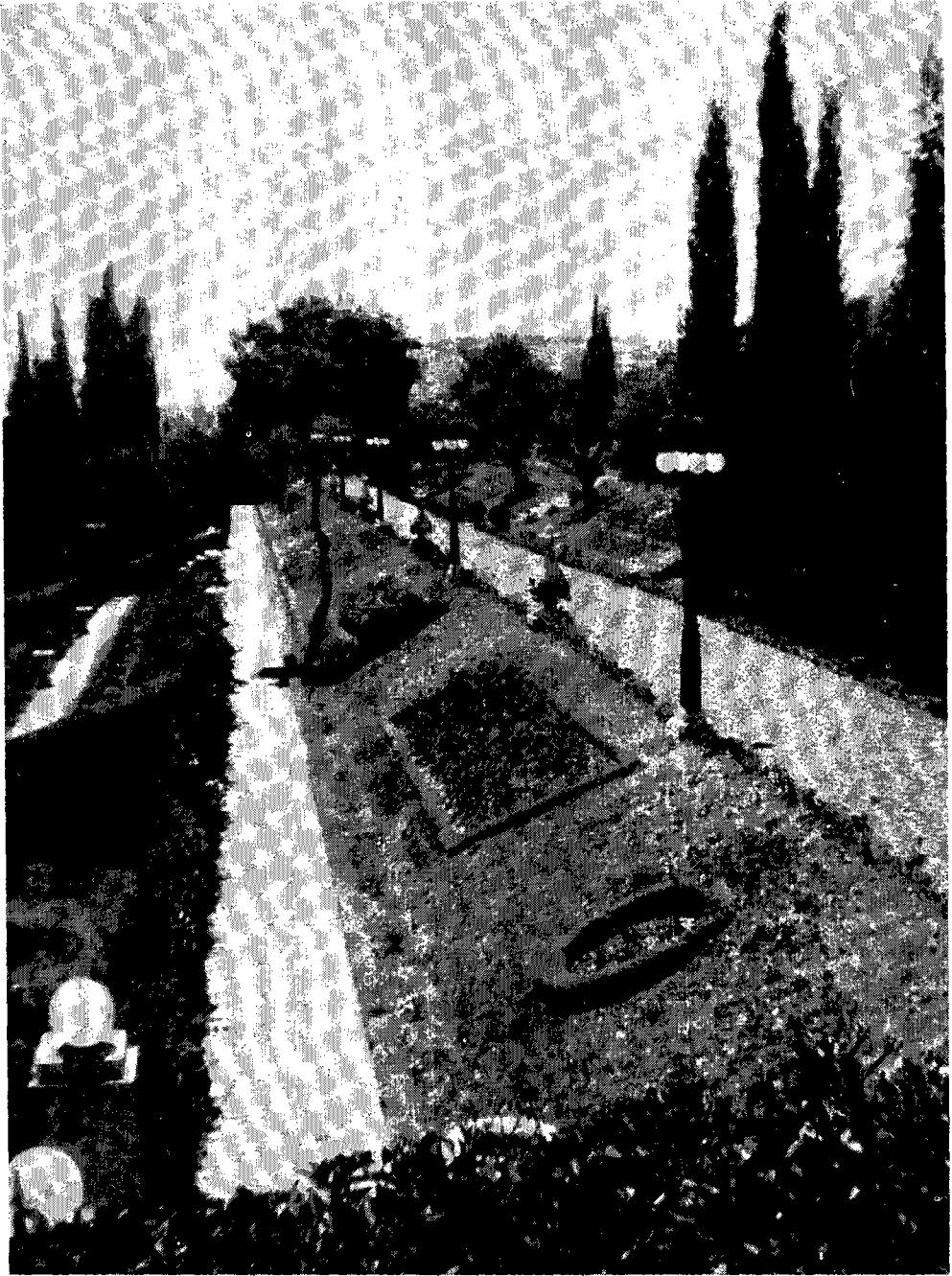
Now we must prove from the Holy Books that these two Manifestations have come, and we must divine the meaning of the words of the Prophets; for we wish for proofs drawn from the Holy Books. . . .

To conclude: in the Book of Daniel,¹ from the rebuilding of Jerusalem to the martyrdom of Christ, seventy weeks are appointed; for by the martyrdom of Christ the sacrifice is accomplished and the altar destroyed. This is a prophecy of the manifestation of Christ. These seventy weeks begin with the restoration and the rebuilding of Jerusalem, concerning which four edicts were issued by three kings.

The first was issued by Cyrus in the year 536 B.C.; this is recorded in the first chapter of the Book of Ezra. The second edict, with

* Chapters X, XII through XIV. *Some Answered Questions* was first published in 1908.

¹ Daniel 9:24.



View of one of the paths in the gardens surrounding the Resting Place of the Greatest Holy Leaf. Haifa, Israel.

reference to the rebuilding of Jerusalem, is that of Darius of Persia in the year 519 B.C.; this is recorded in the sixth chapter of Ezra. The third is that of Artaxerxes in the seventh year of his reign, that is in 457 B.C.; this is recorded in the seventh chapter of Ezra. The fourth is that of Artaxerxes in the year 444 B.C.; this is recorded in the second chapter of Nehemiah.

But Daniel refers especially to the third edict which was issued in the year 457 B.C. Seventy weeks make four hundred and ninety days. Each day, according to the text of the Holy Book, is a year. For in the Bible it is said: "The day of the Lord is one year."² Therefore four hundred and ninety days are four hundred and ninety years. The third edict of Artaxerxes was issued four hundred and fifty-seven years before the birth of Christ, and Christ when he was martyred and ascended was thirty-three years of age. When you add thirty-three to four hundred and fifty-seven, the result is four hundred and ninety, which is the time announced by Daniel for the manifestation of Christ.

But in the twenty-fifth verse of the ninth chapter of the Book of Daniel this is expressed in another manner, as seven weeks and sixty-two weeks; and apparently this differs from the first saying. Many have remained perplexed at these differences, trying to reconcile these two statements. How can seventy weeks be right in one place, and sixty-two weeks and seven weeks in another? These two sayings do not accord.

But Daniel mentions two dates. One of these dates begins with the command of Artaxerxes to Ezra to rebuild Jerusalem; this is the seventy weeks which came to an end with the ascension of Christ, when by his martyrdom the sacrifice and oblation ceased.

The second period, which is found in the twenty-sixth verse, means that after the termination of the rebuilding of Jerusalem until the ascension of Christ, there will be sixty-two weeks; the seven weeks are the duration of the rebuilding of Jerusalem, which took forty-nine years: when you add these seven weeks to the sixty-two weeks, it makes sixty-nine weeks, and in the last week (69-70) the ascension of Christ took place. These seventy weeks are thus completed, and there is no contradiction.

Now that the manifestation of Christ has been proved by the prophecies of Daniel, let us prove the manifestations of Bahá'u'lláh and of the Báb. Up to the present we have only mentioned logical proofs; now we shall speak of traditional proofs.

In the eighth chapter of the Book of Daniel, verse thirteen, it is said: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Then he answered (v. 14): "Unto two thousand and three hundred days; then shall the sanctuary be cleansed"; (v. 17) "But he said unto me . . . at the time of the end shall be the vision." That is to say, how long will this misfortune, this ruin, this abasement and degradation last? meaning, when will be the dawn of the Manifestation? Then he answered, "Two thousand and three hundred days; then shall the sanctuary be cleansed." Briefly, the purport of this passage is that he appoints two thousand three hundred years, for in the text of the Bible each day is a year. Then from the date of the issuing of the edict of Artaxerxes to rebuild Jerusalem until the day of the birth of Christ there are 456 years, and from the birth of Christ until the day of the manifestation of the Báb there are 1844 years. When you add 456 years to this number it makes 2300 years. That is to say, the fulfillment of the vision of Daniel took place in the year 1844 A.D., and this is the year of the Báb's manifestation according to the actual text of the Book of Daniel. Consider how clearly he determines the year of manifestation; there could be no clearer prophecy for a manifestation than this.

In Matthew, chapter 24 verse 3, Christ clearly says that what Daniel meant by this prophecy was the date of the manifestation, and this is the verse: "As he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" One of the explanations He gave them in reply was this (v. 15): "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand)." In this answer He referred them to the eighth chapter of the Book of Daniel,

² Cf. Numbers 14:34.

saying that every one who reads it will understand that it is this time that is spoken of. Consider how clearly the manifestation of the Báb is spoken of in the Old Testament and in the Gospel.

To conclude, let us now explain the date of the manifestation of Bahá'u'lláh from the Bible. The date of Bahá'u'lláh is calculated according to lunar years from the mission and the Hijrah of Muḥammad; for in the religion of Muḥammad the lunar year is in use, as also it is the lunar year which is employed concerning all commands of worship.

In Daniel, chapter 12 verse 6, it is said: "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times and a half; and that when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

As I have already explained the significance of one day, it is not necessary to explain it further; but we will say briefly that each day of the Father counts as a year, and in each year there are twelve months. Thus three years and a half make forty-two months, and forty-two months are twelve hundred and sixty days. The Báb, the precursor of Bahá'u'lláh, appeared in the year 1260 from the Hijrah of Muḥammad, by the reckoning of Islám.

Afterwards, in verse 11, it is said: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolation be set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five-and-thirty days!"

The beginning of this lunar reckoning is from the day of the proclamation of the prophethood of Muḥammad in the country of Hijáz; and that was three years after his mission; because in the beginning the prophethood of Muḥammad was kept secret, and no one knew it save Khadíjih and Ibn Naufal.³ After three years it was announced. And Bahá'u'lláh in the year 1290 from the

proclamation of the mission of Muḥammad caused his manifestation to be known.⁴

COMMENTARY ON THE ELEVENTH CHAPTER OF ISAIAH

In Isaiah, chapter 11 verses 1 to 10, it is said:—"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

This rod out of the stem of Jesse might be correctly applied to Christ, for Joseph was of the descendants of Jesse the father of David; but as Christ found existence through the Spirit of God, he called himself the Son of God. If he had not done so, this description would refer to him. Besides this, the events which he indicated as coming to pass in the days of that rod, if interpreted symbolically, were in part fulfilled in the

⁴ The year 1290 from the proclamation of the mission of Muḥammad, was the year 1280 of the Hijrah, or 1863-1864 of our era. It was at this epoch (April 1864) that Bahá'u'lláh on leaving Baghdád for Constantinople, declared to those who surrounded Him that He was the Manifestation announced by the Báb.

It is this declaration which the Bahá'is celebrate by the Feast of Rídván, this name being that of the garden at the entrance of the city of Baghdád, where Bahá'u'lláh stayed during twelve days, and where He made the declaration.

³ Waraqat-Ibn-Naufal, Khadíjih's cousin.

day of Christ, but not all; and if not interpreted, then decidedly none of these signs happened. For example, the leopard and the lamb, the lion and the calf, the child and the asp, are metaphors and symbols for various nations, peoples, antagonistic sects, and hostile races, who are as opposite and inimical as the wolf and lamb. We say that by the breath of the spirit of Christ they found concord and harmony, they were vivified, and they associated together.

But "they shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." These conditions did not prevail in the time of the manifestation of Christ; for until today various and antagonistic nations exist in the world, very few acknowledge the God of Israel, and the greater number are without the knowledge of God. In the same way, universal peace did not come into existence in the time of Christ; that is to say, between the antagonistic and hostile nations there was neither peace nor concord, disputes and disagreements did not cease, and reconciliation and sincerity did not appear. So, even at this day, amongst the Christian sects and nations themselves, enmity, hatred, and the most violent hostility are met with.

But these verses apply word for word to Bahá'u'lláh: likewise in this marvellous cycle the earth will be transformed, and the world of humanity arrayed in tranquillity and beauty. Disputes, quarrels, and murders will be replaced by peace, truth, and concord; among the nations, peoples, races, and countries, love and amity will appear. Cooperation and union will be established, and finally war will be entirely suppressed. When the laws of the Most Holy Book are enforced, contentions and disputes will find a final sentence of absolute justice before a general tribunal⁵ of the nations and kingdoms, and the difficulties that appear will be solved. The five continents of the world will form but one, the numerous nations will become one, the surface of the earth will become one land, and mankind will be a single community. The relations between the countries, the mingling, union, and friendship of the peoples and communities, will reach to such a degree that the human race will be

like one family and kindred. The light of heavenly love will shine, and the darkness of enmity and hatred will be dispelled from the world. Universal peace will raise its tent in the center of the earth, and the Blessed Tree of Life will grow and spread to such an extent that it will overshadow the East and the West. Strong and weak, rich and poor, antagonistic sects and hostile nations—which are like the wolf and the lamb, the leopard and kid, the lion and the calf—will act towards each other with the most complete love, friendship, justice, and equity. The world will be filled with science, with the knowledge of the reality of the mysteries of beings, and with the knowledge of God.

Now consider, in this great century which is the cycle of Bahá'u'lláh, what progress science and knowledge have made, how many secrets of existence have been discovered, how many great inventions have been brought to light, and are day by day multiplying in number. Before long, material science and learning, as well as the knowledge of God, will make such progress, and will show forth such wonders, that the beholders will be amazed. Then the mystery of this verse in Isaiah. "For the earth shall be full of the knowledge of the Lord," will be completely evident.

Reflect also that in the short time since Bahá'u'lláh has appeared, people from all countries, nations, and races have entered under the shadow of this Cause. Christians, Jews, Zoroastrians, Buddhists, Hindus, and Persians all associate together with the greatest friendship and love, as if indeed these people had been related and connected together, they and theirs, for a thousand years; for they are like father and child, mother and daughter, sister and brother. This is one of the meanings of the companionship of the wolf and the lamb, the leopard and the kid, and the lion and the calf.

One of the great events which is to occur in the day of the manifestation of that incomparable Branch, is the hoisting of the Standard of God among all nations; meaning that all the nations and tribes will come under the shadow of this Divine Banner, which is no other than the Lordly Branch itself, and will become a single nation. The antagonism of faiths and religions, the hostility of races and peoples, and the national differences, will be eradicated from amongst them. All will become one religion, one faith, one race, and one single people, and

⁵ The universal *Baytu'l-'Adl*, a sort of tribunal of international arbitration, instituted by Bahá'u'lláh in the *Kitáb-i-Aqdas*, the Most Holy Book.

will dwell in one native land, which is the terrestrial globe. Universal peace and concord will be realized between all the nations, and that incomparable Branch will gather together all Israel: signifying that in this cycle Israel will be gathered in the Holy Land, and that the Jewish people who are scattered to the East and West, South and North, will be assembled together.

Now see: these events did not take place in the Christian cycle, for the nations did not come under the One Standard which is the Divine Branch. But in this cycle of the Lord of Hosts all the nations and peoples will enter under the shadow of this Flag. In the same way, Israel, scattered all over the world, was not reassembled in the Holy Land in the Christian cycle; but in the beginning of the cycle of Bahá'u'lláh this divine promise, as is clearly stated in all the Books of the Prophets, has begun to be manifest. You can see that from all the parts of the world tribes of Jews are coming to the Holy Land; they live in villages and lands which they make their own, and day by day they are increasing to such an extent, that all Palestine will become their home.

COMMENTARY ON THE TWELFTH
CHAPTER OF THE REVELATION
OF ST. JOHN

We have before explained that what is most frequently meant by the Holy City, the Jerusalem of God, which is mentioned in the Holy Book, is the Law of God. It is compared sometimes to a bride, and sometimes to Jerusalem, and again to the new heaven and earth. So in chapter 21, verses 1, 2, and 3 of the Revelation of St. John, it is said: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God."

Notice how clear and evident it is that the first heaven and earth signify the former Law. For it is said that the first heaven and earth have passed away and there is no more sea: that is to say, that the earth is the place

of judgment, and on this earth of judgment there is no sea; meaning that the teachings and the Law of God will entirely spread over the earth, and all men will enter the Cause of God, and the earth will be completely inhabited by believers; therefore there will be no more sea, for the dwelling-place and abode of man is the dry land. In other words, at that epoch the field of that Law will become the pleasure-ground of man. Such earth is solid, the feet do not slip upon it.

The Law of God is also described as the Holy City, the New Jerusalem. It is evident that the New Jerusalem which descends from heaven is not a city of stone, mortar, bricks, earth, and wood. It is the Law of God which descends from heaven and is called new; for it is clear that the Jerusalem which is of stone and earth does not descend from heaven, and that it is not renewed; but that which is renewed is the Law of God.

The Law of God is also compared to an adorned bride who appears with most beautiful ornaments, as it has been said in chapter 21 of the Revelation of St. John: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." And in chapter 12 verse 1 it is said: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars": this woman is that bride, the Law of God that descended upon Muḥammad. The sun with which she was clothed, and the moon which was under her feet, are the two nations which are under the shadow of that Law, the Persian and Turkish kingdoms; for the emblem of Persia is the sun, and that of Turkey is the crescent moon: thus the sun and moon are the emblems of two kingdoms which are under the power of the Law of God. Afterwards it is said: "upon her head is a crown of twelve stars"—these twelve stars are the twelve Imáms who were the promoters of the Law of Muḥammad, and the educators of the people, shining like stars in the heaven of guidance.

Then it is said in the second verse: "and she being with child cried," meaning that this Law fell into the greatest difficulties, and endured great troubles and afflictions until a perfect offspring was produced, that is, the coming Manifestation, the Promised One, who is the perfect offspring, and who

was reared in the bosom of this Law which is as its mother. The child who is referred to is the Báb, the First Point, who was in truth born from the Law of Muḥammad. That is to say, the Holy Reality, who is the child and outcome of the Law of God, his mother, and who is promised by that religion, finds a reality in the kingdom of that Law; but because of the despotism of the dragon the child was carried up to God. After twelve hundred and sixty days the dragon was destroyed, and the child of the Law of God, the Promised One, became manifest.

Verses 3 and 4. "And there appeared another wonder in heaven, and behold a great red dragon, having seven heads and ten horns and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth." These signs are an allusion to the dynasty of the Umayyads who dominated the Muḥammadan religion. Seven heads and seven crowns mean seven countries and dominions over which the Baní-Umayyih had power: they were the Roman dominion around Damascus, and the Persian, Arabian, and Egyptian dominions, together with the dominion of Africa, that is to say Tunis, Morocco, and Algeria, the dominion of Andalusia which is now Spain, and the dominion of Turkestan and Transoxania. The Bani-Umayyih had power over these countries. The ten horns mean the names of the Umayyad rulers: that is, without repetition, there were ten names of rulers, meaning ten names of commanders and chiefs—the first is Abú Sufián and the last Marwan—but several of them bear the same name. So there are two Mu'awia, three Yazid, two Walid, and two Marwan; but if the names were counted without repetition there would be ten. The Bani-Umayyih, of whom the first was Abú Sufián, Amír of Mecca and chief of the dynasty of the Umayyads, and the last was Marwan, destroyed the third part of the holy and saintly people of the lineage of Muḥammad who were like the stars of heaven.

Verse 4. "And the dragon stood before the woman which was ready to be delivered, for to devour the child as soon as it was born." As we have before explained, this woman is the Law of God. The dragon was standing near the woman to devour her child, and this child was the promised Manifestation, the offspring of the Law of Mu-

ḥammad. The Bani-Umayyih were always waiting to get possession of the Promised One who was to come from the line of Muḥammad, to destroy and annihilate him; for they much feared the appearance of the promised Manifestation, and they sought to kill any of Muḥammad's descendents who might be highly esteemed.

Verse 5. "And she brought forth a man child, who was to rule all nations with a rod of iron." This great son is the promised Manifestation who was born of the Law of God and reared in the bosom of the divine teachings. The iron rod is a symbol of power and might—it is not a sword—and means that with divine power and might he will shepherd all the nations of the earth. This son is the Báb.

Verse 5. "And her child was caught up unto God, and to His throne." This is a prophecy of the Báb, who ascended to the heavenly realm, to the Throne of God, and to the center of His Kingdom. Consider how all this corresponds to what happened.

Verse 6. "And the woman fled into the wilderness," that is to say, the Law of God fled to the wilderness, meaning the vast desert of Hījáz, and the Arabian Peninsula.

Verse 6. "Where she had a place prepared of God." The Arabian Peninsula became the abode and dwelling-place, and the center of the Law of God.

Verse 6. "That they should feed her there a thousand two hundred and threescore days." In the terminology of the Holy Book these twelve-hundred and sixty days mean the twelve hundred and sixty years that the Law of God was set up in the wilderness of Arabia, the great desert: from it the Promised One has come. After twelve hundred and sixty years that Law will have no more influence, for the fruit of that tree will have appeared, and the result will have been produced.

Consider how the prophecies correspond to one another. In the Apocalypse, the appearance of the Promised One is appointed after forty-two months, and Daniel expresses it as three times and a half, which is also forty-two months; which are twelve hundred and sixty days. In another passage of John's Revelation it is clearly spoken of as twelve hundred and sixty days, and in the Holy Book it is said that each day signifies one year. Nothing could be more clear than this agreement of the prophecies with one another. The Báb appeared in the year 1260

of the Hijrah of Muḥammad, which is the beginning of the universal era-reckoning of all Islám. There are no clearer proofs than this in the Holy Books for any Manifestation. For him who is just, the agreement of the times indicated by the tongues of the Great Ones is the most conclusive proof. There is no other possible explanation of these prophecies. Blessed are the just souls who seek the truth. But failing justice, the people attack, dispute, and openly deny the evidence; like the Pharisees who, at the manifestation of Christ, denied with the greatest obstinacy the explanations of Christ and of his disciples. They obscured Christ's Cause before the ignorant people, saying, "These prophecies are not of Jesus, but of the Promised One who shall come later, according to the conditions mentioned in the Bible." Some of these conditions were that he must have a kingdom, be seated on the throne of David, enforce the Law of the Bible, and manifest such justice that the wolf and the lamb shall gather at the same spring.

And thus they prevented the people from knowing Christ.

Note.—In these last conversations 'Abdu'l-Bahá wishes to reconcile in a new interpretation the apocalyptic prophecies of the Jews, the Christians, and the Muslims, rather than to show their supernatural character.

SPIRITUAL PROOFS

In this material world time has cycles; places change through alternating seasons, and for souls there are progress, retrogression, and education.

Sometime it is the season of spring, at another time it is the season of autumn, and again it is the season of summer or the season of winter.

In the spring there are the clouds which send down the precious rain, the musk-scented breezes and life-giving zephyrs; the air is perfectly temperate, the rain falls, the sun shines, the fecundating wind wafts the clouds, the world is renewed, and the breath of life appears in plants, in animals, and in men. Earthly beings pass from one condition to another. All things are clothed in new garments, and the black earth is covered with herbage; mountains and plains are adorned with verdure, trees bear leaves and blossoms, gardens bring forth flowers and fragrant herbs. The world becomes another

world, and it attains to a life-giving spirit. The earth was a lifeless body; it finds a new spirit, and produces endless beauty, grace, and freshness. Thus the spring is the cause of new life, and infuses a new spirit.

Afterwards comes the summer, when the heat increases, and growth and development attain their greatest power. The energy of life in the vegetable kingdom reaches to the degree of perfection, the fruit appears, and the time of harvest ripens; a seed has become a sheaf, and the food is stored for winter. Afterwards comes tumultuous autumn when unwholesome and sterile winds blow, it is the season of sickness, when all things are withered, and the balmy air is vitiated. The breezes of spring are changed to autumn winds, the fertile green trees have become withered and bare, flowers and fragrant herbs fade away, the beautiful garden becomes a dust-heap. Following this comes the season of winter, with cold and tempests. It snows, rains, hails, storms, thunders and lightens, freezes and congeals; all plants die, and animals languish and are wretched.

When this state is reached, again a new life-giving spring returns, and the cycle is renewed. The season of spring with its hosts of freshness and beauty, spreads its tent on the plains and mountains with great pomp and magnificence. A second time the form of the creatures is renewed, and the creation of beings begins afresh; bodies grow and develop, the plains and wildernesses become green and fertile, trees bring forth blossoms, and the spring of last year returns in the utmost fullness and glory. Such is, and such ought to be, the cycle and succession of existence: such is the cycle and revolution of the material world.

It is the same with the spiritual cycles of the Prophets. That is to say, the day of the appearance of the Holy Manifestations is the spiritual springtime, it is the divine splendor, it is the heavenly bounty, the breeze of life, the rising of the Sun of Reality. Spirits are quickened, hearts are refreshed and invigorated, souls become good, existence is set in motion, human realities are gladdened, and grow and develop in good qualities and perfections. Universal progress takes place, and there are resurrection and lamentation; for it is the day of judgment, the time of turmoil and distress, at the same time that it is the season of joy, of happiness, and of absolute attraction.

Afterwards the life-giving spring ends in

fruitful summer. The word of God is exalted, the Law of God is promulgated; all things reach perfection. The heavenly table is spread, the holy breezes perfume the East and the West, the teachings of God conquer the world, men become educated, praiseworthy results are produced, universal progress appears in the world of humanity, and the divine bounties surround all things. The Sun of Reality rises from the horizon of the Kingdom with the greatest power and heat. When it reaches the meridian it will begin to decline and descend, and the spiritual summer will be followed by autumn, when growth and development are arrested. Breezes change into blighting winds, and the unwholesome season dissipates the beauty and freshness of the gardens, plains, and bowers. That is to say, attraction and goodwill do not remain, divine qualities are changed, the radiance of hearts is dimmed, the spirituality of souls is altered, virtues are replaced by vices, and holiness and purity disappear. Only the name of the Religion of God remains, and the exoteric forms of the divine teachings. The foundations of the Religion of God are destroyed and annihilated, and nothing but forms and customs exist. Divisions appear, firmness is changed into instability, and spirits become dead; hearts languish, souls become inert, and winter arrives; that is to say, the coldness of ignorance envelops the world and the darkness of human error prevails. After this come indifference, disobedience, inconsiderateness, indolence, baseness, animal instincts, and the coldness and insensibility of stones. It is like the season of winter when the terrestrial globe, deprived of the effect of the heat of the sun, becomes desolate and dreary. When the world of intelligence and thought has reached to this state, there remain only continual death and perpetual nonexistence.

When the season of winter has had its effect, again the spiritual springtime returns and a new cycle appears. Spiritual breezes blow, the luminous dawn gleams, the divine clouds give rain, the rays of the Sun of Reality shine forth, the contingent world attains unto a new life, and is clad in a wonderful garment. All the signs and the gifts of the past springtime reappear, with perhaps even greater splendor in this new season.

The spiritual cycles of the Sun of Reality are like the cycles of the material sun; they are always revolving and being renewed. The Sun of Reality, like the material sun,

has numerous rising and dawning places: one day it rises from the zodiacal sign of Cancer, another day from the sign of Libra or Aquarius, another time it is from the sign of Aries that it diffuses its rays. But the sun is one sun and one reality; the people of knowledge are lovers of the sun, and are not fascinated by the places of its rising and dawning. The people of perception are the seekers of the Truth, and not of the places of its appearance, nor of its dawning points; therefore they will adore the Sun from whatever point in the zodiac it may appear, and they will seek the Reality in every Sanctified Soul who manifests it. Such people always attain to the truth, and are not veiled from the Sun of the Divine World. So, the lover of the sun and the seeker of the light will always turn towards the sun, whether it shines from the sign of Aries or gives its bounty from the sign of Cancer, or radiates from Gemini; but the ignorant and uninstructed are lovers of the signs of the zodiac, and enamored and fascinated by the rising-places, and not by the sun. When it was in the sign of Cancer they turned towards it, though afterwards the sun changed to the sign of Libra; as they were lovers of the sign, they turned towards it and attached themselves to it, and were deprived of the influences of the sun merely because it had changed its place. For example, once the Sun of Reality poured forth its rays from the sign of Abraham, and then it dawned from the sign of Moses and illuminated the horizon; afterwards it rose with the greatest power and brilliancy from the sign of Christ: those who were the seekers of Reality, worshiped that Reality wherever they saw it, but those who were attached to Abraham were deprived of its influences, when it shone upon Sinai and illuminated the reality of Moses. Those who held fast to Moses when the Sun of Reality shone from Christ with the utmost radiance and lordly splendor, were also veiled; and so forth.

Therefore man must be the seeker after the Reality; and he will find that Reality in each of the Sanctified Souls. He must be fascinated and enraptured, and attracted to the divine bounty; he must be like the butterfly who is the lover of the light from whatever lamp it may shine, and like the nightingale who is the lover of the rose in whatever garden it may grow.

If the sun were to rise in the West, it would still be the sun; one must not with-

draw from it on account of its rising-place, nor consider the West to be always the place of sunset. In the same way, one must look for the heavenly bounties, and seek for the Divine Aurora. In every place where it appears, one must become its distracted lover. Consider that if the Jews had not kept turning to the horizon of Moses, and had only

regarded the Sun of Reality, without any doubt they would have recognized the Sun in the dawning-place of the reality of Christ, in the greatest divine splendor. But, alas! a thousand times alas! attaching themselves to the outward words of Moses, they were deprived of the divine bounties and the lordly splendors!

HANDS OF THE CAUSE OF GOD



Amatu'l-Bahá Rúhíyyih Khánum appointed by Shoghi Effendi
a Hand of the Cause of God, March 26, 1952.



William Sutherland Maxwell, appointed by Shoghi Effendi a Hand of the Cause of God from the Holy Land, December 24, 1951.



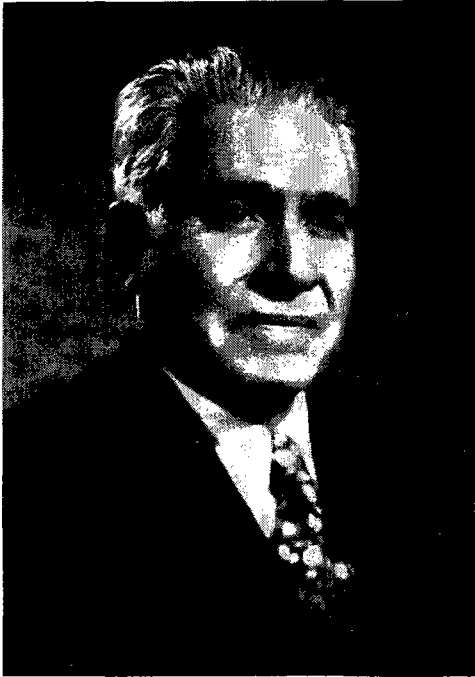
Charles Mason Remey, appointed by Shoghi Effendi a Hand of the Cause of God from the Holy Land, December 24, 1951.



Mrs. Amelia E. Collins, appointed by Shoghi Effendi a Hand of the Cause of God from the Holy Land, December 24, 1951.



Leroy C. Ioas, appointed by Shoghi Effendi a Hand of the Cause of God from the United States, December 24, 1951.



Valíyu'lláh Varqá, appointed
by Shoghi Effendi a Hand of the Cause
of God from the Cradle of the Faith (Persia),
December 24, 1951.



Ugo R. Giachery, appointed by Shoghi Effendi
a Hand of the Cause of God from the
European Continent, December 24, 1951.



George Townshend, appointed by Shoghi
Effendi a Hand of the Cause of God from the
European Continent, December 24, 1951.



Horace Holley, appointed by Shoghi Effendi
a Hand of the Cause of God from the
United States, December 24, 1951.



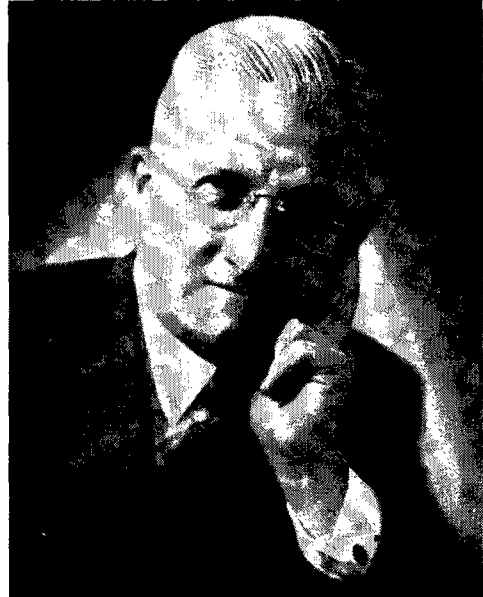
Tarázu'llah Samandarí, appointed by Shoghi Effendi a Hand of the Cause of God from the Cradle of the Faith (Persia), December 24, 1951.



Músá Banání, appointed by Shoghi Effendi a Hand of the Cause of God from Africa, February 29, 1952.



'Alí-Akbar Furútan, appointed by Shoghi Effendi a Hand of the Cause of God from the Cradle of the Faith, December 24, 1951.



GARCIA, MONTREAL

Siegfried Schopflocher, appointed by Shoghi Effendi a Hand of the Cause of God from the Dominion of Canada, February 29, 1952.



Upper left:

Hermann Grossmann,
appointed by Shoghi Effendi
a Hand of the Cause of God
from the European Continent,
December 24, 1951.

Upper right:

Mrs. Dorothy Baker,
appointed by Shoghi Effendi
a Hand of the Cause of God
from the United States,
December 24, 1951.

Left:

Mrs. Clara Dunn,
appointed by Shoghi Effendi
a Hand of the Cause of God
from Australia, February 29, 1952.



Upper left:

Mrs. Corinne True,
appointed by Shoghi Effendi
a Hand of the Cause of God
from the United States,
February 29, 1952.

Upper right:

Dhikru'lláh Khádem,
appointed by Shoghi Effendi
a Hand of the Cause of God
from the Cradle of the Faith (Persia),
February 29, 1952.

Right:

Paul E. Haney,
appointed by Shoghi Effendi
a Hand of the Cause of God
from the United States,
March 19, 1954.





Upper left:

Adelbert Mühlischlegel,
appointed by Shoghi Effendi
a Hand of the Cause of God
from Germany, February 29, 1952.

Upper right:

Shu'á'u'lláh 'Alá'í,
appointed by Shoghi Effendi
a Hand of the Cause of God
from the Cradle of the Faith (Persia),
February 29, 1952.



Left:

Jalál Kházeh,
appointed by Shoghi Effendi
a Hand of the Cause of God
from Persia, December 7, 1953.

IV

THE CENTENARY CELEBRATIONS OF THE BIRTH OF THE MISSION OF BAHÁ'U'LLÁH, 1953

1. MOMENTOUS ANNOUNCEMENT OF THE JUBILEE CENTENARY

CONVEY all National Assemblies Bahá'í World (the) following momentous announcement.

Approaching Great Jubilee commemorating Centenary termination Bábí Dispensation, birth Bahá'u'lláh's Revelation (in) Síyáh Chál, Tíhrán, as well as imperative necessity adopt effectual measures insure befitting inauguration third concluding phase of initial epoch (in the) execution 'Abdu'l-Bahá's Divine Plan destined culminate hundredth anniversary (of) Declaration (of) Founder (of) Faith (in) Baghdád, impel me summon entire Bahá'í world, through eleven National Assemblies already functioning (in) East (and) West, bestir itself, arise during sixteen months ahead through supreme concerted sustained effort, prepare for demonstration (of) Bahá'í solidarity (of) unprecedented scope (and) intensity (during) entire course Bahá'í history.

Forthcoming celebrations must be signalized through inauguration long anticipated intercontinental stage in administrative evolution (of) Faith marking its gradual development through successive phases (of) local, regional, national, international Bahá'í activity. Initiation this highly significant measure further cementing Bahá'í National Assemblies (in) five continents (of) globe will be acclaimed (by) posterity as counterpart (to) consolidation Faith at its World Center through recent formation International Bahá'í Council (in) Holy Land.

Centennial festivities (of) Year Nine continuing throughout Holy Year commencing October 1952 must include, apart from con-

summation plans initiated (by) various National Assemblies both hemispheres, (the) formal dedication (for) public worship (of) Mother Temple (of) West (in) heart North American continent, and possible termination superstructure (of) Báb's Sepulcher (in) Holy Land, (the) convocation (of) four intercontinental Bahá'í Teaching Conferences to be held successively (in) course historic Year (on) continents (of) Africa, America, Europe, Asia.

First conference (will be) convened by British National Spiritual Assembly (in) Kampala, Uganda (in) early spring, representative of British, American, Persian, Egyptian, Indian National Spiritual Assemblies, to which Bahá'ís residing (in) America, Persia, Indian subcontinent, British Isles, every territory African continent (will be) invited attend, aiming planting banner (of) Faith (in) remaining territories (and) neighboring islands east, south, west African continent.

Second conference (will be) convened by United States National Spiritual Assembly (in) Wilmette, (in) Ridván period, representative (of) chief trustees 'Abdu'l-Bahá's Plan, their ally and associates United States, Canadian, Latin American National Assemblies, to which Bahá'ís every state American Union, every Province Canada, every Republic Latin America (will be) invited attend, designed pave way establishment Faith (in) remaining territories (of) the Americas (and) neighboring islands (in) both Atlantic (and) Pacific oceans.

Third conference (will be) convened by

American European Teaching Committee (in) Stockholm, Sweden, during summer, representative (of) American, British, German National Assemblies, to which Bahá'ís (of) each ten goal countries Europe (and) England, Scotland, Wales, Eire, France, Germany, Austria, Finland, (will be) invited attend, for purpose gradual introduction (of) Faith (into) remaining sovereign states European continent (and) neighboring islands Mediterranean, Atlantic Ocean, North Sea.

Fourth conference (will be) convened by National Spiritual Assembly subcontinent India (in) New Delhi, autumn, representative (of) National Assemblies (of) Persia, Indian subcontinent, 'Iráq, Australasia, United States, Canada, Central and South America, to which Bahá'ís residing (in) every sovereign state (and) dependency (in) Asia, North, Central, South America, Australia, New Zealand, Tasmania (will be) invited attend, in order deliberate measures calculated open Faith remaining Asiatic states (and) dependencies, particularly South East Asia and islands (of) South Pacific (and) Indian Oceans.

Address plea particularly (to) convenors above-mentioned conferences (to) arise within short time (at their) disposal, prayerfully consider, carefully plan, energetically prosecute, respective sacred delegated tasks, take immediate preliminary steps issue invitations, fix procedure, provide smooth working, accord wide publicity, insure resounding success, epoch-making conferences immortalizing Centenary (of) memorable Year, anticipated (by) St. John (the) Divine, foreshadowed (by) Shaykh Ahmad, eulogized (by the) Báb, extolled (by) both Bahá'u'lláh (and) 'Abdu'l-Bahá, and constituting prelude (to) Most Great Jubilee, which will alike commemorate Centenary formal assumption (by) Author (of) Bahá'í Revelation (of) His Prophetic Office, (and) mark, God willing, world-wide establishment Faith forecast (by) Center (of) Covenant (in) His Tablets, prophesied (by) Daniel (in) his book, thus paving way (for) advent (of) Golden Age destined witness world recognition, universal proclamation, ultimate triumph (of the) Cause of Bahá'u'lláh.

(Signed) SHOGHI

Cablegram received November 30, 1951 at Wilmette, Illinois.

MESSAGES FROM THE GUARDIAN

The Year Nine

I.

The following statement is an excerpt from the portion of the Guardian's letter of November 23, 1951, written through his Secretary.

Regarding your question about the Centenary, the Guardian wishes you to share the following information with the Persian and other National Assemblies; the "Year Nine" is an abbreviation of 1269 A.H. This term has been used by the Báb in His Writings, foreshadowing the Birth of the Revelation of Bahá'u'lláh. The friends should refer, in *God Passes By*, to the passages mentioning the year Nine in order to appreciate its significance as well as the great importance attached to it by the Báb. In that same book the Guardian has explained that the Revelation of Bahá'u'lláh was progressive: It commenced with the first intimation He received, of His Prophetic Mission while in the Síyáh-Chál of Tíhrán. The beginning of the year Nine occurred about two months after His imprisonment in that dungeon. We do not know the exact time He received this first intimation, nor have either the Báb, or Bahá'u'lláh, made mention of any specific date in this connection. We therefore regard the entire year Nine as a Holy Year, and the emphasis should be placed, in accordance with the Báb's Writings, on the entire Year which started in October, 1852. This means our Centenary Year of Celebration will be from October, 1952, to October, 1953. All celebrations must be held within these two dates. As the Riḍván period is associated with Bahá'u'lláh's Revelation it should be regarded as the most important time of that year and therefore the most suitable period for the celebrations.

The second stage in that progressive Revelation was when Bahá'u'lláh declared His Mission to His companions in Baghdád; this is considered the most momentous stage in His Revelation, hence it is called the "Most Great Festival," the One Hundredth Anniversary of which will be celebrated in Riḍván 1963 and will constitute the Most Great Jubilee, the third of its kind, the first Jubilee having been the Centenary of the Báb's Declaration; and the second the one we will be celebrating all over the world in 1952-1953.

The third and last stage in Bahá'u'lláh's Revelation was when He proclaimed His Mission to the rulers and religious leaders of the world in Adrianople. The first was an intimation, the second a declaration and the third a proclamation—the intimation was from God to Him, which He kept a secret within His own spirit, the declaration was to His faithful companions, and the proclamation was to the entire body of the religious and political leaders of mankind.

II.

This statement is an excerpt from the Guardian's letter of June 15, 1946, published as "A God-Given Mandate" in "Messages to America," pages 99-101.

What greater reward can crown the labors of that community, now launched on the second stage of its world mission, than that the consummation of the second Seven Year Plan should coincide with the celebrations commemorating the centenary of the "Year Nine," the year which alike marked the termination of the Bábí Dispensation, and signalized the birth of Bahá'u'lláh's prophetic Mission? It was at a time when the Faith for which the Báb had suffered and died was hovering on the brink of extinction, when Bahá'u'lláh lay wrapped in the gloom of the *Siyáh-Chál* of *Tihrán*, His feet in stocks, His neck freighted with chains, and surrounded by vile and wretched criminals, that the auspicious year 1269 A.H., acclaimed by the Báb as the "Year Nine," dawned upon the world, ushering in the most glorious and momentous stage in the Heroic Age of the greatest religious dispensation in the spiritual history of mankind. To that year He had referred as the year in which "the realities of the created things" will "be made manifest," the year in which mankind "will attain unto all good," in which the "Bayán," as yet "in the stage of seed," will manifest "its ultimate perfection," in which the "embryo of the Faith will attain the station of 'the most comely of forms,'" and in which "a new creation" will be beheld. It was in that same year that the "third woe," as anticipated by St. John the Divine, quickly succeeded the second. To that same year *Shaykh-Aḥmad-i-Aḥsá'í*, who had heralded the Faith of the Báb, had alluded as the year "after *Hín*" (68), when, according to His written testimony, the "mystery" of the Cause of God would be "manifested," and the "secret" of His Mes-

sage "divulged." It was in that same year that, according to Bahá'u'lláh, Himself, "the requisite number of pure, of wholly consecrated, and sanctified souls" had been "most secretly consummated."

It was in such dramatic circumstances, recalling the experience of Moses when face to face with the Burning Bush in the wilderness of Sinai, the successive visions of Zoroaster, the opening of the heavens and the descent of the Dove upon Christ in the Jordan, the cry of Gabriel heard by Muḥammad in the Cave of Hira, and the dream of the Báb, in which the blood of the Imám Husayn touched and sanctified His lips, that Bahá'u'lláh, He "around Whom the Point of the Bayán hath revolved," and the Vehicle of the greatest Revelation the world has yet seen, received the first intimation of His sublime Mission, and that a ministry, which, alike in its duration and fecundity, is unsurpassed in the religious history of mankind, was inaugurated. It was on that occasion that the "Most Great Spirit," as designated by Bahá'u'lláh Himself, revealed itself to Him, in the form of a "Maiden," and bade Him "lift up" His "voice between earth and heaven"—that same Spirit which, in the Zoroastrian, the Mosaic, the Christian and Muḥammadan Dispensations, had been respectively symbolized by the "Sacred Fire," the "Burning Bush," the "Dove," and the "Angel Gabriel."

"One night in a dream," Bahá'u'lláh Himself, recounting His soul-shaking experience of the first stirrings of His prophetic Mission, in the Year Nine, in that abominable pit, has written, "these exalted words were heard on every side: 'Verily, We shall render Thee victorious by Thyself and by Thy Pen. Grieve Thou not for that which hath befallen Thee, neither be Thou afraid, for Thou art in safety. Ere long will God raise up the treasures of the earth—men who will aid Thee through Thyself and through Thy Name, wherewith God hath revived the hearts of such as have recognized Him.'" And again, "During the days I lay in the prison of *Tihrán*, though the galling weight of the chains and the stench-filled air allowed Me but little sleep, still in those infrequent moments of slumber I felt as if something flowed from the crown of My head over My breast, even as a mighty torrent that precipitateth itself upon the earth from the summit of a lofty mountain. Every limb of My body would, as a result, be set

afire. At such moments My tongue recited what no man could bear to hear."

What still greater reward could await those who, inspired by the success achieved by the prosecutors of the second Seven Year Plan, will have arisen to carry forward to a triumphant conclusion the third phase of the Mission entrusted to them by 'Abdu'l-Bahá, than that their prodigious labors, having embraced territories far beyond the confines of the continents of Europe and of America, should climax in, and be worthily commemorated through, the worldwide celebrations of the "Most Great Festival," the "King of Festivals," the "Festival of God" Himself—the Festival associated with the accession of Him Who is the Lord of the Kingdom to the throne of everlasting glory, and with the formal assumption by Him of His prophetic office? What greater reward than that the consummation of the third Seven Year Plan, marking the close of the first, and signaling the opening of the second, epoch in the evolution of the Divine Plan, should synchronize with that greatest of all Jubilees, related to the year 1335, mentioned by Daniel in the last Chapter of His Book, and associated by 'Abdu'l-Bahá with the world triumph of His Father's Faith? What greater glory than that those who have brought this initial epoch in the resistless march of a world-embracing Plan to a triumphant termination should be made to feel that they, and those gone before them, have, through their collective, their sustained, and heroic endeavors, organized through three successive stages, and covering a span of almost a quarter of a century, been vouchsafed by the Almighty the privilege of contributing, more than any other community consciously laboring in the service of the Faith of Bahá'u'lláh, to this blissful consummation, and to have played a preponderating role in the world triumph of its institutions?

III.

From the Guardian's letter of November 23, 1951.

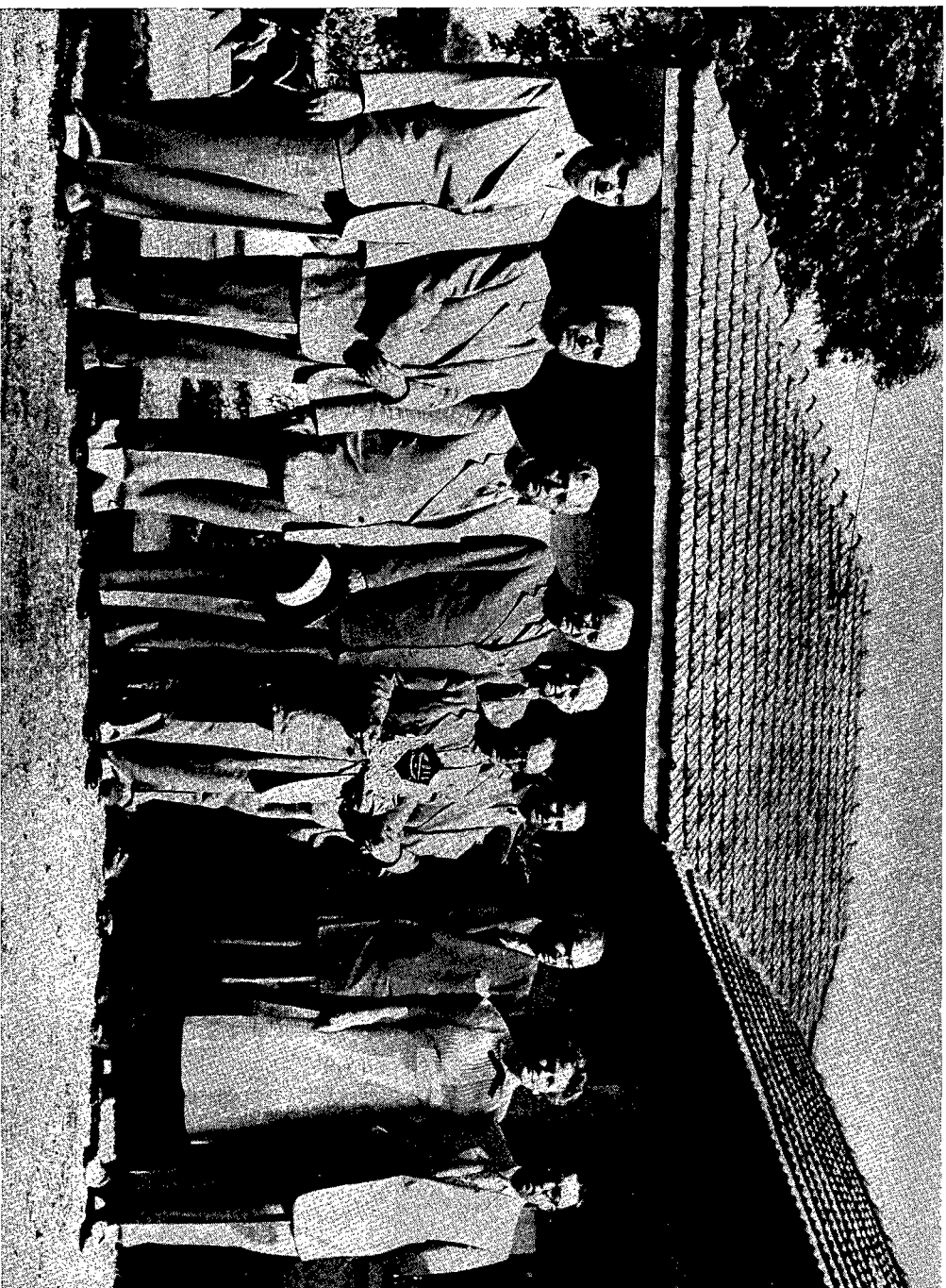
The historic significance of this period cannot indeed be overestimated. For it was a hundred years ago that a Faith, which had already been oppressed by a staggering weight of untold tribulations; which had sustained shattering blows in Mázindarán, Nayríz, Tíhrán and Zanján, and indeed throughout every province in the land of

its birth; which had lost its greatest exponents through the tragic martyrdom of most of the Letters of the Living, and particularly of the valiant Mullá Husayn and of the erudite Vahíd and which had been afflicted with the supreme calamity of losing its Divine Founder; was being subjected to still more painful ordeals—ordeals which robbed it of both the heroic Hujjat and of the far-famed Táhírih; which caused it to pass through a reign of terror, and to experience a blood-bath of unprecedented severity, which inflicted on it one of the greatest humiliations it has ever suffered through the attempted assassination of the Sovereign himself, and which unloosed a veritable deluge of barbarous atrocities in Tíhrán, Mázindarán, Nayríz and Shíráz before which paled the horrors of the seige of Zanján, and which swept no less a figure than Bahá'u'lláh Himself—the last remaining Pillar of a Faith that had been so rudely shaken, so ruthlessly denuded of its chief buttresses—into the subterranean dungeon of Tíhrán, an imprisonment that was soon followed by His cruel banishment, in the depths of an exceptionally severe winter, from His native land to 'Iráq. To these tribulations He Himself has referred as "afflictions" that "rained" upon Him, whilst the blood shed by His companions and lovers He characterized as the blood which "impregnated" the earth with the "wondrous revelation" of God's "might."

Nor should the momentous character of the unique event, that may be regarded as the climax and consummation of this tragic period, be overlooked or underestimated, inasmuch as its centenary synchronizes with the termination of the sixteen month interval separating the American Bahá'í Community from the conclusion of its present Plan. This unique event, the centenary of which is to be befittingly celebrated, not only in the American continent but throughout the Bahá'í World, and is destined to be regarded as the culmination of the Second Seven Year Plan, is none other than the "Year Nine," anticipated 2,000 years ago as the "third woe" by St. John the Divine, alluded to by both Shaykh Aḥmad and Siyyid Kázim—the twin luminaries that heralded the advent of the Faith of the Báb—specifically mentioned and extolled by the Herald of the Bahá'í Dispensation in His Writings, and eulogized by both the Founder of our Faith and the Center of His Covenant. In that

year, the year "after Hín" (68), mentioned by Shaykh Aḥmad, the year that witnessed the birth of the Mission of the promised "Qayyúm," specifically referred to by Siyyid Kázim, the "requisite number" in the words of Bahá'u'lláh, "of pure, of wholly consecrated and sanctified souls" had been "most secretly consummated." In that year, as testified by the Pen of the Báb, the "realities of the created things" were "made manifest," "a new creation was born" and the seed of His Faith revealed its "ultimate perfection." In that year, as borne witness by 'Abdu'l-Bahá, a hitherto "embryonic Faith" was born. In that year, while the Blessed Beauty lay in chains and fetters, in that dark and pestilential Pit, "the breezes of the All-Glorious," as He Himself described it, "were wafted" over Him. There, whilst His neck was weighted down by the Qara-Guhar, His feet in stocks, breathing the fetid air of the Siyáh-Chál, He dreamed His dream and heard, "on every side," "exalted words," and His "tongue recited" words that "no man could bear to hear."

There, as He Himself has recorded, under the impact of this dream, He experienced the onrushing force of His newly revealed Mission, that "flowed" even as "a mighty torrent" from His "Head" to His "breast," whereupon "every limb" of His body "would be set afire." There, in a vision, the "Most Great Spirit," as He Himself has again testified, appeared to Him, in the guise of a "Maiden" "calling" with "a most wondrous, a most sweet Voice" above His Head, whilst "suspended in the air" before Him, and, "pointing with Her finger" unto His Head, imparted "tidings which rejoiced" His "soul." There appeared above the horizon of that dungeon in the city of Tíhrán, the rim of the Orb of His Faith, whose dawning light had, nine years previously, broken upon the city of Shíráz,—an Orb which, after suffering an eclipse of ten years, was destined to burst forth, with its resplendent rays, upon the city of Baghdád, to mount its zenith in Adrianople, and to set eventually in the prison-fortress of 'Akká.



Hands of the Cause attending the First Intercontinental Bahá'í Conference in Kampala, Uganda, Africa, February 12-18, 1963. *Left to right:* Musá Banání, Valky'illáh Vargá, Shu'á'u'lláh 'Alá'í, Mason Remy, Horace Holley, Tarázu'lláh Samandada Dhikru'lláh Khádem, Leroy Ioas, Dorothy Baker, 'Alí-Akbar Furúttan. The Kampala Hazíratu'l-Quds is in the background.

2. THE AFRICAN INTERCONTINENTAL TEACHING CONFERENCE HELD IN KAMPALA, UGANDA, FEBRUARY, 1953

(1)

THE GUARDIAN'S MESSAGE TO THE CONFERENCE

Presented by LEROY IOAS

TO THE Hands of the Cause, the Members of the National Spiritual Assemblies, the pioneers, the resident believers and visitors attending the African Intercontinental Teaching Conference in Kampala, Uganda.

Well-beloved Friends:

I hail with a joyous heart the convocation in the heart of the African continent of the first of the four Intercontinental Teaching Conferences constituting the highlights of the world wide celebrations of the Holy Year which commemorates the hundredth anniversary of the birth of the Mission of the Founder of our Faith. I welcome with open arms the unexpectedly large number of the representatives of the pure-hearted and the spiritually receptive Negro race, so dearly loved by 'Abdu'l-Bahá, for whose conversion to His Father's Faith He so deeply yearned and whose interests He so ardently championed in the course of His memorable visit to the North American continent. I am reminded, on this historic occasion, of the significant words uttered by Bahá'u'lláh Himself, Who as attested by the Center of the Covenant, in His Writings, "compared the colored people to the black pupil of the eye," through which "the light of the spirit shineth forth." I feel particularly gratified by the substantial participation in this epoch-making Conference of the members of a race dwelling in a continent which for the most part has retained its primitive simplicity and remained uncontaminated by the evils of a gross, a rampant and cancerous materialism undermining the fabric of human society alike in the East and in the West, eating into the vitals of the conflicting peoples and races inhabiting the American, the European and the Asiatic continents, and alas threatening to engulf in one common catastrophic convulsion the generality of mankind. I acclaim the pre-

ponderance of the members of this same race at so significant a Conference, a phenomenon unprecedented in the annals of Bahá'í Conferences held during over a century, and auguring well for a corresponding multiplication in the number of the representatives of the yellow, the red and brown races of mankind dwelling respectively in the Far East, in the Far West and in the islands of the South Pacific Ocean, a multiplication designed ultimately to bring to a proper equipoise the divers ethnic elements comprised within the highly diversified world-embracing Bahá'í Fellowship.

I feel moved, on this auspicious occasion, to pay a warm tribute to the elected representatives, as well as the members, of the British, the Persian, the American, the Egyptian and the Indian Bahá'í Communities which have participated, in pursuance of their respective Plans, in the opening stage of a colossal teaching campaign, constituting a vital phase of the impending decade-long World Crusade, and aiming at the spiritual conquest of the entire African continent. I desire in particular to express to all those gathered at this Conference my feelings of abiding appreciation of the magnificent role played and of the remarkable prizes won, by the small band of Persian, British and American pioneers, in the course of the initial stage of this divinely propelled and mysteriously unfolding collective enterprise, which has overshadowed both the Latin American and European teaching campaigns launched in recent years, which is destined to exert an incalculable influence on the fortunes of the Faith throughout the world, and which may well have far-reaching repercussions among the two chief races dwelling in the North American continent.

To the American Bahá'í Community, the chief executor of 'Abdu'l-Bahá's Divine Plan; to the British Bahá'í Community, des-

tinued to play in future decades a predominating role in opening to the Faith of Bahá'u'lláh not only the British Territories throughout the African continent, but the divers Dependencies of the British Crown scattered on the surface of the globe; to the Persian Bahá'í Community, at once the most venerable and most consistently persecuted among its sister communities in both the East and the West; to the Egyptian Bahá'í Community that may well boast of having erected in that continent the first pillar of the Universal House of Justice; to the Indian Bahá'í Community, fated to contribute, to a marked degree, to the spiritual quickening of the Indians constituting a noble element of the population of Africa—to these Communities I feel I must acknowledge my deep sense of thankfulness for the strenuous efforts exerted by their pioneers to raise aloft the standard of the Faith in the territories allocated to them in Liberia, Uganda, Tanganyika, the Gold Coast, Kenya, Somaliland, Nyasaland, Northern Rhodesia, Libya, Algeria, Zanzibar and Madagascar. To others who, though not following the fixed pattern of the Plan initiated for the present African campaign, have arisen to introduce the Faith in the Territories of Sierra Leone, Angola, Mozambique and Southern Rhodesia I feel, moreover, a debt of gratitude is due for their share in extending the range of Bahá'í pioneer activity in that continent.

The hour is indeed propitious, as the climax of the world wide rejoicings signaling the Holy Year approaches, for the National Spiritual Assemblies of these same Communities to gird up their loins, in collaboration with the National Spiritual Assembly of the Bahá'ís of 'Iráq, in a supreme effort to launch, on the morrow of this fateful Conference, that phase of the ten-year Crusade which, God willing, will culminate in the introduction of our glorious Faith in all the remaining territories of that vast continent as well as the chief neighboring islands lying in the Indian and the Atlantic Oceans. The decade on whose threshold they now stand must, circumstances permitting, witness:

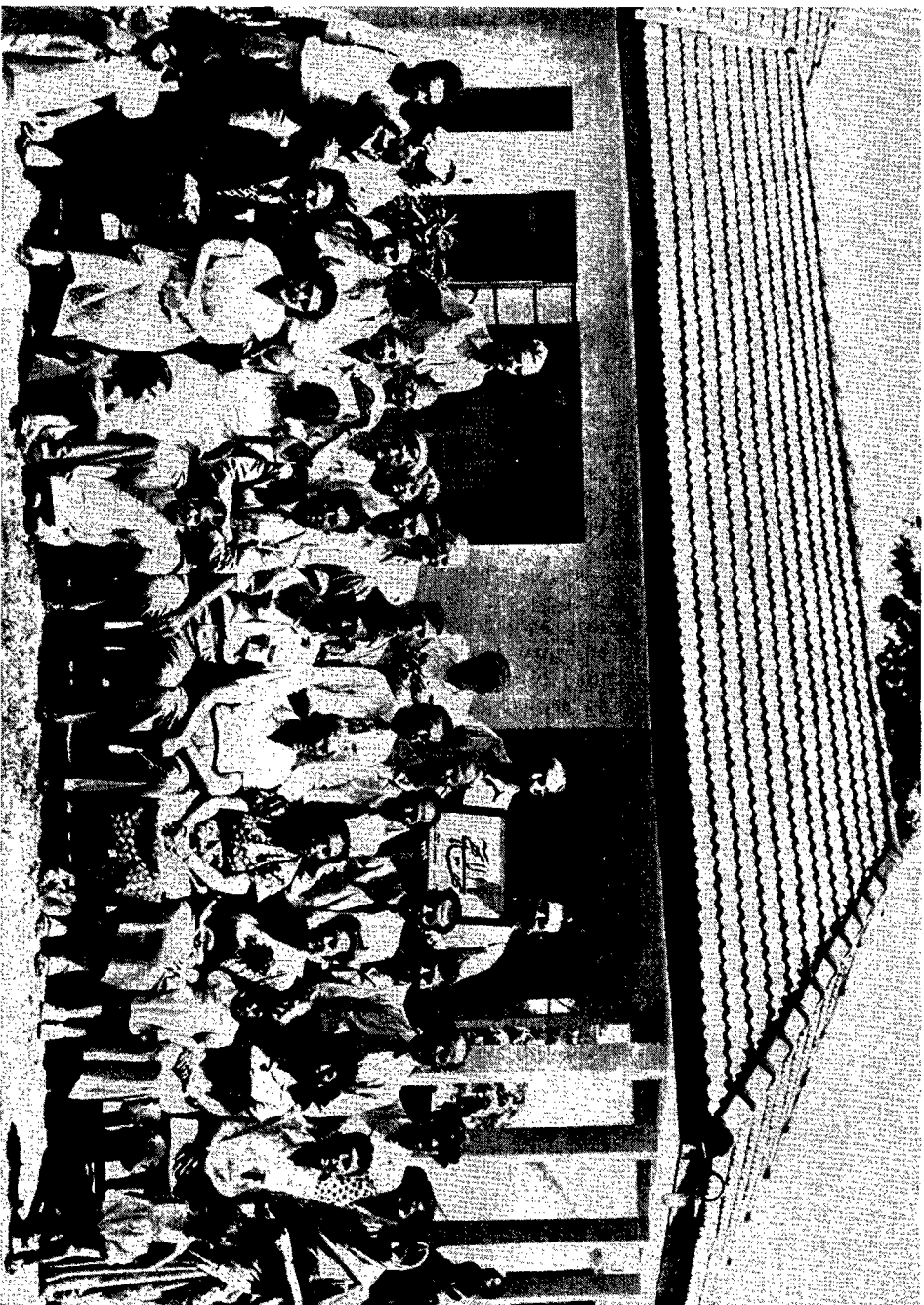
First, the erection of three additional pillars within the confines of that continent and its neighboring islands, designed to support, together with no less than forty-five other National Spiritual Assemblies to be established in other parts of the world, the final unit in the erection of the Administrative Order of the Faith of Bahá'u'lláh,

namely: The National Spiritual Assembly of the Bahá'ís of Central and East Africa, to be formed under the aegis of the National Spiritual Assembly of the Bahá'ís of the British Isles, with its seat in Kampala; the National Spiritual Assembly of the Bahá'ís of South and West Africa, to be formed under the aegis of the National Spiritual Assembly of the Bahá'ís of the United States of America, with its seat in Johannesburg; the National Spiritual Assembly of the Bahá'ís of North West Africa, to be formed under the aegis of the National Spiritual Assembly of the Bahá'ís of Egypt and Súdán, with its seat in Tunis.

Second, the initial purchase of land for the future construction of three Mashriqu'l-Adhikárs, one in Cairo, one in Kampala and one in Johannesburg, situated respectively in the north, the heart and the south of the African continent.

Third, the opening of the following thirty-three virgin territories and islands: Cape Verde Is., Canary Is., French Somaliland, French Togoland, Mauritius, Northern Territories Protectorate, Portuguese Guinea, Reunion I., Spanish Guinea, St. Helena, and St. Thomas I., assigned to the National Spiritual Assembly of the Bahá'ís of the United States of America; Ashanti Protectorate, Basutoland, Bechuanaland, Italian Somaliland, Southern Rhodesia and Swaziland assigned to the National Spiritual Assembly of the Bahá'ís of Persia; French Equatorial Africa, French West Africa, Morocco (Int. Zone), Rio de Oro, Spanish Morocco and Spanish Sahara assigned to the National Spiritual Assembly of the Bahá'ís of Egypt and Súdán; Comoro Is., French Cameroons, Gambia, Ruanda-Urundi and Socotra I. assigned to the National Spiritual Assembly of the Bahá'ís of India, Pákestán and Burma; the British Cameroons, British Togoland, Madeira and South West Africa, assigned to the National Spiritual Assembly of the Bahá'ís of the British Isles; and Seychelles Is. assigned to the National Spiritual Assembly of the Bahá'ís of 'Iráq.

Fourth, the translation and publication of Bahá'í literature in the following thirty-one languages to be undertaken by the National Spiritual Assembly of the Bahá'ís of the British Isles: Accra, Afrikaans, Aladian, Ashanti, Banu, Bemba, Bua, Chuana, Gio, Gu, Jieng, Jolof, Kuanyama, Krongo, Kroo, Luimbi, Malagasy, Nubian, Pedi, Popo, Ronga, Sena, Shilha, Shona, Sobo, Suto,



Group of pioneers to Africa attending the First Intercontinental Bahá'í Teaching Conference, at Kampala, Uganda, February, 1953.

Wongo, Xosa, Yalunka, Yao, and Zulu.

Fifth, the consolidation of the twenty-four following territories already opened to the Faith in the African continent: Angola, Belgian Congo, Gold Coast, Kenya, Nigeria, Sierra Leone, Tanganyika, Uganda and Zululand, allocated to the National Spiritual Assembly of the Bahá'ís of the British Isles; Abyssinia, Algeria, Eritrea, Libya, French Morocco, Somaliland, Súdán and Tunisia, allocated to the National Spiritual Assembly of the Bahá'ís of Egypt and Súdán; Madagascar, Mozambique and Zanzibar, allocated to the National Spiritual Assembly of the Bahá'ís of India, Pákistán and Burma; Northern Rhodesia and Nyasaland, allocated to the National Spiritual Assembly of the Bahá'ís of Persia; Liberia and South Africa, allocated to the National Spiritual Assembly of the Bahá'ís of the United States of America.

Sixth, the establishment, circumstances permitting, of a National Bahá'í Court in the capital city of Egypt, the recognized center of both the Islamic and Arab worlds, officially empowered to apply, in matters of personal status, the Laws and Ordinances revealed in the Kitáb-i-Aqdas, the Mother-Book of the Bahá'í Revelation.

Seventh, the incorporation of the three above-mentioned Regional National Spiritual Assemblies.

Eighth, the establishment by those same National Spiritual Assemblies of National Bahá'í Endowments.

Ninth, the establishment of a National Ḥazíratu'l-Quds in Johannesburg and one in Tunis and the conversion into a similar institution of the local Ḥazíratu'l-Quds of Kampala.

Tenth, the formation of a National Bahá'í Publishing Trust in Cairo.

Eleventh, the formation of an Israel Branch of the National Spiritual Assembly

of the Bahá'ís of Egypt and Súdán, authorized to hold, on behalf of its parent institution, property dedicated to the Holy Shrines at the World Center of the Faith in the State of Israel.

Twelfth, the appointment, during Riḍván 1954, by the Hand of the Cause in Africa, of an auxiliary Board of nine members who will, in conjunction with the six National Spiritual Assemblies participating in the African Campaign, assist, through periodic and systematic visits to Bahá'í Centers, in the efficient and prompt execution of the Plans formulated for the prosecution of the teaching campaign in the African continent.

May the six aforementioned National Spiritual Assemblies, aided by the Hand of the Cause appointed in that continent, and the auxiliary Board to be chosen by him, and supported by the national committees and sub-committees to be formed in due course, and reinforced by the constant and energetic efforts of an ever-swelling number of pioneers, whether settlers or itinerant teachers, and assisted by the whole-hearted collaboration of the indigenous believers in all localities, be spiritually welded into a unit at once dynamic and coherent, and be suffused with the creative, the directing and propelling forces proceeding from the Source of the Revelation Himself, and be made, as the projected campaign unfolds, the vehicle of His grace from on High, and prove themselves worthy and effective instruments for the execution and ultimate consummation of one of the most thrilling and far-reaching enterprises undertaken in the Formative Age of the Faith and constituting one of the noblest phases of the most glorious Crusade ever launched in the course of Bahá'í history for the systematic propagation of the Cause of Bahá'u'lláh over the surface of the entire planet.

—SHOGHI

(2)

REPORT OF THE AFRICAN INTERCONTINENTAL TEACHING CONFERENCE

KAMPALA, Uganda, is one of the lovelier and more temperate spots of Africa where the native African and the European are not in bitter conflict. In this Protectorate from February 12 to 18, 1953, the first of

the four Bahá'í Intercontinental Conferences was held.

Meetings took place in a large and well-made army Marquee erected on the spacious attractive grounds of the Kampala Ḥazíratu'l-

Quds. In that tent, which was literally and figuratively a tent of the Oneness of Mankind, two hundred and thirty-two Bahá'ís, representing thirty ethnic groups from nineteen countries of the continents of America, Asia, Europe and Africa, were assembled. The Africans were well represented and constituted a majority of the Conference. They came from eighteen tribes of Uganda and in addition, there were Bahá'ís from North, South, East and West Africa. This mingling of races and nationalities taking place on such a high and dignified level was productive of much happiness and inspiration.

Thus the Kampala Conference demonstrated the Bahá'í pattern for harmony and unity among the children of men. Completely missing was the sense of alienation and tension characteristic of the meeting of races which have long practiced the embittering separations established by old traditions in Africa. The choice of the theme, "Light Over Africa," was amply justified. There was earnest consultation over the tasks and opportunities of the Great Teaching Crusade, the training of Bahá'í teachers, the maturing of individual Bahá'ís to the spirit and principles of their Faith, and the important work of developing and consolidating Bahá'í groups and Assemblies throughout the African continent.

The earnest and beautiful prayers which opened the Conference gave it the momentum and high spirit which prevailed. Following this, powerful messages from the Beloved Guardian were read, giving a set of definite objectives and the magnificent scope of the Crusade with its relationship to the development of the World Order of Bahá'u'lláh. Along with these great messages, the Guardian sent a striking map of the world on which he had drawn the Crusade objectives, and, by means of colors and lines, charted the assignments and responsibilities given to each country.

The messages and the maps were presented by Leroy Ioas, Hand of the Cause, who came as the Guardian's representative to the Conference. He gave us the Beloved Guardian's words and views, pointing out that through this Holy Crusade the Bahá'ís would in ten years double the accomplishments of the past one hundred and ten years. "They will cover the earth with the glory of the Lord," thus fulfilling the ancient prophecy of Daniel. He made us understand that the victories ahead like those of

the past would result from our ability to strengthen the administrative order and demonstrate the devotion and service which is the spirit of the Bahá'í Faith.

The Conference agenda was designed to draw upon the teaching and administrative experience of the Bahá'ís around the world. Talks of great wisdom, information and inspiration were given by the Hands of the Cause, the Assembly representatives from the United States, Great Britain, India and Írán. The Africa pioneers who had done the ground-breaking in Africa's widely differing areas contributed much in their down-to-earth discussion of the pioneers' problems, and in their presentation of the attitudes which they must be prepared to face and with which they must deal.

Following are excerpts from some of the talks given:

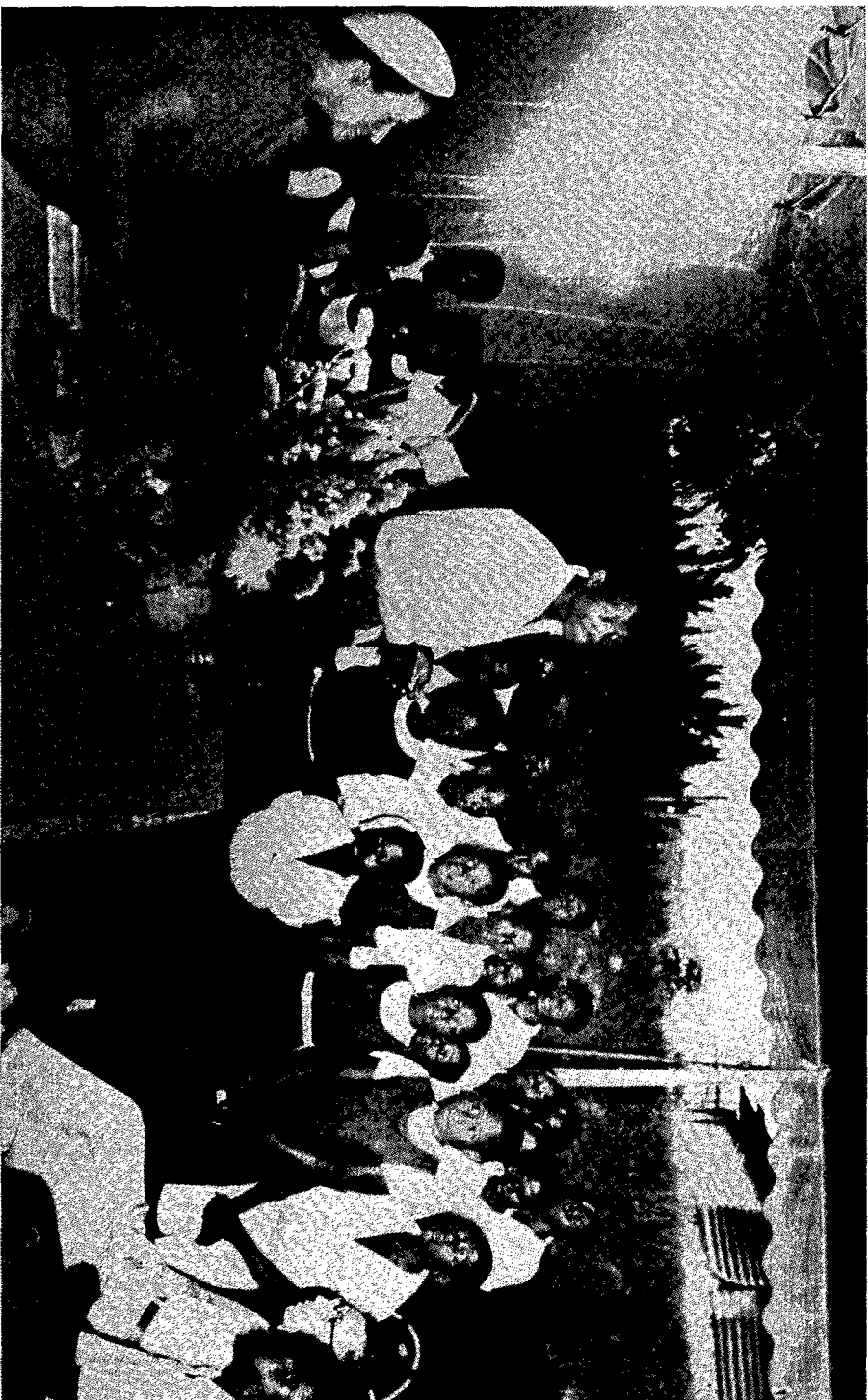
Horace Holley, American Hand of the Cause: 'Abdu'l-Bahá said, "Blessed are those who work in groups." Small groups which learn to solve their problems train themselves for larger problems. The small group is but the flowerpot in which the seed is planted. When the seed grows we transplant it to a larger garden.

. . . The Bahá'í local community with the local assembly is civilization in miniature. The individual begins to realize that the Faith establishes a social order. The unified community is civilization. Human society is a series of human relationships. The Bahá'í Faith gives us the form of perfect government for our own Bahá'í affairs. Man is not wholly man until he learns the spirit of the Teachings.

. . . The seed has all the potentialities of the tree. The little group is the seed, and when it has attained a tiny sprout, community development begins which will result in the maturity of the tree. God has no time. He is timeless. Man conquers time when he is imbued with moral purpose. He knows that the power of God will bring His work to perfection.

The Guardian wrote the American Bahá'ís that the world is in dire need of the love of God. At every stage in the consolidation of the community, the friends must do their utmost to convey the love that is born of God.

'Alí Nakhjavání, Persian pioneer to Africa: 'Abdu'l-Bahá said that teaching is like the science of medicine. In each case you find a different disease, and the treat-



African choir at Kampala Conference public meeting, singing "Lord, I want to be a Bahá'í with all my heart."

ment changes accordingly. The Guardian has given us the general principle for teaching in Africa, "One teaches the receptive souls one finds." Also in *The Challenging Requirements* the Guardian emphasizes the fundamental prerequisites of Teaching and tells us teaching methods must be adapted to the various backgrounds, temperaments and susceptibilities of the races.

The susceptibilities of the African people are (1) an abhorrence of any racial discrimination; (2) fear of plans and activities originated by white people; (3) a dissatisfaction with the methods used by missionaries; (4) a consciousness of the superiority of the outside world, coupled with a thirst for knowledge and progress; (5) an understanding and preference for simpler ideas; (6) a hesitation at the use of reason in the study of religious methods; (7) an acceptance of the teachings of the Church and the Bible; (8) a sensitiveness and appreciation for true and sincere love, lack of prejudice and genuine hospitality; (9) a strong faith in God and His Prophets.

. . . The first thing a pioneer must have is devotion, understanding and love for the Guardian. He should study the writings constantly and turn to the Guardian in his heart. The second most important thing is prayer at all times, not in words, but in deeds. . . . Where there is more than one pioneer, there must be unity . . . real unity among the Bahá'ís. The spirit of love and unity is absolutely necessary, or there can be no success. Deeds not words must be the attitude of the pioneer.

Philip Hainsworth, British pioneer to Africa: An African once said to me . . . "Our hearts are like mirrors, we reflect what we see." Thus the African reflects the state of mind of the person with whom he deals or works. The white man's condemnation of the African is a condemnation of himself. The success of the Persian pioneers is explained by the fact that they show such an abundance of love to the African who reflects it back.

Translation difficulties with the African language are not so much in words as in ideas. The person of a narrow environment cannot understand the problems of the world. Then there are problems unique to Africa. For thirteen hundred years the Islamic countries have been struggling to develop ideas of nationalism. For two thousand years the Western world has had peo-

ple working for certain ideas of civilization. In Africa, however, some of the groups have not even evolved to the village stage, as we know it in the West. The village for them is merely a boundary line for administration or collection of taxes. The African family often lives in two villages. There is little community life as we know it. As Bahá'ís the Africans have made the jump from a family or clan stage of society to the sense of world community in only a few months. Only the power of Bahá'u'lláh could have made this possible. It is only this power which can create a new society and environment for this progress.

The assuming of responsibility, as we understand it in the West, will be new to the African. The African leaders never give responsibility to the members of their flock. They may dispense charity or similar actions, but they never permit the development of responsibility. It must be noted, too, that the African has had very little experience in voting, in administrative responsibility and in the exercise of the mind over the dictates of the heart; these are all new experiences for him. The lack of equality between the sexes is another factor to be considered.

. . . The Bahá'ís must instill in the African a crusading spirit for African advancement. They must demonstrate the Unity of the Faith, and prove that they have come to drive out disunity. To meet the need there must be preparation, prayer, meditation, study classes for deepening, and classes for educating the illiterate in every village. The Africans must be urged to help themselves and to develop and share the Message of Bahá'u'lláh. . . .

The high spiritual note of the Conference came when its participants were afforded the privilege of viewing the photograph of the portrait of the Báb which the Beloved Guardian had sent as a special gift. Prior to the actual viewing of the portrait, a short period was devoted to stories of the Báb related by two Hands of the Cause, Mr. Valíyu'lláh Varqá and Mr. Leroy Ioas. Mr. Varqá's story on the history of the portrait was as follows:

As part of a plot against the life of the Báb, the Governor of Urúmíyyih invited Him to the public bath when He arrived in that city. A wild and dangerous horse, notorious for its unruliness, was sent to the Báb and the attendants accompanying the

horse had been instructed to run away as soon as He had mounted. Under such circumstances, the Governor was certain that the Báb would be killed.

On being told of the plot, the Báb merely replied, "I have left My Life in the Hands of God."

According to plan, the dangerous horse was led to the Báb and as He mounted, the attendants ran away. At His first touch, however, the horse grew tame and gentle, carrying Him to the public bath calmly and comfortably. When the Báb dismounted, the horse again became so unruly that seven or eight men rushed to subdue it, but when the Báb was ready to return home and the wild horse was once more led up to Him, the same incidents occurred—the attendants dashing away when the Báb mounted, and the dangerous horse becoming tame and gentle. Thus, it carried the Báb back to His home.

Crowds of people who had heard of the vicious nature of the horse came to see the spectacle. They marveled at the behavior of the animal, and to their simple minds the extraordinary demonstration appeared nothing short of a miracle. Therefore, when the Báb left the bath, they hurried with receptacles and cloths to carry away every bit of the water that had touched His Holy Person.

After this episode, great numbers of people went to see the Báb and among them was a young painter who wanted to paint a picture of the Holy Man. When he was permitted to visit Him and was ushered into His presence, the Báb gathered His 'abá about Him, placed His hands on His knees and gazed intently at the painter, who studied His face. On arriving home the painter tried to paint it from memory but could not, so he went a second time to see the Báb. Again the Báb pushed back His turban, drew His 'abá around Him, placed His hands on His knees and gazed intently at the painter. This whole incident was repeated once again and then the painter, having a perfect impression of the Countenance, drew the portrait with a pencil. When Varqá's father was shown this portrait, he asked the painter to do it in water color. This was executed and a copy sent to Bahá'u'lláh, who upon receiving it, sent for a great Afnán, a cousin of the Báb, who happened to be in the Holy Land at that time, to come and identify it. The Afnán stated that the portrait was a true likeness.

Varqá's father asked Bahá'u'lláh if nine copies could be made for future Mashríqu'l-Adhikárs of the world but Bahá'u'lláh said that only one or two copies could be made of the countenance of that "Father of Beauty and Grandeur." The painter drew another and gave it to Varqá's father. When He was martyred, this picture was taken to the House of the Báb and the original pencil sketch was taken to the House of the Master.

Two water colors are in the World Center Archives and another is at present in the Royal Archives, but 'Abdu'l-Bahá said the latter would come back to the Bahá'ís. The copy of the portrait sent to Kampala and that sent to America are photographs of the painting in the World Center Archives.

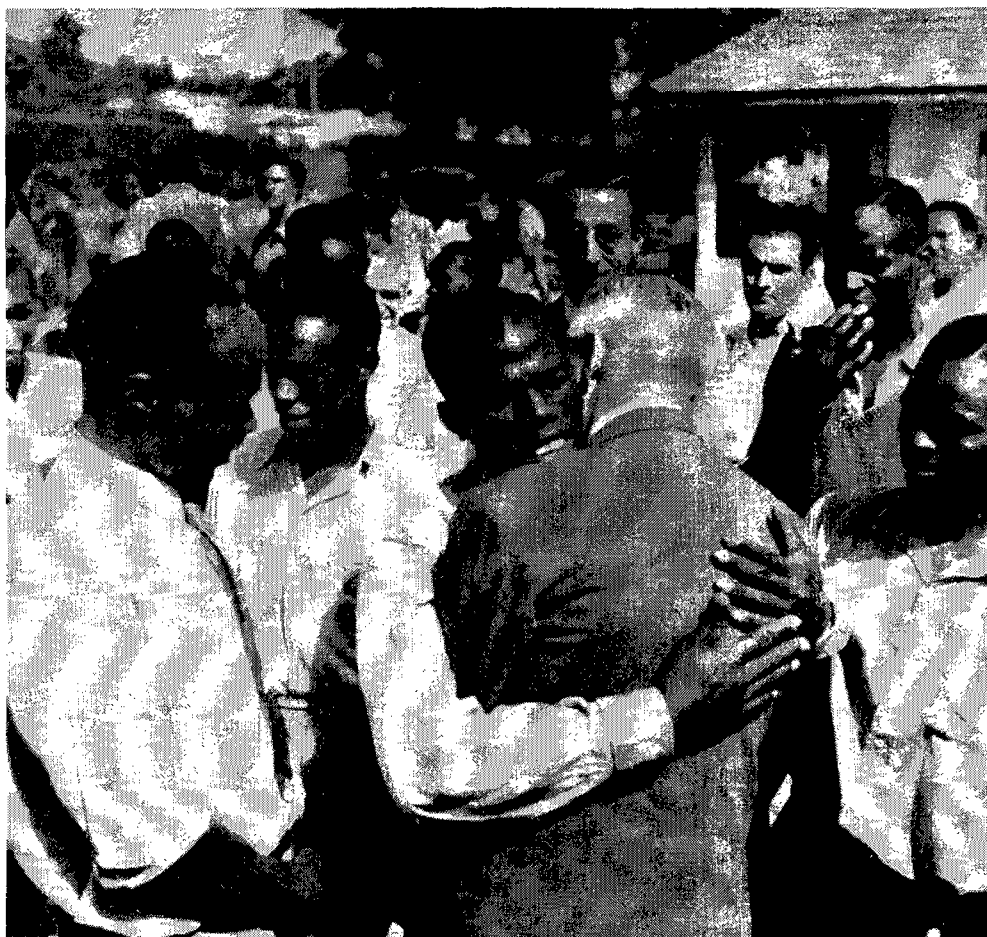
Mr. Leroy Ioas told the following story:

When the Báb was martyred, His body was thrown into a moat to be devoured by dogs. This was done because there was a verse in the Qur'án declaring that the dogs would not devour the body of the Promised One and they wished to make certain that this prophecy would not apply to the Báb. However, dogs did not molest the remains and the body of the Báb was promptly rescued by the Bábís.

Today the Guardian walks in the gardens on Mt. Carmel. He loves to point out that the most beautiful sepulcher in the world, surrounded by lovely gardens, now houses those remains which were thrown into the moat, and that all over the world there are friends who proclaim the Divinity and Holiness of the Blessed Báb.

The actual viewing of the portrait was an occasion of great reverence and spiritual dedication. Preceding the procession of the viewers, Mr. 'Alí-Akbar Furútan, Hand of the Cause, chanted the Tablet of Visitation in the original tongue. The portrait was set upon a table covered with a fine silk cloth and adorned with roses. The believers walked solemnly by so that they might gaze upon it. The Persians and Africans evidenced great devotion, kneeling before the portrait and kissing the cloth beneath it. Tears streamed from many eyes, for every heart was filled with love and respect for the great suffering and service of the Báb who was martyred for heralding the dawn of a World Faith.

Along with the portrait the Guardian sent another very valuable and impressive gift to the Conference. It was a beautifully lettered



Leroy Ioas greeting African Bahá'ís on behalf of the Guardian, Kampala, Uganda, Africa, February, 1953.

scroll of portions of the Báb's Commentary on the Súrih of Joseph. This magnificent revelation of the Báb was the one He gave on the night of His announcement of His Station and Mission. The Guardian said that this Commentary was the Bible of the early Bábís and that the Báb sent portions of it to Bahá'u'lláh, Who when He read it, acknowledged the Báb. In this highly significant Commentary, the Báb addressed the rulers and leaders of the world, giving prophecies concerning the suffering which would come, and the extension of the Faith to Africa. In it, also, He first called the people of the West to issue forth from their cities in the service of the Faith.

Despite their primitive background, the African Bahá'ís showed great interest and

gave concentrated attention during the Conference. They followed the consultation closely and frequently participated, expressing their views on matters discussed. Two African women of the Teso tribe addressed the Conference, being particularly concerned with the emphasis the Faith places upon education and freedom from prejudice. Several of the speakers made an appeal for Bahá'í teachers and schools.

Conference languages were English, Persian, Teso and Swahili. The African and Persian interpreters did a masterful job of translating the talks and the ensuing discussions. They spoke with eloquence and ease, so that none of the listeners lost the expression and fire of what was said.

The Persian Bahá'ís brought a unique

spirit to the Conference. There was a spontaneous and natural friendliness about them and they showed the African believers great courtesy and whole-hearted affection. One of them, Ṭarāzu'lláh Samandarí, the only living Hand of the Cause who saw Bahá'u'lláh, enchanted all with the stories and reminiscences of his visit with Him.

The American Bahá'ís also won the interest of the Africans who seemed eager to learn about America and asked many questions about it. The spirit of America's Louis Gregory, first Negro Hand of the Cause, was keenly felt at the Conference. The story of his life, as published by the National Spiritual Assembly of the United States, was eagerly read and the Africans expressed keen interest and deep admiration for this distinguished servant of the Cause of Bahá'u'lláh who devoted his life to the promulgation of the Teachings. Several asked that a large picture of Louis Gregory be sent to the Ḥazíratu'l-Quds in Kampala.

Two public meetings were held in connection with the Conference in Kampala. The first was at Makere College, the leading college in East Africa for African natives, and was well attended by Europeans, Africans and Asians. Horace Holley, American Hand of the Cause, and H. M. Balyuzi of Great Britain were the speakers. The second was held under the Conference Marquee and the speakers were Dorothy Baker, American Hand of the Cause, and Matthew Bullock of the United States. This meeting

attracted lively comment in the Kampala press and from it came an opportunity to reply to an article which misstated the teachings of the Faith. In addition to the public meetings and the press publicity, mention should be made of the two fine window displays in prominent shops on the main street of Kampala, which were arranged by the Collisons and the Elstons, American pioneers. The displays were of books, posters and pamphlets on the Faith, pictures of the Temple in Wilmette, and a circle of dolls which represented the various races and nationalities. These windows drew crowds of people.

The Conference released a special booklet for teaching use in Africa. It was *The Bahá'í Life*, an unusually fine compilation of the teachings selected and arranged by Rex and Mary Collison for the British Africa Teaching Committee who published it.

The Conference closed on a high note of dedication. Every believer there understood the grave responsibilities the Bahá'ís face as they enter upon the greatest religious Crusade in history and every one resolved to share in the great task of achieving the goals. All knew that the victories sought come only through deeds which express sincere devotion, wisdom, purity of heart, and courageous and tireless service in the promotion of that which will advance the unity of mankind. The spiritual influence and fellowship this Conference generated will be far-reaching in its effect upon Africa.

(3)

AFRICA'S NEW HORIZON

By MILDRED MOTTAHEDEH

IN THE months preceding the Kampala Conference the Guardian spoke to many of the pilgrims who came to Haifa of the African Bahá'ís and how pure-hearted they were. Some of the pilgrims wondered how these Africans, coming from so primitive a culture, could integrate themselves in the Bahá'í world which was trying to emerge as the highest type of civilization the world had yet known. It seemed beyond comprehension that these primitive people could learn, in so short a time, to function according to Bahá'í principles when it had taken Bahá'ís from the more highly developed countries decades to evolve working communities.

Most of the African Bahá'ís had joined the Faith during the six months preceding the Conference, and the majority of them came from the interior bush country where they had had little contact with governmental processes. To this Conference came Bahá'ís of nineteen countries outside of Africa, and Africans representing thirty tribes. Even those in charge of the program could scarcely visualize the result of mingling such diverse elements of race and culture.

From the very moment that the African Bahá'ís began to arrive in Kampala and to meet the Bahá'ís of other countries, new and dazzling facets of the unity of the human

race appeared to all the participants with a brilliant clarity. Racial and cultural differences disappeared into a pattern of unity. For all the world to see, here was the example of an emerging world commonwealth with all races joining hands in a united effort for the betterment of all. Racial and cultural differences properly became the variations which added richness and color to men's lives rather than becoming sources of contention. Imbued with the noble principles of the Teachings of Bahá'u'lláh, designed to weld the races of man together, there was no difficulty whatever in making a bridge from one Bahá'í to another, regardless of national or racial origin. Animated by the same great purposes, the force of unity increased with each passing day of the Conference. It soon became apparent that the so-called differences that divide men were wholly imaginary and that all peoples have the same capacity to take their proper share, as brothers, in the advancement of civilization.

The African Bahá'ís, in accepting the principles of the Faith, had bridged a gap of six thousand years of civilization and had advanced to a viewpoint which has not as yet been achieved by the peoples of highly evolved nations. In the many hours of consultation during the nine days of the Conference they spoke with dignity and wisdom as individuals and not as "blocks" of people. When they voted on any question by a show of hands it was easy to see that all were voting as individuals and not by national or racial blocks. Though the Africans had had no previous experience in such conferences, both men and women freely participated in an orderly fashion in the discussion of various questions.

The Bahá'ís coming from outside of Africa were deeply moved to see and hear the many evidences of the love that the African Bahá'ís bore for their new-found Faith. Their faith was no passing emotional fancy but a firmly rooted conviction that they had found the truth for this day. Some spoke of the fact that they wished it to be understood that they had not come for material gain but for spiritual enrichment. Many spoke of their desire to teach their fellow Africans. They considered it their responsibility to awaken their fellow Africans to this light which had newly illumined their lives. A group of young men coming from different parts of Africa who were then attending

the Aggrey Memorial School, composed a letter to the Conference in which they wrote that they were glad of the long history of martyrdoms in the Bahá'í Faith because when they might perhaps suffer a similar fate in teaching their African brothers they would have this noble example before them. They went on to say that should they be burned for their Faith they would hope that their ashes would be blown over Africa to fertilize the soil for the planting of the seeds of the Bahá'í Faith.

All the Africans who spoke showed by their comments how well they had grasped the basic principles of the Faith. Though the position of women in Africa is not high, the women spoke with ease and freedom and declared their intention to share in the task of teaching Africa. Both men and women found in their Faith a fresh objective viewpoint on the problems of Africa itself. More than that, their horizon had been broadened to include not only their own continent but all the world. There was a newly acquired sense of responsibility that cried out for action—not action to overcome their problems by force, but to foster their own development and that of their continent by teaching the principles of their Faith. All pleaded for education so that they might truly take their places as citizens of the world.

This Conference, the first of four Inter-continental Bahá'í Conferences, was also the first time that large groups of Bahá'ís from different continents had gathered to work together. The ease with which all national and cultural barriers were hurdled became apparent even the first day. Orientals, Africans and Occidentals found no difficulty in understanding each other's viewpoint. Midway in the Conference it would have been difficult for an outside observer to guess that the participants had, for the most part, never met until the Conference opened. There was an atmosphere of love, trust and mutual respect which blended all into a cooperative whole, moving forward together toward the great goal destined to launch the whole earth into a new era of understanding.

Touching, indeed, to Bahá'ís long in the Faith, were the devotion and respect of these new Bahá'ís, their desire to know everything in the Bahá'í books, their expressions of surprise and joy when they realized that the National Headquarters building belonged to them! Every one of the thousands of martyrs

who died for their Faith in the early years of its history would surely have felt his death newly vindicated in the glowing faces of these new Bahá'ís as they walked with devout feet before the Portrait of the Báb. In Him they saw the Herald who had given His life that men might find the Promised One.

Bahá'ís present who had been in the Faith for many years felt a sharp sting of remorse when the Africans asked why the Bahá'ís had waited one hundred and nine years before bringing them the joyful tidings of a new day. Well might they reproach themselves, having at last discovered that in the heart of Africa were millions of souls untainted by the materialism now eating into the vitals of the Western world. Here, waiting, were a people as pure in heart as those who first believed in Jesus Christ. The Guardian has said that many of the Africans had accepted the Bahá'í Faith like the Christians in *The Book of Acts*. Indeed, many had come through dreams and visions as did the early Christians whose faith shed

light on all the civilized world. Like them, the Africans at once realized the burning truth of Bahá'u'lláh's Message. Like them, they longed to hasten with the tidings to their fellow-men. From them flows a dynamic force of belief that will hasten the emergence of their great continent and will, in turn, spread its influence to other parts of the world.

This Conference forever laid to rest the time-worn idea that primitive people are child-like and cannot shoulder their share of responsibility for world development. They, like all other peoples, can readily assume their place when their hearts and minds are won over to a noble ideal, divinely inspired. This is the alchemy that brings the true brotherhood of man and true progress in civilization.

Though it was the Africans who thanked the Bahá'í visitors for having demonstrated to them the unity of man, it was the visitors who learned the profound lesson that spiritually, there are no primitive people—only those waiting to be awakened.

3. THE ALL-AMERICA INTER-CONTINENTAL TEACHING CONFERENCE HELD IN CHICAGO, ILLINOIS, U.S.A., APRIL 29-MAY 6, 1953

THE GUARDIAN'S MESSAGES TO THE CONFERENCE

(1)

Presented by RÚHÍYYIH KHÁNUM

ON THE occasion of the launching of an epochal, global, spiritual, decade-long crusade, constituting the high-water mark of the festivities commemorating the Centenary of the birth of the Mission of Bahá'u'lláh, coinciding with the ninetieth Anniversary of the Declaration of that same Mission in the Garden of Riḍván, and synchronizing with both the convocation of the All-American Intercontinental Teaching Conference in Chicago, and the fiftieth Anniversary of the inception of the holiest Mashriqu'l-Adhkar of the Bahá'í world and its dedication to public worship—on such a solemn and historic occasion I invite His followers, the world over, to contemplate with me the glorious and manifold evidences of the onward march of His Faith and of the steady unfoldment of its embryonic World Order both in the Holy Land and in the five continents of the globe.

This infinitely precious Faith, despite eleven decades of uninterrupted persecution, on the part of governments and ecclesiastics, involving the martyrdom of its Prophet-Herald, the four banishments and forty-year-long exile suffered by its Founder, the forty years of incarceration inflicted upon its Exemplar, and the sacrifice of no less than twenty thousand of its followers, has succeeded in firmly establishing itself in all the continents of the globe, and is irresistibly forging ahead, with accelerating momentum bidding fair to envelop, at the close of the coming decade, the whole planet with the radiance of its splendor.

Confined within the lifetime of its Martyr Prophet to two countries, reaching during the period of the ministry of its Author thirteen other lands; planting its banner in the

course of the ministry of the Center of the Covenant in twenty additional sovereign states and dependencies in both hemispheres, this Faith has spread, since the ascension of 'Abdu'l-Bahá, to ninety-four countries, raising the total number of the territories within its pale to one hundred twenty-nine, no less than eighteen of which were added in a single year, while fifty-one were opened in the course of the nine year interval separating the first from the second Bahá'í Jubilee. The number of eastern and western languages into which its literature has been translated and printed, or is in the process of translation, and which reached forty-one a decade ago, is now ninety-one, including thirteen African and twenty-five Indian and Burmese languages. The number of settlements in Greenland provided with Bahá'í Scriptures in the Greenlandic tongue has been raised to forty-eight, including Thule beyond the Arctic Circle and Etah near the 80th latitude, whilst Bahá'í literature in that same language has been despatched as far north as the radio station at Brondlunsfjord, Pearyland, 82nd latitude, the northernmost outpost of the world. Representatives of thirty-one races and of twenty-four African tribes have been enrolled in the Bahá'í World Community. Contact has been established with the following seventeen minority groups and races: the Eskimos of Alaska and Greenland, the Lapps of Scandinavia, the Maoris of New Zealand, the Sea-Dayaks of Sarawak, the Polynesians of the Fiji Islands, the Cree Indians of Prairie Provinces, Canada, the Cherokee Indians in North Carolina, the Oneida Indians in Wisconsin, the Omaha Indians in Nebraska, the Seminole Indians in

Florida, the Mexican Indians in Mexico, the Indians of the San Blas Islands, the Indians of Chichicastenango in Guatemala, the Mayans in Yucatan, the Patagonian Indians in Argentina, the Indians of La Paz in Bolivia and the Inca Indians in Peru.

The national Plans, formulated and vigorously and systematically prosecuted, in the course of the concluding years of the first, and the opening years of the second, epoch of the Formative Age of the Faith, by the Bahá'í Communities in the United States, in Persia, in the British Isles, in Latin America, in Canada, in India, Pákestán and Burma, in 'Iráq, in Australia and New Zealand, in Germany and Austria, in Egypt and the Súdán, have raised the number of Bahá'í centers established in both hemispheres to two thousand five hundred maintained by representatives of the white, the black, the yellow, the red and the brown races of mankind, comprising ten in the Arabian Peninsula, over thirty in Egypt and the Súdán, over forty in the recently opened European goal countries, over fifty in the British Isles, over sixty in Australia, New Zealand and Tasmania, over seventy in Germany and Austria, over ninety in Canada, over ninety in India, Pákestán and Burma, over one hundred in Central and South America, over six hundred in Persia and over one thousand two hundred in the United States of America. The Superstructure of the Sepulcher of the Martyr Herald of the Faith—a three-quarters of a million dollar enterprise—is nearing completion, on the slopes of the Mountain of God, within the heart of the Holy Land, the nest of the Prophets, and the divinely chosen Spiritual and Administrative Center of the Bahá'í world. The preliminary measures, heralding the unfoldment of the institution of Guardianship, the pivot of 'Abdu'l-Bahá's Will and Testament, have been adopted, through the appointment of the first two contingents of the Hands of the Cause, numbering nineteen, recruited from the five continents of the globe, representative in their extraction of the three principal religions of mankind, and constituting the nucleus of that august institution invested with such weighty and sacred functions by the Center of Bahá'u'lláh's Covenant. The International Bahá'í Council, comprising eight members, charged with assisting in the manifold activities attendant upon the rise of the World Administrative Center of the Faith, which must pave the

way for the formation of a Bahá'í International Court and the eventual emergence of the Universal House of Justice, the Supreme Legislative Body of the future Bahá'í Commonwealth, has been established, enlarged, and the functions of its members defined. The number of the pillars of the Universal House of Justice has been raised to twelve through the successive formation of the Canadian, the Central American, the South American and the Italo-Swiss National Spiritual Assemblies. The stupendous process of the rise and consolidation of the World Administrative Center of the Faith has been accelerated through the acquisition, in the Plain of 'Akká, of a one hundred and sixty thousand square meter area, surrounding the Qiblih of the Bahá'í world, permitting of the extension of the Outer Sanctuary of the Most Holy Tomb—to be designated henceforth the Haram-i-Aqdas—through the initiation, at the inception of the Holy Year, of the landscaping and embellishment of a tenth of the acquired area, and through the adoption of measures for the extensive illumination of the entire Sanctuary and the erection of stately portals constituting a befitting tribute to the memory of the Author of the Faith, within the Sacred Precincts of His Sepulcher, on the occasion of the celebration of the Greatest Festival of the Year commemorating the Centenary of the birth of His Mission. The fifty-year-old enterprise, involving the purchase of land for the construction, the exterior and interior ornamentation, and the landscaping of the grounds of, the holiest House of Worship ever to be reared to the glory of the Most Great Name, the Mother Temple of the West, and involving the expenditure of over two and a half million dollars, has been consummated, in time for its dedication to public worship during the Ridván period of this Holy Year coinciding with both the fiftieth anniversary of the inception of this enterprise and the one hundredth anniversary of the birth of Bahá'u'lláh's ministry. The design for the Mashriqu'l-Adhkár on Mt. Carmel, conceived by the architect appointed by 'Abdu'l-Bahá, has been completed, and a model constructed, which is soon to be unveiled at the All-America Intercontinental Teaching Conference, in anticipation of the selection and the purchase of its future site, and of its ultimate construction in the neighborhood of the Báb's Sepulcher. The total area of Bahá'í

international endowments, surrounding and permanently dedicated to the Tomb of the Báb has been raised, through recent successive purchases of extensive plots, overlooking that hallowed Spot, to almost one-quarter of a million square meters. The estimated value of the Bahá'í international endowments and holy Places at the World Center of the Faith, in the twin cities of 'Akká and Haifa, has passed the four million dollar mark. The Bahá'í national endowments in the United States of America now exceed three million dollars. The area of land purchased on the slopes of the Elburz Mountains, overlooking the city of Tíhrán, in anticipation of the construction of the first Mashriqu'l-Adhkár of Persia, has reached approximately four million square meters. The area of land dedicated to the Shrine of Bahá'u'lláh, in the vicinity of the confines of the Holy Land, exceeds two million three hundred thousand square meters. The area of land dedicated to the Shrine of the Báb and registered in the name of the Israel Branch of the National Spiritual Assembly of the Bahá'ís of the United States of America, is more than one hundred thousand square meters. Over one hundred and fifty thousand square meters of land have been dedicated to the Faith in the Antipodes, eighty thousand square meters in the Territory of Alaska, whilst the lands contributed in Latin America for a similar purpose approximate one-half of a million square meters, ninety thousand of which have been set aside near Santiago, Chile for the first Mashriqu'l-Adhkár of South America. The estimated value of the National Bahá'í administrative headquarters established in Tíhrán, in Wilmette, Illinois, in Baghdád, in Cairo, in New Delhi, in Sydney, in Frankfurt and in Toronto, exceed one and three-quarters of a million dollars. The Bahá'í Spiritual Assemblies now incorporated number one hundred and fourteen, of which nine are national and the rest local Assemblies, fifty-six of which are in the United States of America, sixteen in India, eleven in South America, six in Central America, three each in Pákestán, in Burma and in Canada, two in Australia and one each in Germany, in Baluchistán, in New Zealand, in the Philippine Islands and in Malaya. The Bahá'í Marriage Certificate has been recognized by the Israel Civil Authorities, as well as by twenty-one federal districts and states of the United States of

America. The Bahá'í Holy Days have been recognized by the Ministry of Education of the State of Israel, in the British Isles, by the state of Victoria in Australia, in Anchorage, Alaska, in Washington, D.C. and in seven states of the American Union. National Bahá'í Conferences have been held in recent years in Bern, Zürich, Basel, Rome; National Bahá'í Women's Conventions and Youth Conferences have convened in Tíhrán, whilst Regional Teaching Conferences have been organized in Buenos Aires, in Panama City, in Scandinavia, in the Iberian Peninsula, and in the Benelux countries. European International Teaching Conferences have been convened successively in Geneva, in Brussels, in Copenhagen, in Scheveningen and in Luxembourg City, paving the way for the convocation of four successive Intercontinental Teaching Conferences, the first of which has recently been held in Kampala, in the heart of the African continent, the rest to be successively convened in Wilmette, Illinois, in Stockholm and in New Delhi—Conferences which, God willing, will be the forerunners of the World Bahá'í Congress, to be convened in the City of Baghdád, on the occasion of the centenary of the formal assumption by Bahá'u'lláh of His prophetic Office. Recognition has been extended to the Faith by the United Nations as an international non-governmental organization enabling the Bahá'í International Community to appoint accredited representatives, who have already attended, in their capacity as observers, the Conference on Human Rights held in Geneva and the United Nations General Assembly held in Paris and participated in United Nations regional non-governmental conferences, held in localities as far apart as New York, Santiago, Manila, Istanbul, Den Passar, Paris, Managua, Geneva and Montevideo.

So glorious a record of accomplishments in the service of the Faith of Bahá'u'lláh, whether local, national or international, in both the teaching and administrative spheres of Bahá'í activity, can be regarded in no other light than as a prelude to a period of prodigious expansion and consolidation to be inaugurated by the launching of a global spiritual crusade, on the threshold of which the Bahá'í world now stands. This crusade extending through ten years will involve the simultaneous prosecution of twelve National Plans, will necessitate the active and sus-

tained participation of each of the twelve existing National Spiritual Assemblies representing no less than thirty-six nations and will demand the utmost exertion, consecration and heroism. It aims at the broadening and the reinforcement of the foundations of the Faith in each of the twelve areas that are to serve as operational bases for the prosecution of these twelve National Plans; the opening of one hundred and thirty-one territories to the Faith, the consolidation of one hundred and eighteen territories; the translation and printing of literature in ninety-one languages; the construction of two Mashriqu'l-Adhkárs; the acquisition of sites for the future construction of eleven Temples; the formation of forty-eight National Spiritual Assemblies; the founding of forty-seven National Ḥazíratu'l-Quds; the incorporation of fifty National Spiritual Assemblies; the framing of Bahá'í national constitutions and the establishment of Bahá'í national endowments by each of these National Assemblies; the adoption of preliminary measures for the construction of Bahá'u'lláh's Sepulcher; the erection of the first Dependency of the first Mashriqu'l-Adhkár of the western world; the development of the institution of the Hands of the Cause; the transformation of the International Bahá'í Council into an international Bahá'í court; the codification of the Laws and Ordinances of the Kitáb-i-Aqdas; the establishment of six National Bahá'í Courts in the chief cities of the Islamic East; the extension of international Bahá'í endowments in the Plain of 'Akká and on the slopes of Mt. Carmel; the construction of the International Bahá'í Archives in the neighborhood of the Báb's Sepulcher; the construction of the Tomb of the Báb's wife in Shíráz; the identification of the resting-places of Bahá'u'lláh's father, of the Báb's mother and of His cousin and their reburial in the neighborhood of the Most Great House; the acquisition of the Garden of Ridván in Baghdád, and of the sites of the Siyáh-Chál in Tíhrán, of the Báb's martyrdom in Tabríz and of His incarceration in Chihríq; the establishment of six Bahá'í National Publishing Trusts; the formation of seven Israel Branches of Bahá'í National Spiritual Assemblies; the participation of women in the membership of Bahá'í local and national Spiritual Assemblies in Persia; the establishment of a Bahá'í National Printing-Press in Tíhrán; the reinforcement of the ties bind-

ing the Bahá'í World Community with the United Nations; the opening to the Faith, circumstances permitting, of eleven Republics comprised in the Soviet Union, as well as two Soviet-controlled European states—all, please God, culminating in the convocation of a World Bahá'í Congress, in the vicinity of the Garden of Ridván, in the third holiest city of the Bahá'í world, on the occasion of the world-wide celebrations commemorating the centenary of the formal assumption by Bahá'u'lláh of His prophetic Office.

Let there be no mistake. The avowed, the primary aim of this Spiritual Crusade is none other than the conquest of the citadels of men's hearts. The theater of its operations is the entire planet. Its duration a whole decade. Its commencement synchronizes with the Centenary of the birth of Bahá'u'lláh's Mission. Its culmination will coincide with the Centenary of the Declaration of that same Mission. The agencies assisting in its conduct are the nascent administrative institutions of a steadily evolving divinely appointed Order. Its driving force is the energizing influence generated by the Revelation heralded by the Báb and proclaimed by Bahá'u'lláh. Its Marshal is none other than the Author of the Divine Plan. Its standard-bearers are the Hands of the Cause of God appointed in every continent of the globe. Its generals are the twelve National Spiritual Assemblies participating in the execution of its design. Its vanguard is the chief executors of 'Abdu'l-Bahá's Master Plan, their allies and associates. Its legions are the rank and file of believers standing behind these same twelve National Assemblies and sharing in the global task embracing the American, the European, the African, the Asiatic and Australian fronts. The charter directing its course is the immortal Tablets that have flowed from the Pen of the Center of the Covenant Himself. The armor with which its onrushing hosts have been invested is the glad tidings of God's own Message in this Day, the principles underlying the Order proclaimed by His Messenger, and the laws and ordinances governing His Dispensation. The battlecry animating its heroes and heroines is the cry of Yá Bahá'u'l-Abhá, Yá 'Alíyyu'l-A'lá'.

So vast, so momentous and challenging a crusade that will, God willing, illuminate the annals of the second epoch of the Formative Age of the Faith of Bahá'u'lláh, and

immortalize the second decade of the second Bahá'í century, and the termination of which will mark the closing of the first Epoch in the evolution of 'Abdu'l-Bahá's Divine Plan, will, in itself, pave the way for, and constitute the prelude to, the initiation of the laborious and tremendously long process of establishing in the course of subsequent crusades in all the newly opened sovereign states, dependencies and islands of the planet, as well as in all the remaining territories of the globe, the framework of the Administrative Order of the Faith, with all its attendant agencies, and of eventually erecting in these territories still more pillars to share in sustaining the weight, and in broadening the foundation, of the Universal House of Justice.

Then, and only then, will the vast, the majestic process, set in motion at the dawn of the Adamic cycle, attain its consummation—a process which commenced six thousand years ago, with the planting, in the soil of the Divine Will, of the Tree of Divine Revelation, and which has already passed through certain stages and must needs pass through still others ere it attains its final consummation. The first part of this process was the slow and steady growth of this Tree of Divine Revelation, successively putting forth its branches, shoots and offshoots, and revealing its leaves, buds and blossoms, as a direct consequence of the light and warmth, imparted to it by a series of progressive Dispensations associated with Moses, Zoroaster, Buddha, Jesus, Muḥammad and other Prophets, and of the vernal showers of blood shed by countless martyrs in their path. The second part of this process was the fruition of this Tree, "that belongeth neither to the East nor to the West," when the Báb appeared as the Perfect Fruit and declared His Mission in the Year Sixty in the City of Shiráz. The third part was the grinding of this sacred Seed, of infinite preciousness and potency, in the mill of adversity causing it to yield its oil, six years later, in the City of Tabriz. The fourth part was the ignition of this oil by the Hand of Providence in the depths and amidst the darkness of the Síyáh-Chál of Tíhrán a hundred years ago. The fifth, was the clothing of that flickering Light, which had scarcely penetrated the adjoining territory of 'Iráq, in the lamp of Revelation, after an eclipse lasting no less than ten years, in the City of Baghdád. The sixth, was the spread of the radiance of that

Light, shining with added brilliancy in its crystal globe in Adrianople, and later on in the fortress-town of 'Akká, to thirteen countries in the Asiatic and African continents. The seventh was its projection, from the Most Great Prison, in the course of the ministry of the Center of the Covenant, across the seas and the shedding of its illumination upon twenty sovereign states and dependencies in the American, the European, and Australian continents. The eighth part of that process was the diffusion of that same Light in the course of the first, and the opening years of the second, epoch of the Formative Age of the Faith, over ninety-four sovereign states, dependencies and islands of the planet, as a result of the prosecution of a series of national Plans, initiated by eleven National Spiritual Assemblies throughout the Bahá'í world, utilizing the agencies of a newly emerged, divinely appointed Administrative Order, and which has now culminated in the One Hundredth Anniversary of the birth of Bahá'u'lláh's Mission. The ninth part of this process—the stage we are now entering—is the further diffusion of that same Light over one hundred and thirty-one additional territories and islands in both the Eastern and Western Hemispheres, through the operation of a decade-long world spiritual crusade whose termination will, God willing, coincide with the Most Great Jubilee commemorating the centenary of the Declaration of Bahá'u'lláh in Baghdád. And finally the tenth part of this mighty process must be the penetration of that Light, in the course of numerous Crusades and of successive epochs of both the Formative and Golden Ages of the Faith, into all the remaining territories of the globe through the erection of the entire machinery of Bahá'u'lláh's Administrative Order in all territories, both East and West, the stage at which the Light of God's triumphant Faith shining in all its power and glory will have suffused and enveloped the entire planet.

This present Crusade, on the threshold of which we now stand, will, moreover, by virtue of the dynamic forces it will release and its wide repercussions over the entire surface of the globe, contribute effectually to the acceleration of yet another process of tremendous significance which will carry the steadily evolving Faith of Bahá'u'lláh through its present stages of obscurity, of repression, of emancipation and of recogni-

tion—stages one or another of which Bahá'í national communities in various parts of the world now find themselves in, to the stage of establishment, the stage at which the Faith of Bahá'u'lláh will be recognized by the civil authorities as the State Religion, similar to that which Christianity entered in the years following the death of the Emperor Constantine, a stage which must later be followed by the emergence of the Bahá'í state itself, functioning, in all religious and civil matters, in strict accordance with the Laws and Ordinances of the Kitáb-i-Aqdas, the Most Holy, the Mother-Book of the Bahá'í Revelation, a stage which, in the fullness of time, will culminate in the establishment of the World Bahá'í Commonwealth, functioning in the plenitude of its powers, and which will signalize the long-awaited advent of the

Christ-promised Kingdom of God on earth—the Kingdom of Bahá'u'lláh—mirroring however faintly upon this humble handful of dust the glories of the Abhá Kingdom.

This final and crowning stage in the evolution of the Plan wrought by God Himself for humanity will, in turn, prove to be the signal for the birth of a world civilization, incomparable in its range, its character and potency, in the history of mankind,—a civilization which posterity will, with one voice, acclaim as the fairest fruit of the Golden Age of the Dispensation of Bahá'u'lláh, and whose rich harvest will be garnered during future Dispensations destined to succeed one another in the course of the five thousand century Bahá'í Cycle.

—SHOGHI

May 4, 1953.

(2)

Presented by RÚHÍYIYH KHÁNUM

TO THE Hands of the Cause, the members of the National Spiritual Assemblies, the pioneers, the resident believers and visitors attending the All-America Intercontinental Teaching Conference in Chicago, Illinois, U.S.A.

Well-beloved Friends:

With a heart overflowing with joy and thankfulness I acclaim, at this hour marking the climax of the world-wide festivities of this Holy Year, the convocation, in the heart of the North American continent and under the shadow of the newly consecrated Mother Temple of the West, of the second and, without doubt, the most distinguished of the four Intercontinental Teaching Conferences commemorating the Centenary of the inception of the Mission of Bahá'u'lláh. On the occasion of the opening of this epoch-making Conference, at which members of the United States, the Canadian, the Central American and South American National Spiritual Assemblies, as well as representatives of the Bahá'í Communities in the States of the American Union, in the Provinces of the Dominion of Canada, in Alaska, and in the Republics of Latin America, are assembled, I recall the unique, the historic, the highly significant and profoundly moving

summons issued by the Author of the Bahá'í Faith Himself, and enshrined for all time in the Mother-Book of His Revelation and Repository of His Laws, and addressed collectively to the rulers of the entire Western Hemisphere, conferring upon them an honor such as has not been conferred by Him on the rulers of any other continent of the globe. With a throbbing heart I call to mind, at a distance of more than a century, since the Herald of the Faith bade in His Qayyúmu'l-Asmá' the "peoples of the West" to "issue forth" from their "cities" to aid His Cause, the long series of events which have illuminated the annals of Bahá'í history in the course of six memorable decades stretching from the time when the name of Bahá'u'lláh was first publicly mentioned on the American continent to the present hour when the first Mashriqu'l-Adhikár of the West has finally been dedicated to public worship on the occasion of the celebrations signaling the termination of the first century since the birth of His Mission. I can but, at this juncture, touch upon certain outstanding episodes which, viewed in their proper perspective, may well be regarded as landmarks in the rise and development of the Faith of Bahá'u'lláh throughout the Americas. I am particularly reminded of the

holding of the World Parliament of Religions of Chicago in September 1893; of the arrival of the first American Bahá'í pilgrims in the Holy Land in December 1898; of the inception of the Temple enterprise in June 1903; of the opening of the first American Bahá'í Convention in March 1909; of 'Abdu'l-Bahá's arrival in America in April 1912; of the laying by Him of the cornerstone of the Mashriqu'l-Adhkár in May 1912; of the unveiling of the Tablets of the Divine Plan in April 1919; of the birth and rise of the Bahá'í Administrative Order on the morrow of 'Abdu'l-Bahá's ascension; of the official inauguration of 'Abdu'l-Bahá's Plan through the launching of the first Seven-Year Teaching enterprise in April 1937; of the completion of the exterior ornamentation of the Mashriqu'l-Adhkár, on the eve of the Centenary Celebrations of the Founding of the Faith, in May 1944; of the inception of the second Seven-Year Plan in April 1946; of the formation of an independent National Spiritual Assembly in the Dominion of Canada in April 1948; of the establishment of the National Spiritual Assemblies of Central and South America in April 1951; and of the completion of the interior ornamentation of the Temple in October 1952.

So remarkable a development in the course of the past six decades, spanning the concluding phase of the Heroic, and the opening decade of the Formative, Age of the Faith, and encompassing the length and breadth of a continent, so greatly blessed, so richly endowed, has resulted in the extension of the ramifications of a nascent Administrative Order to every State of the American Union, to every Province of the Dominion of Canada, and to every Republic of Central and South America; in the construction, the ornamentation, and the dedication to public worship of the first Mashriqu'l-Adhkár of the Western World; in the erection of no less than four pillars destined with others to sustain the weight of the final and crowning unit of the Administrative Structure of the Faith; in the establishment of over ninety centers in the Dominion of Canada, of over an hundred centers in Latin America, and of over twelve hundred centers in the Great Republic of the West, covering a range that stretches from the Arctic Circle in the North to the extremity of Chile in the South; in the founding of local and national endowments estimated at over three million dollars; in

the incorporation of no less than four national, and of more than fifty local, Bahá'í Spiritual Assemblies; in the recognition by eighteen States of the American Union of the Bahá'í Marriage Certificate; in the establishment of two national administrative headquarters, one in the Dominion of Canada and the other in the heart of the North American continent; in the framing of national Bahá'í constitutions; in the inauguration of summer schools; and in a notable progress in the translation, the printing and the dissemination of Bahá'í literature.

The hour has now struck for the National Bahá'í Communities dwelling within the confines of the Western Hemisphere—the first region in the Western World to be warmed and illuminated by the rays of God's infant Faith shining from its World Center in the Holy Land—to arise and, in thanksgiving for the manifold blessings continually showered upon them from on high during the past six decades and for the inestimable bounties of God's unfailing protection and sustaining grace vouchsafed His Cause ever since its inception more than a century ago, and in anticipation of the Most Great Jubilee which will commemorate the hundredth anniversary of Bahá'u'lláh's formal assumption of His Prophetic Office, launch, determinedly and unitedly, the third and last stage of an enterprise inaugurated sixteen years ago, the termination of which will mark the closing of the initial epoch in the evolution of 'Abdu'l-Bahá's Divine Plan. Standing on the threshold of a ten-year long, world-embracing spiritual crusade these Communities are now called upon, by virtue of the weighty pronouncement recorded in the Most Holy Book, and in direct consequence of the revelation of the Tablets of the Divine Plan, to play a preponderating role in the systematic propagation of the Faith, in the course of the coming decade, which will, God willing, culminate in the spiritual conquest of the entire planet.

It is incumbent upon the members of the American Bahá'í Community, the chief executors of 'Abdu'l-Bahá's Divine Plan, the members of the Canadian Bahá'í Community acting as their allies, and the members of the Latin American Bahá'í Communities in their capacity as associates in the execution of this Plan, to brace themselves and initiate, in addition to the responsibilities they have assumed, and will assume, in other continents of the globe, an intercon-

tinental campaign designed to carry a stage further the glorious work already inaugurated throughout the Western Hemisphere.

The task, at once arduous, thrilling and challenging, which now confronts these four Bahá'í Communities involves: First, the formation, under the aegis of the National Spiritual Assembly of the Bahá'ís of the United States, and in collaboration with the two existing National Assemblies in Latin America, of one National Spiritual Assembly in each of the twenty Latin American Republics as well as the establishment of a National Spiritual Assembly in Alaska under the aegis of the National Spiritual Assembly of the Bahá'ís of the United States of America. Second, the establishment of the first Dependency of the *Mashriqu'l-Adhkár* in Wilmette. Third, the purchase of land for the future construction of two *Mashriqu'l-Adhkárs*, one in Toronto, Ontario; one in Panama City, Panama, situated respectively in North and in Central America. Fourth, the opening of the following twenty-seven virgin territories and islands: Anticosti Island, Baranof Island, Cape Breton Island, Franklin, Grand Manan Island, Keewatin, Labrador, Magdalen Islands, Miquelon Island and St. Pierre Island, Queen Charlotte Islands and Yukon, assigned to the National Spiritual Assembly of the Bahá'ís of Canada; Aleutian Islands, Falkland Islands, Key West and Kodiak Island assigned to the National Spiritual Assembly of the Bahá'ís of the United States of America; Bahama Islands, British Honduras, Dutch West Indies and Margarita Island, assigned to the National Spiritual Assembly of the Bahá'ís of Central America; British Guiana, Chiloé Island, Dutch Guiana, French Guiana, Galapagos Islands, Juan Fernandez Island, Leeward Islands, and Windward Islands, assigned to the National Spiritual Assembly of the Bahá'ís of South America. Fifth, the translation and publication of Bahá'í literature in the following ten languages, to be undertaken by the National Spiritual Assembly of the Bahá'ís of the United States of America: Aguaruna, Arawak, Blackfoot, Cherokee, Iroquois, Lengua, Matabo, Maya, Mexican and Yahgan. Sixth, the consolidation of Greenland, Mackenzie and Newfoundland, allocated to the National Spiritual Assembly of the Bahá'ís of Canada; of Alaska, the Hawaii Islands and Puerto Rico allocated to the National Spiritual Assembly of the Bahá'ís of the United States of Amer-

ica; of Bermuda, Costa Rica, Cuba, Dominican Republic, El Salvador, Guatemala, Haiti, Honduras, Jamaica, Martinique, Mexico, Nicaragua and Panama allocated to the National Spiritual Assembly of the Bahá'ís of Central America; and of Argentina, Bolivia, Brazil, Chile, Colombia, Ecuador, Paraguay, Perú, Uruguay and Venezuela, allocated to the National Spiritual Assembly of the Bahá'ís of South America. Seventh, the incorporation of the twenty-one above mentioned National Spiritual Assemblies. Eighth, the establishment by these same National Spiritual Assemblies of national Bahá'í endowments. Ninth, the establishment of a National *Házíratu'l-Quds* in the capital city of each of the afore-mentioned Republics, as well as one in Anchorage, Alaska. Tenth, the formation of two National Bahá'í Publishing Trusts, one in Wilmette, Illinois, and the other in Rio de Janeiro, Brazil. Eleventh, the formation of an Israel Branch of the National Spiritual Assembly of the Bahá'ís of Canada, authorized to hold, on behalf of its parent institution, property dedicated to the holy Shrines at the World Center of the Faith in the State of Israel. Twelfth, the appointment during *Riḍván* 1954, by the Hands of the Cause in the United States and Canada, of an auxiliary Board of nine members who will, in conjunction with the four National Spiritual Assemblies participating in the American campaign, assist, through periodic and systematic visits to Bahá'í centers, in the efficient and prompt execution of the Plans formulated for the prosecution of the teaching campaign in the American Continent.

Mindful of the magnificent services rendered during over half a century by the chief executors of 'Abdu'l-Bahá's Divine Plan, within a territory that posterity will regard as the cradle of the embryonic World Order of Bahá'u'lláh and the stronghold of its nascent institutions, and confident that this vast and historic assemblage, over which the national elected representatives of this privileged Community are presiding, will prove to be the harbinger of still greater victories, I have been impelled to transmit, through my special representative, who will participate on my behalf in the proceedings of this Conference and act as my deputy at the official dedication of the *Mashriqu'l-Adhkár*, a reproduction of the Portrait of Bahá'u'lláh Himself, made in the prime of His life, whilst an exile in Baghdád, as a token of my

admiration for this Community's unflagging and herculean labors, and as a benediction and inspiration for those who, whether officially or unofficially, are participating in the proceedings of a Conference that will go down in history as the most momentous gathering held since the close of the Heroic Age of the Faith and will be regarded as

the most potent agency in paving the way for the launching of one of the most brilliant phases of the grandest crusade ever undertaken by the followers of Bahá'u'lláh since the inception of His Faith more than a hundred years ago.

—SHOGHI

Sunday, May 3, 1953.

(3)

THE GUARDIAN'S MESSAGE ON THE OCCASION OF THE DEDICATION OF THE MOTHER-TEMPLE OF THE WEST

Presented by RÚHÍYYIH KHÁNUM

ON BEHALF of the Guardian of the Faith of Bahá'u'lláh, I have the great honor of dedicating this first Mashriqu'l-Adhkár of the Western World to public worship.

"Initiated fifty years ago, its foundation stone laid by 'Abdu'l-Bahá, the son of the Founder of the Faith, raised by contributions from its followers all over the world, reared in the vicinity of the first Bahá'í center established in the West, this House of Worship, now opening wide its doors to peoples of all creeds, of all races, of all nations and of all classes, is dedicated to the three fundamental verities animating and underlying the Bahá'í Faith—the Unity of God, the Unity of His Prophets, the Unity of Mankind.

"I greet and welcome you on behalf of the Guardian of our Faith within these walls, and invite you to share with us the words recorded in the Sacred Scriptures which we believe to be repositories of the eternal and fundamental truths revealed by God in various ages, for the guidance and salvation of all mankind.

"May I now request you all to rise while I read on behalf of the Guardian of the Faith these words of prayer written by the Author of the Bahá'í Revelation:

"O God, Who art the Author of all Manifestations, the Source of all Sources, the Fountain-Head of all Revelations, and the Well-Spring of all Lights! I testify that by Thy Name the heaven of understanding hath been adorned, and the ocean of utterance

hath surged, and the dispensations of Thy providence have been promulgated unto the followers of all religions . . . Lauded and glorified art Thou, O Lord my God! Thou art He Who from everlasting hath been clothed with majesty, with authority and power, and will continue unto everlasting to be arrayed with honor, with strength and glory. The learned, one and all, stand aghast before the signs and tokens of Thy handiwork, while the wise find themselves, without exception, impotent to unravel the mystery of Them Who are the Manifestations of Thy might and power. Every man of insight hath confessed his powerlessness to scale the heights of Thy knowledge, and every man of learning hath acknowledged his failure to fathom the nature of Thine Essence.

"Having barred the way that leadeth unto Thee, Thou hast, by virtue of Thine authority and through the potency of Thy will, called into being Them Who are the Manifestations of Thy Self, and hast entrusted Them with Thy message unto Thy people, and caused Them to become the Day-Springs of Thine inspiration, the Exponents of Thy Revelation, the Repositories of Thy knowledge and the Repositories of Thy Faith, that all men may, through Them, turn their faces towards Thee, and may draw nigh unto the kingdom of Thy Revelation and the heaven of Thy grace.

"I beseech Thee, therefore, by Thyself and by Them, to send down, from the right



Rúhíyyih Khánum presenting the Guardian's Message of Dedication of the Bahá'í House of Worship, Wilmette, Illinois, May 2, 1953.

hand of the throne of Thy grace, upon all that dwell on earth, that which shall wash them from the stain of their trespasses against Thee, and cause them to become wholly devoted to Thy Self, O Thou in

Whose hand is the source of all gifts, that they may all arise to serve Thy Cause, and may detach themselves entirely from all except Thee. Thou art the Almighty, the All-Glorious, the Unrestrained.' ”

REPORTS OF THE ALL-AMERICA INTERCONTINENTAL TEACHING CONFERENCE

(4)

REPORT OF THE CONFERENCE

By BEATRICE ASHTON

THE second and, in the Guardian's words, "without doubt, the most distinguished of the four Intercontinental Teaching Conferences commemorating the Centenary of the inception of the Mission of Bahá'u'lláh" was held in Chicago and Wilmette, Illinois, May 3 through 6, 1953. As the Guardian stated in one of his messages to the Conference, this occasion marked the launching of the "epochal, global, spiritual decade-long crusade." This crusade represents the "third and last stage of an enterprise inaugurated sixteen years ago, the termination of which will mark the closing of the initial epoch in the evolution of 'Abdu'l-Bahá's Divine Plan."

The Inter-America Conference, convened by the National Spiritual Assembly of the Bahá'ís of the United States, embracing the United States, Canada, Central and South America, was endowed by our beloved Guardian with great and special blessings. The sacrifice of the Guardian, already overburdened with work, in sending to the Conference as his personal representative 'Amatu'l-Bahá Rúhíyyih Khánum, gave to the deliberations of the Conference and to the next ten years their basic clue.

The presence of all five Hands of the Cause from Persia, ever ready with inspiring stories of heroic deeds, brought a unique blessing to this Conference of the West. Sacrifice—love—deeds, these must needs be our equipment for the coming ten years, already begun.

The Conference was especially blessed with two tremendously pregnant messages from Shoghi Effendi, read by Rúhíyyih Khánum, one at the opening session and the other the following day.

The unveiling by Charles Mason Remey, president of the Bahá'í International Council and Hand of the Cause, of the model of his design for the Mashriqu'l-Adhkár on Mount Carmel was also an event of this Conference by the special request of the Guardian. That

the Conference itself was convened during Ridván period, the mid-point of the Holy Year, was again due to the loving plans of our Guardian.

In all, twelve Hands of the Cause were present. Besides the three members of the Bahá'í International Council and the five Hands of the Cause from Persia, there were Mr. Músá Banání of Africa, Mr. Fred Schopflocher of Canada, and Mrs. Dorothy Baker and Mr. Horace Holley of the United States.

The Conference was held in the Medinah Temple in Chicago, a large building which comfortably accommodated the sessions and activities attended by two thousand three hundred and forty-four registered Bahá'ís from thirty-three different countries of the world, including two hundred and thirty-five who came from countries other than the United States. A total of some twenty-five hundred Bahá'ís had attended the Bahá'í Consecration Service held at the House of Worship on May 1.

One of the important services rendered by the Jubilee Committee was the provision of a duplicate set of attractive, leather-bound Guest Books for the registration of Bahá'ís attending all or any of the Jubilee events conducted in Medinah Temple. One of these volumes has been sent to the Guardian, and the other is preserved permanently in the National Archives.

A second set of duplicate volumes was maintained at the Temple for registration of believers unable to attend the sessions held in Chicago.

From the moment, on Sunday morning, May 3, that the Inter-America Conference was opened with prayers read in English and Spanish and chanted in Persian, and the chairman of the National Spiritual Assembly of the United States, Paul Haney, spoke its cordial welcome to all present, saying, "This is a unique and historic event," one felt caught up in a transcending spiritual current

which presaged indeed a new phase in the evolution of the Faith, the like of which had never before been experienced in the world.

The roll call of visitors from the various countries included Bahá'ís from Persia, Turkey, Australia, Japan, Denmark, British East Africa, Sweden, Finland, France, the provinces of Canada, as well as the Northwest Territories, ten of the fourteen countries and islands of Central America opened to the Faith, nine of the ten republics of South America, and forty-seven States of the United States, plus Alaska and Hawaii. Races represented included the Negro, North American Indian, Chinese, Japanese, Mongolian and Caucasian, Persian and Turkish.

The high note of the opening session came when the love of the Guardian was brought to the Conference by 'Amatu'l-Bahá Rúhíyyih Khánúm and she read his opening message [see page 133].

At the morning session of the second day, the Guardian's second message was read by Rúhíyyih Khánúm. In this message the Guardian gives a monumental survey of the progress of the Faith to date, which, however, must be regarded as a "prelude" to the period now inaugurated. The beloved Guardian, in his love and mercy, as ever holds before us the promise of the glorious future, while outlining to us the challenging tasks of the present.

Then Rúhíyyih Khánúm spoke to the Conference on "The Character and Purpose of the World Crusade." [See page 151.]

Following this stirring session four pioneer tables—one for each of the four "allied" and "associated" National Spiritual Assemblies—were set up. During the luncheon period these tables were crowded with Bahá'ís volunteering to pioneer, leaving their names and addresses with the respective National Spiritual Assembly representative. At the opening of the afternoon session the co-chairman of the Conference, Mrs. Dorothy Baker, called all those, and others who wished to pioneer, to the platform to give their names over the microphone. Most of them also spoke a few words and stated where they would like to go. An eventual total of one hundred and fifty Bahá'ís of various countries signified their wish to pioneer. Included were two anonymous offers to serve in leper colonies.

To implement the consultation on pioneering under the topic "The Art of Open-

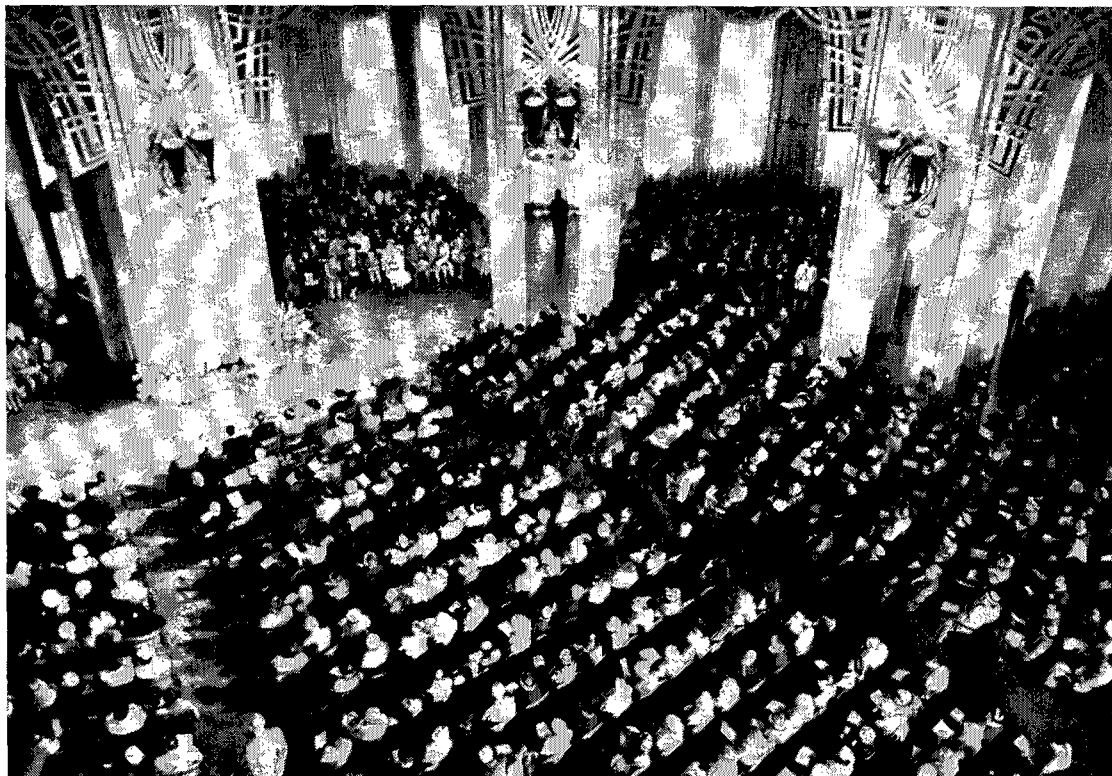
ing New Territories" during the afternoon session, Mr. Músá Banání, Hand of the Cause from Africa, gave an absorbing account of how it is done in Africa.

Mr. Banání first conveyed the greetings sent by the Bahá'ís from all centers of Africa. He stated that there were three reasons for the great success of the teaching work in Uganda: (1) The bounties and confirmations of Bahá'u'lláh. (2) The complete unity of the pioneers. (3) The exemplary way in which 'Alí Nakhjavání, one of the pioneers, conducted himself, with absolute freedom from prejudice. "He went and lived with the Africans in the heart of the jungle," Mr. Banání said, "and this was a new experience for the Africans, because at no time previously had any white man acted toward these Africans as he did. In the past the Africans had heard many promises and many beautiful words from white men, but in actions they had always seen the opposite. When they saw that words and deeds were one in the person of 'Alí Nakhjavání they immediately warmed up to the Faith and have received the Message of the Faith very eagerly and in exultation."

Mr. Banání also emphasized how important it is for the Bahá'í pioneers to make the authorities in the country understand that Bahá'ís have no connection with politics. He told a story of how cooperation with the police on the part of the Bahá'í pioneer, in letting them know he was making a trip to a region of the jungle, vitiated the attempts of a white person to make trouble. Now one of the tribal villages visited has a spiritual assembly. Many of that tribe and others came to the Kampala Conference, eighty Africans in all, invited as guests of the Guardian. The fact that they returned "hale and hearty and much happier" after contact with the Bahá'ís resulted in fifty more coming into the Faith after the Conference.

Consultation on opening new territories was continued on Tuesday morning. The National Spiritual Assembly representatives from Canada, Central America, South America (the "allied" and "associated" Assemblies) and the United States each spoke of the opportunities presented in their virgin areas, and gave short descriptions of the territories assigned to each by the Guardian. All those who had had experience in pioneering anywhere were then asked to give their suggestions for opening new territories.

The role of Bahá'í Youth in pioneering



Bahá'ís gathered in the House of Worship, Wilmette, Illinois,
on the occasion of its Dedication.

in the World Crusade was presented in the afternoon session. Following the opening devotions, Mrs. Amelia Collins spoke briefly and read the following words spoken by the Guardian, as they offer the "key for all of us today": *The magnetic power is the action of the believers. If they arise and show the right spirit it will act as a magnet and attract this power which is accumulated ready to aid every believer who will arise to serve.*

The chairman of the National Bahá'í Youth Committee, Dwight Allen, emphasized the role of Youth as part of the Bahá'í Community in the Ten-Year Crusade—in consultation and in pioneering. He then opened the discussion to all "Youth." Practical points were brought out concerning the need for Youth to orient their education toward work useful in pioneering and to plan their lives and marriage to that end; and concerning opportunities for jobs in international organizations. The problem of Bahá'í Youth in military service was clar-

fied, and a recommendation was made to the National Spiritual Assembly that teaching committees be asked to make a special point of contacting foreign students in our universities.

Mr. 'Alí-Akbar Furútan, Hand of the Cause and secretary of the National Spiritual Assembly of Persia, who has written textbooks for Bahá'í children in Persia and for teachers training the Youth, spoke about the pioneering preparation given to Bahá'í Youth in Persia. First, he said, it was made sure that every Bahá'í, young or old, was convinced that this particular phase of the Divine Plan could be achieved. Then, they were assured of the promise of Divine help. Mr. Furútan gave the Guardian's three guarantees for the fulfillment of the Ten-Year Crusade as recently written to the Bahá'ís of Persia: (1) To arise with love, (2) to persevere after one has arisen, and (3) the occurrence of certain events in the world which will in some way assist the ful-

fillment of this Crusade. Mr. Furútan explained that the Youth are taught that pioneering has two aspects, the personal (that of prayer and study) and the administrative which involves cooperation with their Assemblies and Committees.

At this session there was also consultation concerning the work among the Indians and the Eskimos. Members of the Indian Teaching Committees of Central and of South America reported activities initiated to reach the Indians. The efforts of Bahá'ís in Greenland and Alaska to reach the Eskimos were reported. Teaching in schools, nursing and study of anthropology were mentioned as valuable ways of making these contacts. Mr. Eli Powlas, a full-blooded Oneida Indian now a Bahá'í, was one who spoke. He was asked by Rúhíyyih Khánúm to translate a Bahá'í pamphlet into his language for Shoghi Effendi. "This would make the Guardian happy," she said. Of course he eagerly agreed to do it.

Rúhíyyih Khánúm urged us to study the methods of the Guardian, to try to see things with far-seeing vision and make use, in our teaching, of developments on the periphery of the Faith, as evidenced in his pamphlet *Information Statistical and Comparative, 1844-1952* and his *Appreciations of the Bahá'í Faith*, which we should use to give people an idea of the extent of the Faith and the quality of those who speak favorably of it.

Monday evening was the time set aside for the Guardian's representative, 'Amatu'l-Bahá Rúhíyyih Khánúm, to speak to the Bahá'ís from her heart. She spoke to the heart of every Bahá'í, about many things, all helpful. She spoke chiefly of that which "you want most to hear about—Shoghi Effendi." And she told how when she first went to serve with the Guardian she had a mental image of the Cause of God as a ship, the Captain of the ship was Shoghi Effendi and the Bahá'ís were all on deck and she was one of them. After a time the image needed revising—the Guardian was the ship, the sea was the Cause of God and the Bahá'ís were traveling on the ship. "Time went by and that image was no longer large enough. Finally I came to the conclusion that the ocean was the Guardian and the Cause of God was the ship and the Cause of God often gets a rough ride and the ocean is tossed by the winds of God."

She said: "There is nothing diffuse about Shoghi Effendi. He is like the point of flame that comes out of a blowtorch. . . . Intensity of concentration and action."

Rúhíyyih Khánúm told of the way in which the Guardian, in two and one-half months, had converted twelve thousand square meters (almost three acres) of land, all sand, around Bahjí and the Tomb of Bahá'u'lláh, into beautiful gardens. She said he concentrated sixteen hours a day on getting this work done. "Otherwise it could have taken two years. Everything he does, he does that way. And we must learn to work the way Shoghi Effendi does, because only in that way will we get the work accomplished."

She gave instances of the great integrity of the Guardian. "Shoghi Effendi is like the law. . . . He has the most tremendous courage where principle is concerned." And she told of his returning thirty-four thousand pounds sterling donated at one time during the Guardian's absence from Haifa by a man "with whom Shoghi Effendi was displeased. He considered that the man's spirit was not right, that his motives were not pure, and Shoghi Effendi could not accept money from him. He said, 'How can I take his money and not reinstate him in my good graces? And he can't buy me.'" Rúhíyyih Khánúm added: "You see, it is these things that set the standard of Bahá'ís in the world. When our integrity is as shining and as clear cut as Shoghi Effendi's, we will not have much trouble bringing people into the Faith."

Rúhíyyih Khánúm spoke of the absolute necessity for us to learn to think in terms of principle and not in terms of personality. "It seems to be a terrible disease that we all have, of constantly thinking of everything in terms of personality. We never seem to get to terms of principle. You see, the Guardian doesn't care anything about personality. It doesn't exist as far as he is concerned. He cares only for principle. There are no exceptions to his rule. It doesn't matter who you are or what you have done, how much you have given, how prominent you are, anything to do with you that you might feel entitles you to some special consideration. . . . It is only principle.

"Now the Bahá'ís should learn to look at things that way. They have simply got to stop thinking in terms of personality. They have got to start thinking in terms of prin-



Amatu'l-Bahá Rúhíyyih Khánum receiving the Bahá'ís at reception given in her honor at the All-America Intercontinental Teaching Conference, Chicago, Illinois, May 4, 1953.

ciple. The principle is your Spiritual Assemblies composed of nine people. They have been elected by you. They are supposed to fulfill certain functions specified in our teachings which are quite clear. Whether they do it very well or very poorly or you think Mrs. Jones is a person who actually started the whole thing and you are sure it is Mr. Smith who doesn't like you, or whatever the thing is that is going on in your mind, you have got to learn, always, that it is principle that is the thing to follow. . . . We are never, never going to get this administrative order swinging until we forget all individuals, however much they get into our hair, and devote ourselves to the application of the principles involved. . . . You will be astonished what you can do if you ever get over the question of personalities. . . . Don't look at each other so much as an individual. Look at each other as all Bahá'ís, all belonging to Bahá'u'lláh and all belonging to Shoghi Effendi. . . . And when you see those things, think of that love in your heart for Shoghi Effendi, and say, 'All right, I love you.'"

Following her stirring talk, Rúhíyyih

Khánum graciously answered about fifty questions written out by Bahá'ís and sent to the platform at her invitation.

The reception for Rúhíyyih Khánum which followed gave the friends the opportunity to shake hands with her and speak a few words individually with her.

The evening of Tuesday, May 5, was devoted to the World Center, with the unveiling by Charles Mason Remy of his model for the Mashriqu'l-Adhkár to be erected on Mt. Carmel, a talk by Mr. Furútan on the institutions of the World Order of Bahá'u'lláh, and the viewing of color moving pictures of the Shrines and gardens in Haifa and Bahjí, sent by the beloved Guardian to be shown at the Conference.

As Mr. Remy unveiled the model the friends saw the exquisitely beautiful design for the Mashriqu'l-Adhkár of the Holy Land, with the landscaping of its surrounding terrace. Five drawings were also displayed, of various elevations, cross section and interior design. Acquisition of land for its erection is one of the objectives in the development of the World Center during this Crusade.

Mr. Furútan's talk on the World Order was a very comprehensive review tracing the development of the Administration, the importance of the Will and Testament of 'Abdu'l-Bahá, the functions of the two great "pillars" of interpretation and legislation

later, after he had also visited 'Abdu'l-Bahá. On this visit he had with him two of his sons; one of them, Rúḥu'lláh, a very gifted child, was only eight years old. One day the Greatest Holy Leaf, 'Abdu'l-Bahá's sister, asked the boy what he did in Persia. He



Bahá'ís attending the All-America Intercontinental Teaching Conference who had met 'Abdu'l-Bahá.

which support the Administrative Order, and, finally, the steps outlined by the Guardian in his second communication to the Conference through which the development of the Faith would progress.

At the last morning session of the Conference four of the Persian Hands of the Cause had been asked to speak on the "Significance of the Year Nine"—General Shu'á'u'lláh 'Alá'í, Valíyu'lláh Varqá, Tarázu'lláh Samandarí and Dhikru'lláh Khádem.

General 'Alá'í read from passages in the Writings of Bahá'u'lláh and told that the exact site of the dungeon of the Síyáh-Chál is known but that large buildings have since been built over this property.

Mr. Varqá had been asked to tell about his father and brother who attained to martyrdom. He told the moving story of his grandfather's making the trip to Bahjí on foot from Persia only to become ill and die just before he reached his goal. He was buried by 'Abdu'l-Bahá in a grave made with His own hands. Mr. Varqá's father attained the presence of Bahá'u'lláh several times and asked for martyrdom for himself and one of his sons. He was a physician and traveled about Persia to promulgate the Faith. His wish was granted many years

replied, "I was teaching." So the Greatest Holy Leaf asked him how he taught. He said he spoke only to those who had "perception." The Greatest Holy Leaf then asked him to tell her whether two boys who were present (sons of Bahá'u'lláh) could understand what he had to say. Rúḥu'lláh went to the boys, looked attentively into their faces, and returned to Bahíyyih Khánúm saying, "It is no use; they would not understand." Both of these brothers of 'Abdu'l-Bahá became Covenant-breakers.

Mr. Varqá himself had accompanied 'Abdu'l-Bahá on His visit to the United States.

Mr. Samandarí, the oldest Hand of the Cause among the five Persians, is descended from one of the pupils of Shaykh Aḥmad, first of the two forerunners of the Báb. At the age of fifteen, Mr. Samandarí attained the presence of Bahá'u'lláh. He recalled his impression of the great humility and the grandeur and majesty of Bahá'u'lláh, and told many reminiscences of that memorable visit.

Then, inevitably, came the closing session of the Conference, a Conference which the Guardian stated in his opening message "will go down in history as the most mo-

mentous gathering held since the close of the Heroic Age of the Faith, and will be regarded as the most potent agency in paving the way for the launching of one of the most brilliant phases of the grandest crusade ever undertaken by the followers of Bahá'u'lláh since the inception of His Faith more than one hundred years ago."

At this session the Guardian's own chosen representative, Rúhíyyih Khánum, called upon us to "Mount Your Steeds!"*

When Rúhíyyih Khánum finished, just before the reading of the closing prayer Mrs. Amelia Collins spoke briefly: "Now I have witnessed in this audience day after day your great joy, your inspiration, your longing to serve, the pledges you have made, and

all of this I feel is the result of our Guardian's sacrifice. Let us just cherish this thought all through the next ten years, that our Guardian is sacrificing for us daily, and with great joy. To see the Guardian smile just once is enough to cause you to wish to lay down your life, really and truly it is. But that is not it. We are to make our Guardian happy, and this it is really our privilege to do."

Mrs. Collins then concluded the Conference with reading 'Abdu'l-Bahá's Tablet of Visitation.

* These were the words of Quddús as he led the Bábís at the siege of Tabarsf. See *The Dawn-Breakers*, page 365.

(5)

THE JUBILEE PUBLIC MEETINGS

By FARRUKH IOAS

THE impressive public events of the All-American Jubilee celebrations, which included four public meetings and the dedication of the House of Worship, received widespread notice in the press and attracted much public attention and interest. Each of the four meetings, with their distinguished guest participants and outstanding Bahá'í speakers, drew large audiences, estimated to have varied from fifteen hundred to twenty-five hundred.

The first meeting was held Wednesday evening, April 29, the opening day of Jubilee week, at Medinah Temple in Chicago. Mr. Matthew Bullock was chairman and the two speakers on the theme of "Religion for Humanity" were Dr. Paul Hutchinson and Mrs. Dorothy Baker.

Dr. Hutchinson is widely known and respected as an outstanding analyst of present day problems and spokesman for the lay Protestant Church world. He is editor of the *Christian Century*, generally considered to be the most influential Protestant periodical. Dr. Hutchinson's subject was "Points of Light in the Dark World." He began his remarks by offering his congratulations on the completion of the House of Worship, which he described as a symbol of mankind's oneness in this vital quest for spiritual

satisfaction which will be achieved when all are gathered as brothers in one common household of faith under one God. In a forceful manner, Dr. Hutchinson then presented his analysis of the hopeful factors—points of light—in the general darkness of the present age. He outlined five such points of light which exist in the thinking of common men everywhere, and which therefore offer promise for the future. These are: the faith of common men in the reality of progress, the belief in the reality and authority of moral values, the belief in the reality of human oneness, common man's increasing awareness of the necessity for world government, and his deep belief in the spiritual basis for all life.

Mrs. Baker spoke on the "Mission of the Prophets" with eloquence and persuasiveness. She identified the Prophets as the founders of civilization and described their two-fold mission as individual and social, "to glorify the individual and to safeguard and unify the race." Then she traced the development of this two-fold mission in the stories of Moses, Jesus and Muḥammad, showing that religion has given repeated proofs that it is the source of human progress and redemption. Bahá'u'lláh was proclaimed as the fountain-head of light and

salvation for this chaotic hour. Mrs. Baker concluded by outlining the movement of the Faith toward the achievement of the eternal plan of God—the “Kingdom indivisible, whose watchword is the oneness of the human race—all rivers flow to the ocean; all missions are fulfilled in this mission.”

On the eve of the dedication of the Temple, Friday, May 1, a public meeting was held in the New Trier High School, Winnetka, a suburb north of Chicago in the vicinity of the House of Worship. Bahá'ís came from their special service of consecration held at the Temple in the afternoon to join with guests—for the most part residents of the northern suburbs who have watched the Temple during the long years of its building as they have flowed past on the highway that borders the Temple grounds—in a happy prelude to the great event of the next day, the public dedication. On this evening the story of their beloved House of Worship was publicly unfolded.

Mr. Paul Haney, the chairman, presented several messages of greeting and congratulations on the dedication of the House of Worship from well-known people.

The history, architecture and purpose of the Temple were discussed by Bahá'ís whose close association with the work has familiarized them with its every detail. Mr. Alien McDaniel, a former member of the National Spiritual Assembly, for many years supervising engineer of the building and more recently on the Technical Committee, gave the history of the project from its beginning, through the purchase of the land, the choice of a plan and the completion of the construction. Mr. Robert McLaughlin, Director of the School of Architecture of Princeton University and Fellow of the American Institute of Architects, who has served for some years on the Technical Committee, described the unusual architectural elements of the building, pointing to the unique fitness of the plan to the Bahá'í conception of unity and manner of worship. He stressed the timeless quality of the architectural design for it has stood apart and aloof from the changing fashions of the last thirty years. Regarding it as an example of early Bahá'í architecture, Mr. McLaughlin speculated on the wonders of world architecture that will develop as the world becomes spiritually and physically united.

Mr. Haney then introduced the third member of the Technical Committee, Mr. Edwin Eardley, and the Landscape Architect, Mr. Hilbert Dahl. The chairman presented Mr. William Alexander, the President of the Village of Wilmette, to whom he expressed the appreciation of the Bahá'ís for the friendly attitude and cooperation extended by the village authorities during the years of the Temple's building. Mr. Alexander, in the name of the Village of Wilmette, offered greetings and congratulations and stated that the village feels privileged to have this world famous structure in its community and has sincere regard for the lofty ideals which it represents.

Mr. Horace Holley then gave a penetrating and profound definition of the purpose of the Bahá'í House of Worship.

The meeting was closed with the reading of an editorial from the *Chicago Daily News* on the dedication of the Temple, praising the ideals for which it stands.

Rúhíyyih Khánum, the Guardian's representative to the All-American Intercontinental Conference, and Dr. Charles Wesley were speakers on the theme “One God and One People,” Sunday, May 3, at Medinah Temple in Chicago. There was much excitement over the participation of Rúhíyyih Khánum in a public program and the large audience rose as she came on the huge stage with Dr. Wesley, guest speaker, and Mr. 'Alí Yazdí, Chairman.

Dr. Charles H. Wesley, president of Central State College at Wilberforce, Ohio, author, historian and educator, chose as his topic “The Significance of Oneness—Principle or Expediency?” He stated that the principle of oneness is recognized and advocated by the great religions and by most world thinkers, but practice departs from theory. In application to life in the modern world, the principle of oneness has faced obstacles which Dr. Wesley listed as selfish nationalism, self-serving industrialism, and self-contained racism. In the movement toward world unity and the oneness of mankind, he questioned whether it would be reached by principle or expediency, the latter being thus far the most influential argument. Permanent and enduring change will come only through the translation of democratic and religious ideals into practical activities. What is needed, he asserted, “is a consistent application of principle by people

of principle with a consistent and intelligent plan of action. Resistance may be great, but the cause is greater."

Rúhíyyih Khánum had chosen to speak on "A World Crusade." She spoke at first directly to the comments of Dr. Wesley, and stressed the essential importance of the principle of oneness to the Faith of Bahá'u'lláh. She then announced that the Bahá'ís are undertaking a specific program to diffuse the teachings of one God, one people, and one religion to all parts of the planet. She presented the broad outlines of the ten-year Crusade to reach practically all peoples and remote corners of the world, closing with the invitation to all to join this vast spiritual crusade, or if not, to wish us well. Certainly Rúhíyyih Khánum herself impressed the large gathering more than any words that were spoken. Everyone was touched by the spirit which flowed through her, by her dignity, simplicity and candor, and even more by those indefinable qualities of a selfless Bahá'í. Each knew that he had spent a moment with a rare soul.

The fourth public meeting on the theme of "The Human Goal" was held the closing evening of Jubilee week, Wednesday, May 6, at Medinah Temple. Mr. Norman Cousins and Dr. W. Kenneth Christian shared the platform and Mr. H. Borrah Kavelin was chairman.

Mr. Norman Cousins, well-known writer and lecturer, is editor of *The Saturday Review*, America's oldest literary magazine, and president of the United World Federalists. His most recent book *Who Speaks for Man?* was currently receiving widespread notice. Mr. Cousins' subject was "A New Moral Order." His friendly manner and informal style immediately won his audience, when he said he was scared because he was "in the presence of people who live out the things I have been talking about." He referred to his inclusion of quotations from the Faith in his latest book because it stresses "integration as opposed to compartmentalization of mankind," and it talks of the "unity of the whole man: economical man, political man and social man." He stated that the crisis of modern man is one of human destiny, one of unity versus fragmentation and disintegration. He spoke of the compartmentalization of life as the disease of our age, and of the limitations of education, whether religious or academic, to

prepare men for the modern crisis. He recounted vividly his experiences and impressions at Los Alamos, viewing the electronic brain, visiting a horribly scarred victim of the atom bomb at Hiroshima, Japan; seeing the refugees in Korea; and being at a cemetery for American soldiers in Korea. His analyses of the fundamental ills of this age sprang from his critical examination of the deep meanings of these events in the total question of human destiny. He asked, could the deformed figure of the atom bomb victim and the pitiful plight of the refugee be the face of tomorrow's man? Man needs faith and "a rule of law in a responsible world government." The question, he continued, is what kind of qualities, human and spiritual, will be brought to bear on the creation of world order? Men have created war and destruction, and they can now create a moral and just peace.

Dr. W. Kenneth Christian spoke on "Religion for a World Society." He reviewed some of the basic tenets of the Bahá'í Faith, stressing the progressive revelations of God's Will and the oneness of mankind. "Disunity is the disease of our civilization," he asserted, and "we cannot have an enduring and peaceful world society without the spiritual foundation of a world faith." "If a world government were set up and ready to start tomorrow, what ethics would knit together the actions of the people?" he asked. "What would supply the world loyalty to support a world government?" He declared that only a "world religion can meet the basic needs to support and firmly knit together the billions of people on this planet." "The Bahá'í Faith provides a standard of morality and human rights above convenience and political pressure. Bahá'u'lláh stands as the conscience of humanity in this age." He calls men to "Unity of faith as rightful equals in the Kingdom of God."

It is interesting to the Bahá'í to note the unanimity of basic ideas among our three eminent guest speakers. Though differing markedly in approach each stressed that the essence of the problem of this age and the urgent need for the world of tomorrow is the oneness of mankind and world government, demonstrating so clearly that the humanitarian and spiritual principles enunciated decades ago by Bahá'u'lláh are now viewed by a world conscious of their source

as fundamental verities of our time. Though each man analyzed the crisis of society today, none could provide the answers as to the source of the power to realize these aims, nor could they define the character of the goal of human destiny, or tell by what

means it could be achieved. The Bahá'í speakers, on the other hand, were able not only to describe the disease of society, but could and did deal quite fully with the healing remedy of the world religion, given men in this era by Bahá'u'lláh.

(6)

JUBILEE AT WILMETTE

By MARZIEH GAIL

ON FRIDAY afternoon, May 1, there was a simple consecration service at the Temple for Bahá'ís alone; a private dedication and a commemoration of the Master's coming to this spot by the Lake in 1912 and with His own hands placing the Temple cornerstone. This afternoon the Bahá'ís swarmed all over the Temple walks and steps, but upstairs in the vast auditorium everything was quiet.

High up in the tip of the Dome against a white background the golden Greatest Name was written. The Hands of the Cause were seated directly before the reading stand. Microphones were placed in front of it, and behind at either side were huge bouquets of yellow, pink and white flowers, stretched out like wings. The sun had come out but it was not too bright. In the second gallery above us there were great bug-like mechanisms, startlingly black against the white; these were the "juniors," the lights which unseen technicians working up in the air were focusing on the lectern.

The people were absolutely silent. The Dome, its white rays dropping away, poured down a lacy rain of grace. Light filtered through the closed Temple drapes.

Madame Samíhíh Banání, wife of the Africa Hand of the Cause, now rose and chanted a haunting Persian prayer. Then Harlan Ober read the passage beginning "They apprehended Us" from the *Epistle to the Son of the Wolf*. It tells of Bahá'u'lláh's imprisonment in the slums of Tíhrán. The contrast between the Black Pit and this Edifice and this Jubilee took sudden shape: that darkness and stench, this light and fragrance; those murderers and thieves, these massed disciples from around the world; those sweating walls, that slime, three flights

down into the earth, that hollowed-out hole; this great mother-of-pearl bubble of a Temple that can hardly stay on the ground and seems to float above it. If people want a miracle, this is it.

Elsie Austin of the National Spiritual Assembly was reading the words which the Master spoke as He laid the Temple cornerstone in the fields here, forty-one years ago. Her delicate bronze profile shone out against the wing of flowers to her right.

Jináb-i-Varqá, whose father and small brother both died for the Cause and who was present here in 1912, now chanted the Arabic Visitation Tablet (*Prayers and Meditations*, p. 310) just as it is chanted in Bahjí and at the Shrine of the Báb. When the words came to: "Waft, then, unto me, O my God and my Beloved, from the right hand of Thy mercy and Thy loving kindness, the holy breaths of Thy favors, that they may draw me away from myself and from the world unto the courts of Thy nearness and Thy presence"—I remembered being told that when the Master was here, He would sometimes chant or repeat these lines and then Lua Getsinger would weep, and she would say, "He is pleading so to go, to die and then we shall be left alone."

On Saturday afternoon, May 2, I had hurried upstairs with the Press, to the first gallery which looms high above the audience level. A capacity crowd of eleven hundred people waited below us. The silence was absolute. Members of the Press were collecting wooden chairs on which to stand so they could peer over the high parapet into the crowd below; their comings and goings had to be utterly silent because of the acoustical properties of the Dome; any noise would have dissipated the great spiritual

atmosphere that was accumulating from the time and the place, the unseen presences and the actual presence of the Guardian's consort, of the other Hands of the Cause—six of whom were here from the far side of the earth—and of the multitudes of Bahá'ís who had come, in some cases with the greatest sacrifice, to witness this hour. Across dizzy space from us was the silent black-robed choir. The dedication was about to take place.

In a moment Paul Haney spoke: "On this historic occasion. . . . Shoghi Effendi Rab-bani, Guardian of the Bahá'í Faith, has sent his wife, 'Amatu'l-Bahá Rúhíyyih Khánum, as his personal representative to present a message of dedication from him as world leader of the Bahá'í Faith." And then we heard Rúhíyyih Khánum, in her grave and youthful voice, giving full value to each of the beautiful English words of the message from our beloved Guardian dedicating this first Mashriqu'l-Adhkár of the Western World to public worship.

They say it was the first time in history that a woman figured so prominently in the dedication of a Temple of an independent Faith.

There was a pause. Then another voice began, a man's voice, Borrah Kavelin's, reading from the nineteenth Psalm: "Their line is gone out through all the earth, and their words to the end of the world."

As Margot Worley, Chairman of the National Assembly of South America, read from the words of Jesus, I thought again how the references to Him in our teaching are apt to be tender and full of pathos, like imminent spring not yet come on, or a recurring song, mournful and delicate, as if the world would never get over the Crucifixion, while time lasts.

Matthew Bullock read from the Qur'án, as Louis Gregory had read from it under this same Dome, at the Centenary in 1944. After a delay of thirteen hundred years, Islám is being befittingly proclaimed in the West: "O our Lord! Punish us not if we forget, or fall into sin. . . . O our Lord! . . . lay not on us that for which we have not strength; but blot out our sins and forgive us, and have pity on us!"

The Guardian had said to use the Psalms ('Abdu'l-Bahá loved the Psalms) and to use the words of Jesus, and to quote from the Qur'án passages on the unity of God and His Prophets which would appeal to the

Western world; he had sent on the exact Persian and Arabic readings which were to be chanted, together with translations where these had been made; he had chosen Jináb-i-Furútan and Jináb-i-Khádém to chant the selections, and had directed the Hands of the Cause of God to choose who should chant the final commune, and they had chosen Jináb-i-Samandarí. Just then someone parted the great off-white drapes, and I saw below us a blinding flash of bright green tree tops over against the darker green of the grass.

The service was given, all except for 'Amatu'l-Bahá's words of dedication, three times to accommodate the many more than capacity crowds which came. Horace Holley opened the second one, reading, as we all stood, the commune which Rúhíyyih Khánum had read before. I sat in the first row, off center, and watched the light coming through the sixty red roses massed at either side of the reading stand, the Persian rug glowing beneath it, and the shadow of the roses thrown by the lights against one of the pillars. It was brighter than day from the lights, except when they were dimmed as the choir sang. Again I listened to words read or chanted in three languages, to the Hands of the Cause Furútan, Khádém and Samandarí, to Albert Windust, Selma Solomon, and David Bond. The end came when Jináb-i-Samandarí, tiny under the looming white reaches of the Dome, with that austere dignity which is his special characteristic, finished his Persian chant, put on his glasses again, and took up the book which had been open but not referred to, on the reading stand before him.

Like all other Bahá'í pilgrims, I had, during successive visits to the Holy Land, seen the Portraits of Bahá'u'lláh. The one that remained in memory through the years was the photograph made in Adrianople, where He was exiled from December 12, 1863 to August 12, 1868. It has the direct, probing glance that all who saw Him describe. It is not the face of youth, but of the Ancient of Days.

As Rúhíyyih Khánum described the sacred gift which the Guardian had sent us in her care—the colored, photographically reproduced Portrait of Bahá'u'lláh "in the bloom of manhood"—a new and different Being began to take shape; a youthful Personage, still in His thirties, perhaps, or early

forties, since the Portrait was done in Baghdád; One Whom painters forever wanted to paint and poets to write about. The Master tells how even hostile poets had eulogized Him, one of them writing: "He charms men, He drugs them; He is a hypnotizer! Beware! Beware!" (*Promulgation of Universal Peace*, p. 431). We know too that others maintained He bewitched His guests by dropping a magic philter in their tea (*Dawn-Breakers*, p. 113). Not yet, in this Portrait, the Manifestation Whom the world had forsaken (*Gleanings*, p. 261), the freshness of Whose countenance had faded (*Promised Day Is Come*, p. 7), the One Who cried with such a bitter cry that every mother in her bereavement was bewildered at Him and forgot her own anguish (*Prayers and Meditations*, p. 271). 'Amatu'l-Bahá spoke of the strong and youthful beauty He had once and of the redness of His lips. She told us this Portrait—which has never before been out of the hands of the Master or the Guardian—was made by a Christian artist who had seen Him at the public baths.

We went remembering what the Báb had said: "Look not upon Him with any eye except His own. For whosoever looketh upon Him with His eye, will recognize Him; otherwise he will be veiled from Him" (*Epistle to the Son of the Wolf*, p. 153).

That Sunday afternoon, May 3, a great crowd of us massed for hours on the Temple steps. It was cold and windy and we

herded together for comfort. Some maintained that they waited five hours; I waited about three. Finally we worked our way clear up the Temple steps and reached the great glass doors.

Here, one by one, we passed through, to find Rúhíyyih Khánum on our left, anointing each one with attar of rose. The use of this attar, enjoined by Bahá'u'lláh, was familiar to the early American Bahá'ís because of its use by the Master, but some of the newer Bahá'ís had not heard of the custom until Mrs. Amelia Collins had anointed us on the Guardian's behalf at the Convention in 1952.

We sat in fragrant silence, about sixteen hundred of us at a given time, and since every detail had been carefully planned, we had only to follow the ushers' directions and were soon passing quietly, single file, toward the tables where two Portraits were placed. It was a white ethereal and muffled scene; a verse from the Qur'án described it: "And low shall be their voices before the God of Mercy, nor shalt thou hear aught but the light footfall" (Surih 20:107). We drew near to the Portraits and there was hardly a moment to look, first on the grave countenance of the Báb, the One "Who had never taken His eyes away from the face of God" (*Gleanings*, p. 221)—and then on the young and joyous Bahá'u'lláh. He seemed to be greeting each one of us.

It was really jubilee.

(7)

THE PUBLIC DEDICATION OF THE BAHÁ'Í HOUSE OF WORSHIP

By WILLIAM B. SEARS

Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch;* and he shall grow up out of his place, and he shall build the temple of the Lord; Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne. . . .

Zechariah 6:12, 13.

IT IS impossible to report upon a prayer or a meditation. They exist in a realm of

values independent of words. To convey the exaltation that animated Bahá'ís on this never-to-be-repeated occasion is equally beyond the power of expression. To each worshiper, the moment was a personal one, associated with the heart and spirit. Therefore, these pages will try to share the joy and rapture that filled one heart only. These pages will recall the wonderful river of memories that flowed ceaselessly throughout the Dedication, the stream of thoughts that made every barren period of the past become liv-

* "The Branch" is a title of 'Abdu'l-Bahá.

ing and fertile, that banished all sorrow, healed all suffering; and led the wayfarer at last to the sea of understanding, to this harbor of the love of God, to safety inside this Ark of His Covenant.

Across the aisle could be seen the glowing and triumphant faces of those apostles of Bahá'u'lláh who had stood upon this same plot of ground with 'Abdu'l-Bahá on that cold, windy May day forty-one years ago. They had watched their beloved Master dedicate this spot, then an empty, open field, to the welfare of all humanity. The real Temple, he had told them, was the Word of God; for to it all humanity must turn. Then he looked up, smiled, and assured them that "in the unseen world, the Temple is already built."

On that day of Dedication you could look into the tranquil, confident eyes of those followers of Bahá'u'lláh who had helped to draft the immortal cablegram to the Holy Land back in 1909, a message which had brought solace to the heavy-laden heart of 'Abdu'l-Bahá. In a Tablet written later to His followers He told the story of its coming and announced the triumphant event that synchronized with it.

"The most joyful tidings is this, that the holy, the luminous body of the Báb . . . after having for sixty years been transferred from place to place, . . . has, through the mercy of the Abhá Beauty, been ceremoniously deposited, on the day of Naw-Rúz, within the sacred casket in the exalted Shrine on Mount Carmel. . . . By a strange coincidence, on that same day of Naw-Rúz, a cablegram was received from Chicago, announcing that the believers in each of the American centers had elected a delegate and sent to that city . . . and definitely decided on the site and construction of the *Mashriqu'l-Adhkár*" [House of Worship].

Every moment inside that dome of exquisite beauty and majesty, on the day of its dedication, was enriched by memories of the love and sacrifice that had raised this jewel of God.

Its inception, the architect of the Temple has himself testified, was not from man, for, as musicians, artists, poets receive their inspiration from another realm, so the Temple's architect, through all his years of labor, was ever conscious that Bahá'u'lláh was the creator of this building to be erected to His glory.

When gazing upon a model of this House of Worship, a famous professor of architecture had said, "This is a new creation which will revolutionize architecture in the world, and it is the most beautiful I have ever seen."

The model had now become reality. The dream had become clothed in flesh. Here, on this day of dedication, were gathered together people of all races, religions and nations. The words had been fulfilled: "And they that are afar off shall come and build in the temple of the Lord, and ye shall know that the Lord of Hosts has sent me unto you," for "Mine house shall be called a house of prayer for all people," and "all nations shall flow unto it."

From a lofty gallery, the unseen choir filled the Temple with the music and words "Who can comprehend Thee?" Through the mind flowed the wonderful creative words of Bahá'u'lláh:

"Lauded and glorified art Thou, O Lord, my God! How can I make mention of Thee, assured as I am that no tongue, however deep its wisdom, can befittingly magnify Thy name, nor can the bird of the human heart, however great its longing, ever hope to ascend unto the heaven of Thy majesty and knowledge."

"Know thou of a certainty," Bahá'u'lláh proclaims further, "that the Unseen can in no wise incarnate His essence and reveal it unto men. . . . He Who is everlastingly hidden from the eyes of men can never be known except through His Manifestation [the Prophet], and His Manifestation can adduce no greater proof of the truth of His Mission than the proof of His own person."

The music soared up to the dome of the Temple and departed. Then were heard the first spoken words, delivered by Rúhíyyih Khánum, the representative of the Guardian of the Bahá'í Faith.

"On behalf of the Guardian of the Faith of Bahá'u'lláh, I have the great honor of dedicating this first *Mashriqu'l-Adhkár* of the Western World to public worship." [For the entire message of Dedication, see page 141.]

As the address of Dedication ended, a quiet settled over the assembled throng. Through the doorway to the East could be seen the blue waters of Lake Michigan rushing toward the Temple in great white waves, bowing and prostrating themselves upon the

sand. Through the doors to the South were visible the throngs of people streaming toward the Temple. The clouds, which had threatened to shut out the sun, parted and down through the glass dome came the flooding sunlight as the first of the Holy Books was opened.

From the scriptures of all Faiths, the one religion of God was to be recognized as one sheltering tree, of which Moses was the seed, Jesus the trunk, Muḥammad the branches, the Báb the leaves, and Bahá'u'lláh the fruit. "The word is one, though the speakers are many."

From the Faith of Moses came the all encompassing praise of one God:

*The heavens declare the glory of God; and the firmament showeth his handywork.
Day unto day uttereth speech, and night unto night showeth knowledge.
There is no speech nor language, where their voice is not heard. . . .
The law of the Lord is perfect. . . .
The statutes of the Lord are right. . . .
Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my redeemer.*

Psalm 19.

The statutes of the Lord are right! What untold blessings Moses has conferred upon mankind. The ten commandments for which He was the channel from God are the basis of the structure of law in the western world.

The eternal fountain of the Faith of Moses continued to pour out its words:

*The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein.
For He hath founded it upon the seas, and established it upon the floods. . . .
This is the generation of them that seek Him, that seek Thy face, . . .
Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. . . .*

Psalm 24.

As the reading of the Psalm ended, the echo rang through the silence: "Who is this King of glory?" And the heart answered: "Who has brought together from all racial, religious, and national backgrounds these lovers of God? Bahá'u'lláh, whose very name means 'The Glory of God.'"

"To Israel He was the incarnation of the 'Everlasting Father,' 'The Lord of Hosts' come down 'with ten thousands of saints'; to

Christendom, Christ returned 'in the glory of the Father'; to Shí'ah Islám, the return of the Imám Ḥusayn; to Sunnī Islám, the descent of the 'Spirit of God' [Jesus Christ]; to the Zoroastrians, the promised Sháh-Bahrám; to the Hindus, the reincarnation of Krishna; to the Buddhists, the fifth Buddha."

This was the King of Glory, and this His Temple, God's Temple, the House of Worship for all His prophets and people.

. . . The Lord strong and mighty, the Lord mighty in battle.

Lift up your head, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord of hosts, He is the King of Glory.

Psalm 24.

What moments of satisfaction these words stirred in the mind. Those delicious hours when the teachings of the Bahá'í Faith were heard for the first time. Those exciting hours of research and study, unveiling proof after proof of the vitality and the great need of Bahá'u'lláh's universal truth. Those equally exciting mental expeditions deep into the holy scriptures of the past confirming the conditions of the coming of the great Promised One to the mountain of God in Israel; those prophecies which disclosed the enforced journeys of Bahá'u'lláh, His exile to Baghdád, His banishment to Constantinople, Adrianople, and to the prison of 'Akká across the bay from Mt. Carmel in Israel.

Bahá'u'lláh, the shepherd of the one fold of God, was to spend no less than a third of His allotted span of life here in the "valley of Achor" which in the book of Isaiah had been singled out as a "door of hope" for "my herds to lie down in." This was the land promised by God to Abraham; sanctified by the Revelation of Moses; honored by the lives and labors of the Hebrew patriarchs, judges, kings, and prophets; revered as the cradle of Christianity; and as the place where Zoroaster, according to 'Abdu'l-Bahá's testimony, "held converse with some of the prophets of Israel." This was the land associated by Islám with the apostles' night-journey through the seven heavens to the throne of the Almighty.

"His enemies intended that His imprisonment should completely destroy and annihilate the blessed Cause," says 'Abdu'l-Bahá,

“but this prison became the means of its development. . . . From this prison His light was shed abroad; His fame conquered the world, and the proclamation of His glory reached the East and the West. . . . His light at first had been a star, now it became a mighty sun.”

Then the second Holy Book was opened:

*And He opened His mouth, and taught them, saying,
Blessed are the poor in spirit: for theirs is the Kingdom of heaven. . . .
Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
Blessed are the merciful: for they shall obtain mercy.*

Matthew 5:2, 3, 6, 7.

These were the words of Christ. Words alive with a new richness and power because of the fresh measure of love and devotion which Bahá'u'lláh had instilled in the hearts of His followers for Jesus of Nazareth.

“Know thou,” says Bahá'u'lláh of His Holiness Christ, “that when the Son of Man yielded up His breath to God, the whole creation wept with a great weeping. By sacrificing Himself, however, a fresh capacity was infused into all created things. Its evidences, as witnessed in all the peoples of the earth, are now manifest before thee. The deepest wisdom which the sages have uttered, the profoundest learning which any mind hath unfolded, the arts which the ablest hands have produced, the influence exerted by the most potent of rulers, are but manifestations of the quickening power released by His transcendent, His all-pervasive, and resplendent Spirit.

“We testify that when He came into the world, He shed the splendor of His glory upon all created things. Through Him the leper recovered from the leprosy of perversity and ignorance. Through Him, the unchaste and wayward were healed. Through His power, born of Almighty God, the eyes of the blind were opened, and the soul of the sinner sanctified.”

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God. . . .

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the law, or the prophets: I am come not to destroy, but to fulfill.

Matthew 5:8, 9, 16, 17.

From the Mount of Olives, Jesus had poured out His teachings into those hearts that were athirst for the words of God. They were not His teachings, not His words, but the words and counsels of an infinite, unknowable God. How plainly Christ had tried to tell mankind this: “For I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak.”

These words of the Sermon on the Mount were the “bread of life” which comes down from Heaven in the time of each Prophet. They are the food with which each Prophet nourishes mankind. This “bread of life” is in the Old Testament in the generous and loving “holiness code” of Leviticus, a model of charity, hospitality, kindness and unity. It came again in the Sermon on the Mount. It is once more in this day in the book of the *Hidden Words* of Bahá'u'lláh.

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. . . .

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. . . .

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Matthew 7:1, 2, 7, 12.

With the reading of the words of the “golden rule” from the New Testament, eyes met across the sunlit interim of the Temple. The teacher smiled, the student responded, and in that moment, memory recalled the happy evening of the great discovery that the “golden rule” was to be found in all the Holy Books. It was like the theme of a symphony; it repeated, growing ever stronger. The words were one because God is one, His prophets one, and His creatures inhabitants of one home, the earth. The messages of the Books cry out that God is not in competition with Himself. There is no exclusive salvation for the Jew, the Buddhist, the Christian, the Muslim, the Bahá'í. Christ did not come to the Christians; He came to the world. Bahá'u'lláh did not come to the Bahá'ís; He came to all humanity.

In the Old Testament man was his brother's keeper; in the New Testament he was his brother's brother; in this day of the great Covenant with all Faiths, it is written: "Blessed is he who prefers his brother before himself, such a one is of the followers of Bahá'u'lláh."

What heart can fail to be stirred and made richer by the belief in this oneness of Almighty God, and this unity of His messengers, who are the lights stationed at intervals along one road of life—when the light of one age and its prophet begins to fade back into time and another appears to banish darkness. They are the strata of earth along the river bank that mark the history of man. For a time, each was the topmost layer from which grew the fruits, grains and vegetables to nourish man. Each layer later became the foundation for the next, the new that was to grow upon it.

In yet another way, the "word" of each Messenger is like unto the air which men breathe in every part of the earth and in every age. It never fails to give life to each creature, in each age, in each part of the earth. It is the "word" that was with God and "became flesh and dwelt amongst man" in the form of Moses, Krishna, Buddha, Zoroaster, Jesus, Muhammad, the Báb and Bahá'u'lláh.

Here, today, in this House of God, united as "leaves of one tree and the drops of one ocean," the followers of Bahá'u'lláh linked their hopes and energies with those of their fellow-men and cried out together the joy that is in their hearts:

"This is the Day in which God's most excellent favors have been poured out upon men, the Day in which His most mighty grace hath been infused into all created things. It is incumbent upon all the peoples of the world to reconcile their differences, and, with perfect unity and peace, abide beneath the shadow of the Tree of His care and loving-kindness."

The page of the Book of Jesus was turned, and His words were read for all to hear:

I have yet many things to say unto you, but ye cannot bear them now.

Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

John 16:12, 13.

The Spirit of Truth has come! The light of splendor has been shed upon the earth, but as in the days of its previous appearance in Jerusalem, only an eye that sees with the sight of the true seeker can recognize Him. Raise thy voice in thanks within this House of God, that thou hast heard His voice for "many are called, but few are chosen."

"Call thou to remembrance Him who was the Spirit [Jesus]," Bahá'u'lláh warns humanity, "Who, when He came, the most learned of His age pronounced judgment against Him in His own country, whilst he who was only a fisherman believed in Him. Take heed, then, ye men of understanding heart! Consider those who opposed the Son [Jesus], when He came unto them with sovereignty and power. How many the Pharisees who were waiting to behold Him, and were lamenting over their separation from Him! And yet, when the fragrance of His coming was wafted over them, and His beauty was unveiled, they turned aside from Him and disputed with Him. . . . None save a very few, who were destitute of any power among men, turned toward His face. . . ."

How our hearts had wept, when, as children, we had heard how His own people had refused to accept Jesus. They called him a false prophet. "Nay, but He deceiveth the people," they said.

The Messiah, they insisted, was to come from an unknown place, to sit upon the throne of David, to rule with a sword, and to promulgate the law of Moses. "This poverty-stricken upstart," they said of Jesus, "fulfills none of these conditions. He is a false prophet!"

Alas! Had they not blindly insisted on a material fulfillment of these prophecies, they would have seen that although Jesus' body came from the womb of His mother, Mary, His spirit came from God, "the unknown place," that the throne upon which He sat was in the kingdom He established in the hearts of the people. His sword was His tongue and teachings with which He conquered the world. Today wherever the Bible is read throughout the world, there we find the Old Testament of Moses linked with the New Testament of Christ. Jesus brought the Word and Book of Moses to people who would never have heard of Moses if Christ had not appeared.

"Ye serpents, ye generation of vipers" Jesus had cried out because of their

disbelief. "I send unto you prophets, and wise men, and scribes; and some of them ye shall kill or crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city."

How accurately these words of Christ were to be fulfilled not only in His own life, but again in the day of His return. The herald of the Bahá'í Faith had been "scourged in the synagogue" and "killed." He was lashed with the bastinado in the prayer house in Tabríz. Later, in this same city, He was suspended before a mocking and disbelieving multitude as Christ had been suspended; finally, His breast was made a target for a volley of musket balls.

Bahá'u'lláh, the Founder of the Faith, shared each step of persecution with His Herald, the Báb. He was held captive in Tíhrán, Ámul, and again "in the Black Pit" of Tíhrán. He was scourged in the prayer house of Ámul. He was exiled from His native city, Tíhrán, to Baghdád, 'Irág, to be persecuted "from city to city" as Jesus had foretold. He was banished from Baghdád to Constantinople, to Adrianople, and finally to 'Akká in Syria, across the bay from Mt. Carmel.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

What a tragedy, that all through history the liberals of one age become the orthodox of the next. They accept the symbolical interpretation of the prophecies that validate their own prophet and call down shame upon those who insist that the prophecies must be fulfilled to the letter. Then, having won their goal and captured the citadel, they turn the same well-directed cannon of orthodoxy upon those who come after them. No wonder His Holiness Christ censured them saying, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. . . . For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

For years the Jews had searched the scriptures which testified to the coming of the Messiah, but still they denied Christ. The followers of Jesus sighed sorrowfully at the perversity of the Jews, yet, holding

the Book of Christ in their hands—a Book laden with testimony of the coming of Bahá'u'lláh—they have repeated the sin of the "generation of vipers." They have denied the Messenger of God.

Every prophet seems false to the age in which He appears. He calls men from their sensual desires and pleasures and they fight against responding to His summons. They ask for a great sign so they can be certain of His truth before they give up their physical comforts and satisfactions. They wish to be hypnotized into belief by miracles and wonders so that they need not exert any personal effort.

Bahá'u'lláh recognized this insincerity and challenged it. While in exile in Baghdád, He was asked, as an evidence of the truth of His Mission, for a miracle that would satisfy completely all concerned. Bahá'u'lláh told them that the Cause of God was not a theatrical display to be presented upon demand. "Although you have no right to ask this," He said, "for God should test His creatures, and they should not test God, still I allow and accept this request . . . the 'ulamás (clergy) must assemble, and with one accord, choose one miracle, and write that, after the performance of this miracle, they will no longer entertain doubts about Me, and that all will acknowledge and confess the Truth of My Cause. Let them seal this paper, and bring it to Me. This must be the accepted criterion: if the miracle is performed, no doubt will remain for them; and if not, We shall be convicted of imposture."

This clear, challenging, courageous reply, unexampled in the annals of any religion was addressed to the most illustrious of the clergy in the heart of their stronghold. They did not accept the challenge. "What if He should perform the miracle?" they asked themselves. The matter was dropped.

Bahá'u'lláh, the Spirit of Truth, has come to fulfill the prophecies of the past. He is the Father in the parable of the vineyard, who has seized the vineyard (this earth) from those who destroyed His servants (the prophets) and slew His son (Jesus). Bahá'u'lláh (the Father) has come into the vineyard to give it out to those who will render to Him the fruits of love and service. He has come! The Spirit of Truth, the Father, the Lord of Hosts, the Glory of God! What tongue can voice its thanks?

"Address yourselves to the promotion of



American Indian Bahá'ís at the All-America Intercontinental Conference, Chicago, Illinois, May, 1953.

the well-being and tranquillity of the children of men," the Spirit of Truth has commanded. "Bend your minds and wills to the education of the peoples and kindreds of the earth, that haply the dissensions that divide it may, through the power of the Most Great Name, be blotted out from its face, and all mankind become the upholders of one Order, and the inhabitants of one City. Illuminate and hallow your hearts; let them not be profaned by the thorns of hate or the thistles of malice. Ye dwell in one world, and have been created through the operation of one Will. Blessed is he who mingleth with all men in a spirit of utmost kindness and love."

The tidings have been given, the song sung, and the great bell tolled. But as in the days of Jesus the ears are stopped up with the clay of desire.

Then the third Holy Book was opened, and a voice spoke, calling us back to our presence beneath the sheltering dome of this house of prayer. These words were the words of the prophet of Islám, words read

with joy and reverence. They were lifted to heaven with a devotion and respect long denied in the West to this glorious Messenger of the light of truth.

Moreover, to Moses gave we "the Book," and we raised up apostles after him; and to Jesus, son of Mary, gave we clear proofs of his mission, and strengthened him by the Holy Spirit. So oft then as an apostle cometh to you with that which your souls desire not, swell ye with pride, and treat some as impostors, and slay others?

Qur'án 2:81.

There is a generation of vipers born to strike at the representative of God in whatever age He appears. God does not send a Messenger to enforce His edicts. He sends the Laws and the Life. If we are athirst, we shall drink and be revived. If we are not, we will turn aside and wither away. The choice is ours; the channel of God's grace, the Prophet, offers us the cup. Perhaps none of the Messengers of God have been more malignèd in the West than Muḥammad, but

through the agency of Bahá'u'lláh, who connects and unifies all the links in God's chain of educators, Muḥammad has come into His rightful place in the hearts and minds of all the people of the earth.

Here in the Bahá'í Faith we had been brought to a true understanding of Islám. Here is the only place in the Western world where the Prophet of Arabia has received an unprejudiced hearing as one of God's Messengers. The truth and beauty of His teachings have been acknowledged as God-given. His words, "Let there be no compulsion in religion" witness to the tolerance of Muḥammad.

Love for His teachings and His life was created in our hearts by the Bahá'í World Faith which spontaneously engenders a depth of devotion for all the Messengers of God—unmatched by the most zealous of those who support any one Faith exclusively. Bahá'ís have come to see Muḥammad through new eyes; Muḥammad of stately and commanding presence. He was described affectionately by one who knew him intimately as having "depth and feeling in His dark black eyes and the winning expression . . . gained the confidence and love even of strangers." Another admirer declared, "He was the most generous of men. It was as though the sunlight beamed in His countenance."

The Prophet of Islám not only united the warring tribes of Arabia in a common faith in one God, but also by introducing the concept of the nation as a unit in the organization of society, He made a major contribution to civilization. He recognized the rights of the individual, abolished privilege of birth, banished the concept of superiority of skin color, gave protection to the non-believer, and advanced man's social consciousness to a height so advanced that Europe could not boast of accomplishing the same until many centuries after His coming. Human solidarity as well as spiritual oneness were basic principles in Islám. Small wonder that His words are recognized as God-inspired.

Now in the western world, His words were being voiced under the dome of the Bahá'í Temple:

We believe in God, and that which hath been sent to us, and that which hath been sent down to Abraham and Ishmael and Isaac and Jacob and the tribes: and that which hath been given

to Moses and to Jesus, and that which was given to the prophets from their Lord. No difference do we make between any of them: and to God are we resigned.

Qur'án 2:130.

The invisible choir, raising its voice to the sunbathed dome, began the words "Have ye not heard?" The lips of the followers of Bahá'u'lláh silently repeated the words, those words they had been crying out to all mankind in every corner of the planet, "Have you not heard? He has come! The new Jerusalem has descended!"

"All nations and kindreds . . . will become a single nation . . . the hostility of races and peoples, and differences among nations, will be eliminated. All men . . . will have one common Faith, will be blended into one race, and become a single people. All will dwell in one common fatherland, which is the planet itself."

Then the Books of the Bahá'í World Faith were opened, and the words of a prayer of the Báb, the Herald of the Faith, were chanted in the original tongue.

Is there any Remover of difficulties save God? Say: Praised be God! He is God! All are His servants, and all abide by His bidding.

The heart felt impelled to cry out in triumph when it thought of the words spoken by this Holy Youth that night so long ago in Shíráz, Irán. It happened just two hours and eleven minutes after the sun had set on the twenty-second of May in 1844. This was the hour of the birth of the Bahá'í Faith. "This night, this very hour," the Báb had said, "will, in the days to come, be celebrated as one of the greatest and most significant of all festivals."

The Báb, the Herald, had ushered in this new Day of God. Bahá'u'lláh, the Founder, had established it upon an enduring foundation. The words first spoken to but one soul on that historic night had echoed and echoed down through the years until now its message had been planted and was bearing fruit in almost every nation of the world.

No Messenger was ever foretold with such accuracy and power, as the coming of Bahá'u'lláh was foretold by the Báb. Lest the hour of Bahá'u'lláh's appearance be mistaken, the Báb wrote this clear prophecy, "Ere nine will have elapsed from the inception of this Cause, the realities of the created things will not be made manifest. All

that thou hast as yet seen is but the stage from the moist germ until We clothed it with flesh. Be patient, until thou beholdest a new creation."

In the year Nine (1269 of the calendar of Islám and 1853 of the Christian calendar) Bahá'u'lláh was imprisoned in the Black Pit in Tíhrán. He later described his experience there in these words: "I was but a man like others, asleep upon My couch, when lo, the breezes of the All-Glorious were wafted over Me, and taught Me the knowledge of all that hath been. This thing is not from Me, but from One Who is Almighty and All-Knowing. And He bade Me lift up My voice between earth and heaven. . . ."

Then a song of oneness was heard as the words of Bahá'u'lláh, the unifier of mankind, wafted upward in His holy house of prayer.

That the divers communions of the earth, and the manifold systems of religious belief, should never be allowed to foster the feelings of animosity among men, is, in this Day, of the essence of the Faith of God and His Religion. These principles and laws, these firmly-established and mighty systems, have proceeded from one Source, and are rays of one Light. That they differ one from another is to be attributed to the varying requirements of the ages in which they were promulgated.

The Books of all Faiths were closed, and the moment sealed, forever, in the memory. The promises of all the Holy Books were fulfilled and the day of the "one fold and one shepherd" had come at last. The choir joyously sang out:

From the sweet-scented streams of Thine eternity give me to drink, O my God, and of the fruits of the tree of Thy being enable me to taste, O my Hope. . . . Within the meadows of Thy nearness, before Thy presence, make me able to roam, O my Beloved. . . . To the melodies of the dove of Thy oneness suffer me to hearken, O Resplendent One. . . . To the heaven of Thy loving-kindness lift me up, O my Quickener. . . .

The public dedication of the Bahá'í House of Worship was completed. As we passed through one of the nine archways of the Temple, we could read the words of Bahá'u'lláh, graven upon the stone above our heads: "The earth is but one country; and mankind its citizens."

The steps outside were thronged with

those who were waiting to enter. Bahá'ís and their friends were still arriving on foot, by bus, by car, from every direction. The ceremony of Dedication would have to be repeated until all had shared in this occasion.

'Abdu'l-Bahá had said that this Temple would be one of the greatest of teachers. "When that Divine Edifice is completed, a most wonderful and thrilling motion will appear in the world of existence. . . . From that point of light the spirit of teaching, spreading the Cause of God and promoting the teachings of God, will permeate to all parts of the world." Out of this Mother Temple of the West, thousands of Temples would be born, He had promised. "It marks," he furthermore had written, "the inception of the Kingdom of God on earth."

The world has long awaited such a house of prayer. It is not dedicated to the East or the West, to the light or dark skin, to the rich or the poor, but to all humanity. It was established by Bahá'u'lláh in His great Book of Laws for this new age. This Temple is a symbol of the spirit of service which gives life to the Bahá'í World Community in its relation both to the Faith of God and to mankind in general. In the future, within the walls of these Houses of Worship throughout the world, the representatives of Bahá'í local and national communities will gather daily at the hour of dawn to derive the necessary inspiration enabling them to discharge their administrative responsibilities as the elected and chosen trustees of the World Faith of Bahá'u'lláh.

This House of Worship is the first fruit of a slowly maturing Administrative Order which will be guided by the words found above the Temple entrances: "The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me." "O rich ones on earth! The poor in your midst are My trust; guard ye My trust." "The source of all learning is the knowledge of God, exalted be His glory."

Only a future age will fully comprehend this great gift of Bahá'u'lláh to society. This House of Worship is the nucleus of a great social evolution which will establish the Kingdom of God when the "Will" of God will be "done on earth as it is in Heaven." A temple will be the heart of a community center in each city. Around it will be built a hospital, a hospice, an orphanage, a col-

lege and scientific laboratories. These educational, humanitarian, and scientific institutions will complete the dedication of the individual to God. To the Bahá'í there is no rigid division between the spiritual and practical parts of life.

Services in the Temple will not be elaborate. There will be no ritual or set forms. Bahá'ís have no professional clergy to preside. Services are for prayer, meditation, and the reading of writings from the sacred scriptures of the Bahá'í Faith and other great Faiths of the world.

This House of Worship does not belong to the Bahá'ís alone; it belongs to humanity.

It is a gift from the Bahá'ís; a house of prayer with doors thrown wide open to men and women of all races and religions. Inside its doors there is no infidel or pagan; all are children of one God. All may turn their hearts to Him and know that they are brothers.

"Blessed is the spot, and the house, and the place, and the city, and the heart, and the mountain, and the refuge, and the cave, and the valley, and the land, and the sea, and the island, and the meadow where mention of God hath been made, and His praise glorified."

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UNVEILING THE MODEL OF TEMPLE TO BE CONSTRUCTED ON MOUNT CARMEL

Address by CHARLES MASON REMEY

MANY years ago our beloved Master, 'Abdu'l-Bahá, told us that certain material objects, certain material constructions have a spiritual mission in the world, have a spiritual effect in the world, and before the Bahá'í Temple, the Mashriqu'l-Adhkár, was built here in Wilmette, he told us that when that Temple was built, it would have a great spiritual effect in the world, that it would be a symbol manifesting forth to all of the world the spiritual ideals and the services to the world of humanity of the friends of the Bahá'í Faith.

As we study into the history of the religions of the past, we see that each religion has developed a civilization in the world and has developed also a style of architecture which has found its full and perfect development in the temples of the epoch. Way back in the very dawn of religious history, when the Prophet Abraham came out from his homeland and took his band of followers to the Land of Promise, the Holy Land, one of His first activities was building a temple to the Lord, and that temple was a very simple place of worship, the altar which he built on the mountain top for the sacrifices that He instituted as the ritual for the people of His day. It was probably a very, very simple affair, built, laid up, of rough stones gath-

ered from the top of the mountain. But it was the center; that simple altar on the mountain top, that place of worship, was the center of the civilization of that day. In those days, the people lived pastoral lives in the valleys below, but on certain occasions they went up onto the mountain top for their spiritual worship, for their sacrifices.

Later on, centuries later, when Moses, the Prophet of God, led the children of Israel out of Egypt, out of the land of bondage to the land of promise, one of the first institutions that He instituted was the Tabernacle. The Tabernacle was a portable temple of worship. I suppose the Tabernacle described in the Old Testament was probably covered with skins of animals, but it had certain elements of worship in it. There was the inner Holy of Holies, there was the court around that, and finally the outer court, and during the long forty years that the children of Israel were in the wilderness, when they struck their camp, their first duty was to set up this Tabernacle, so the Tabernacle during those years was the center of their religious life in the wilderness.

Later on, when the Jewish civilization developed in Jerusalem, the Temple of Solomon, the Temple in Jerusalem, was the center of their religious life and their cultural

life, and it was built very much on the plan, the rudimentary plan, of the tabernacle in the wilderness. There was the inner Holy of Holies and then the inner court and the outer court.

At that time, people flowed from all nations to Jerusalem in order to partake of the learning and the culture that developed around the civilization there, the center of which was the Temple.

Centuries later, when the Christian Church was established, little by little, these churches, places of worship, were the cultural centers of Christianity. First, the style developed out of the Roman style in the City of Rome. Later on it developed into the Romanesque style in the West, into the Byzantine style of the Eastern Church, and after some thirteen or fourteen centuries, we have the flowering out of the magnificent cathedrals and churches of Europe.

This style of architecture, the Gothic style, developed in its greatest fragrance and development and beauty around in the central part of France; the Cathedrals of Lyon, of Chartres, of Amiens, Rheims, and Notre Dame of Paris are the outstanding temples of the Christian epoch.

When Muḥammad gave His teaching off in the deserts of Arabia, one of the first developments of architecture was the Mosques that were built in and about the city of Cairo, and this Islamic culture went westward into Northern Africa and up into Spain. It went East into Persia and then down into India and the Mosques of these countries were the spiritual centers of education and culture in that magnificent civilization which Islám gave to the world.

And so it was with the other religions in the far East. The place of worship has been the cultural center and the point for the development of architecture and all of the allied arts.

Now, in the Bahá'í Faith, which is the new religion of the present day and present age, in the writings of Bahá'u'lláh, we have exhortations that we should build in this epoch, temples for worship, and He has given us a general plan for these temples. There shall be a temple proper, a circular building, built on the plan of a nine-sided polygon, which is to be the sanctuary for worship and prayer and meditation, and this central temple is to be surrounded by various institutions for the physical benefit of mankind, schools and hospitals and all the

institutions that go to make up the activities of a great world civilization.

The first one of these Bahá'í temples was built many years ago over in that country east of the Caspian Sea, sometimes spoken of as Trans-Caspian. There, in the City of 'Ishqábád, our friends of the Orient built the first Bahá'í Temple. It was my privilege to visit it back some forty-five years ago. We have heard very little about our friends there in the last few years. The present Russian Government has confiscated our Temple and the Bahá'í community there in 'Ishqábád has been scattered and dispersed, but now, only in the last few days, we have dedicated and completed the Temple here in Wilmette with which you are all so familiar.

A number of years ago, when I was still a student of architecture, I first heard of the Bahá'í Faith, and one of my first recollections was that when the time came for me to create my thesis in architecture, I would like very much, indeed, to take as my subject a typical Bahá'í Temple. That was way back a little over fifty years ago and, following that, I spent a good deal of time in making different studies for Bahá'í Temples, and some of you may recall that when the design was chosen for the Temple here in Wilmette, a number of us architects offered drawings. Some of my drawings were offered at that time. But shortly after that, the Master, 'Abdu'l-Bahá, revealed a Tablet to me and told me that my mission in the future would be to design the Temple to be built on Mt. Carmel in the Holy Land.

As we all know, the Holy Land is the Holy Land of all the religions of the world. The Jewish religion, the Christian religion, it is the Holy Land for Islám, and now in these days, it is the Holy Land for all the world in the Bahá'í Faith. Our spiritual background is there and also our Administrative Center is there, and it was the plan in the mind of the Master, 'Abdu'l-Bahá, that there should be a Bahá'í Temple built upon Mt. Carmel.

During these years, I have made a number of studies and along about five years ago, our beloved Guardian, Shoghi Effendi, wrote to me and told me that it was time to begin to think of the design, the completed design for that Temple.

At that time, in the latter part of 1947 and the early days of 1948, I made a complete set of drawings for the Temple and later on I took those drawings over to our

Guardian and he made a number of suggestions that really created within my mind an entirely unique and different design from any of those studies that I had made before, and that is the design that we are going to show you this evening. These designs were made during the past two or three years that I have been spending in Haifa and they were made under the direction of our Guardian, Shoghi Effendi, and I must say that the architecture, the architectural motifs, are really his rather than mine. He gave me a great many criticisms, a great many suggestions, and after a period of time, of working and making drawings and submitting them to him and restudying them, etc., a design was made that he approved of, and it was his idea that a model should be made

of this design and that it should be unveiled here in this Conference, and I left Haifa a little over three months ago, and I went to Italy, and there in the City of Florence, I engaged a wood carver to make this model, carved of wood. I had had some rather bad experience with some of the models that I had made of plaster. It didn't hold up in transportation, but this model of wood has transported very well and it is assembled and we are going to show it to you now.

This ensemble of models will give you an idea of the architecture. It speaks for itself. It shows the Temple proper which will be erected upon Mt. Carmel in the Holy Land, surrounded by terraces and gardens, with fountains and avenues leading up to it. It speaks for itself.

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MESSAGES OF GREETING RECEIVED FOR
TEMPLE DEDICATION

THE Dedication of the Temple brought many messages of greeting from public leaders. Following are excerpts from some of the greetings received.

From the Ambassador of Israel in the United States came the message: "On occasion of dedication of Bahá'í House of Worship I wish to convey to you sincere greetings and congratulations of State of Israel. Israel people and government, harboring in their country the Bahá'í spiritual Center, have always cherished cordial, friendly relations with Guardian of that Center and all Bahá'ís. Ideals of peace and brotherliness underlying Bahá'í Faith are dear and sacred to Israel, ancient and revived alike. Wish you every success." (signed) Abba Evan, Ambassador, State of Israel.

From Charles Malik, Ambassador of Lebanon in the United States, came: "The devotion to the highest spiritual realities is the greatest thing in the world. I believe without the judgment and guidance of God all is of no avail. May you therefore be quickened in your endeavors to search for, know and worship Him."

Justice William O. Douglas of the Supreme Court wrote: "The Bahá'í House of Worship at Wilmette, Illinois, is a structure of great beauty, as millions who have seen it

know. But perhaps not so many realize its symbolic significance. It teaches the essential unity of mankind under one God, irrespective of the various sects and creeds that give expression to the various faiths. There is a basic wholeness among people the world around. There are spiritual ties that unite them in the brotherhood of man. . . . The important thing is recognition of the essential unity of mankind under one God. That is a force which cuts across politics, trade routes, racial groupings the world around. It can be made a powerful moral force in the practical affairs of the world if there is a dedication to the cause—the kind of dedication that went into the long and difficult task of constructing the Bahá'í House of Worship at Wilmette."

Mrs. Ruth Bryan Rhode, former United States Ambassador to Denmark sent this message: "On the occasion of the dedication of the Bahá'í House of Worship, I join in spirit with the Assembly whose aspiration is the unification of mankind. May the beauty of the edifice and its symbolism carry inspiration in wider and wider circles around our troubled earth."

Dr. Paul R. Anderson, President of the Pennsylvania College for Women, wrote: "I am delighted to learn of the dedication of

the Bahá'í House of Worship at Wilmette. In times like these it stands as a great monument of liberalism and internationalism.

"I have never met more serious believers in the cause of humanity than Bahá'ís. Such loyalty to the highest ideals is what we need to bring us closer to the goal of a peaceful, friendly world."

Dr. Marcus Bach, of the State University of Iowa, sent the following tribute: "The Bahá'í emphasis on the unity of religions is the richest adornment of our contemporary faith.

"While the dedication of your House of Worship symbolizes this fact in ceremonial, it remains for true followers of the Glory of God to instill its principle in the hearts of men.

"The words of Bahá'u'lláh, which have become a challenge and a working formula for our time, have long been my text, 'The earth is but one country; and mankind its citizens.'

"These words, strengthened by my recent visit with the Guardian, are now further intensified by the rising influence demonstrated in the Intercontinental Centenary Conferences.

"It is my earnest hope that men of every belief and race may catch the spirit and power inherent in the Bahá'í cause and that this day of dedication will hasten the dawn of concord and direct the eyes of nations toward the light of brotherhood and peace."

Among the clergymen sending greetings was Dr. David Rhys Williams, of the First Unitarian Church of Rochester, New York, who wired that the members of his congregation "extend fraternal greetings and best wishes for an inspiring centennial celebration of the Bahá'í Revelation and join you in affirming the oneness of all religions as you dedicate your beautiful Temple as a symbol of this oneness."

Dr. Karl M. Chworowsky, minister of the First Unitarian Church of Fairfield County, Conn., wrote: "The writer who for these past several years has enjoyed the high privilege and profound inspiration of active fellowship with the Bahá'ís of New York, desires to join with your many friends and well-wishers in congratulating the Bahá'ís of the United States on this occasion of the dedication of your beautiful House of Worship. . . . The richest blessings of the Eternal One be and abide with you . . ."

Rabbi Abba Hillel Silver, of Cleveland,

wrote: "May I be permitted to send you my felicitations on this occasion and to express the hope that your newly-dedicated House of Worship will be a source of inspiration and spiritual guidance to many people in our country."

From Syracuse University, the Department of Philosophy, Dr. Raymond Frank Piper, sent this message: "The Bahá'í House of Worship is a unique and magnificent achievement in the history of the world's religions and cultures because it embodies, in incomparable, compelling, and unforgettable beauty, the glorious ideal of the enlightened and creative unity of religions, and also because it is a sun-clear, enduring symbol which invites all religionists, and others too, to work together in loving sympathy for the sake of multiplying those precious fruits of goodwill, wisdom, peace, and joy of which mankind now stands in profound and painful need."

A long letter came from Dr. Shao Chang Lee, Head of the Department of Foreign Studies at Michigan State College. With the letter came a large Chinese card with the twelve Bahá'í principles beautifully lettered in Chinese by Dr. Lee. In his letter, Dr. Lee said in part: "I for one deeply appreciate the efforts that you and other members of the Assembly have made and are making to achieve an integrated community of truth-loving and peace-loving peoples. At this critical point in world history, you bring to mankind the spiritual and practical values which Bahá'u'lláh has emphasized, and which the world greatly needs."

Dr. Kirtley F. Mather, Professor of Geology at Harvard University, wrote: "You and your associates are greatly to be congratulated upon the completion of this lovely edifice, but even more because of the effective work you are doing to unite the people of many lands and creeds in a spiritual unity that cannot help but bear rich fruits in coming years."

From The Hoover Institute and Library, Stanford University, the Chairman, Dr. H. H. Fisher, wrote: "Please accept my sincere good wishes. I am sure that believers in human brotherhood and workers for understanding among the peoples of the earth will be happy to know, as I am, of the dedication of this House of Worship to these great causes."

From the Sage School of Philosophy at Cornell University, Dr. E. A. Burt wrote:



"All I can say is that this seems to me a notable occasion in the history and progress of religion in the United States, and that I hope the Temple will increasingly help to bring about a spirit of union and of hope among adherents of all religious creeds."

From Dr. Harry A. Overstreet came the following: "Your effort to make a new feeling come alive in us—that of *ongoing* revelation—is to me most impressive. This is the feeling all of us, I think, must somehow manage to make intimately part of ourselves. This must be our worship of the One God that *liveth*."

Mr. Thurgood Marshall, Director and Counsel of the NAACP Legal Defense and Educational Fund, wired: "We are happy to extend greetings and best wishes on the occasion of the dedication of the Bahá'í House of Worship. You affirmatively offer full religious fellowship to all without distinctions based upon race and color and are thereby

attempting to put into practice one of the highest ideals of religious and democratic teachings. Our organization is dedicated to the same end although through use of different tools. We are, therefore, fellow-soldiers trying to build a society in which there will be no place for distinctions and differences based upon race, color, class or religion."

Mr. Roy Wilkins, Administrator for the NAACP, wrote: "I am happy to send greeting to the members of the Bahá'í faith and their friends upon the occasion of the dedication of your Temple to the brotherhood of man. Our poor world is in great need of the deep faith and sincere and unostentatious practices of the Bahá'ís."

Greetings were also received from: Dr. Dwight J. Bradley; Dr. Albert Guerard; Dr. Channing H. Tobias, Director of the Phelps Stokes Fund; and Dr. Frank H. Hankins.

4. THE EUROPEAN INTERCONTINENTAL TEACHING CONFERENCE HELD IN STOCKHOLM, SWEDEN, JULY 21-26, 1953

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THE GUARDIAN'S MESSAGE

Presented by UGO GIACHERY

TO THE Hands of the Cause, the members of the National Spiritual Assemblies, the pioneers, the resident believers and visitors attending the European Intercontinental Teaching Conference in Stockholm, Sweden:

Well-beloved friends:

With a glad and grateful heart I welcome the convocation, in the capital-city of Sweden, of the third of a series of Intercontinental Teaching Conferences associated with the world-wide festivities commemorating the centenary of the Mission of Bahá'u'lláh and destined to exert a profound and lasting influence on the immediate fortunes of His Faith in all continents of the globe.

I look back, with feelings of wonder, thankfulness and joy, upon the chain of memorable circumstances which, a little over a century ago, accompanied the introduction of the Faith into, and marked the inception of its nascent institutions within, a continent which, in the course of the last two thousand years, has exercised on the destiny of the human race a pervasive influence unequalled by that of any other continent of the globe.

I feel impelled, on this historic occasion, when the members of the American, the British, the German and the newly formed Italo-Swiss National Spiritual Assemblies, as well as representatives of the Bahá'ís of the United Kingdom, of Eire, of Germany, of Austria, of the Scandinavian and Benelux

countries, of the Iberian Peninsula, of Italy, of Switzerland, of France, and of Finland are assembled, to pay a warm tribute to the valiant labors of the early British and French Bahá'í pioneers, who at the very dawn of the Faith in Europe, strove with such diligence, consecration and resolution, to fan into flame that holy Fire which the hand of the appointed Center of Bahá'u'lláh's Covenant had kindled in the north-west extremity of that continent on the morrow of His Father's ascension. I recall the slow eastward spread of that infant Light which led to the gradual emergence of the German and Austrian Bahá'í Communities, during the darkest period of 'Abdu'l-Bahá's incarceration in the prison-fortress of 'Akká. I am reminded of His subsequent epoch-making visit, soon after His providential release from His forty-year confinement in the Most Great Prison, to these newly-fledged struggling Communities, of His patient seed-sowing destined to yield at a later age its first fruits, and constituting a landmark of the utmost significance in the rise and establishment of the Faith of Bahá'u'lláh in that continent.

I, moreover, call to mind, on this occasion, the successive episodes which, on the morrow of 'Abdu'l-Bahá's ascension, in the course of the initial Epoch of the Formative Age of the Bahá'í Dispensation, signalized the emergence of those administrative institutions, both local and national, which proclaimed the germination of those potent seeds which had lain dormant for more than a decade in these newly-opened European territories, and which culminated in the construction of the framework of the Administrative Order of the Faith of Bahá'u'lláh and the erection of the first two pillars destined to sustain in that continent the weight of the final unit of that Order.

Nor can I fail to acclaim, as a further milestone in the irresistible evolution of that Faith, the launching, following the creation of the administrative agencies designed to provide the effectual instruments for its propagation, of the Six-Year Plan of the British Bahá'í Community followed successively by the European Teaching Campaign, inaugurated in accordance with the provisions of the second Seven-Year Plan of the American Bahá'í Community, the Five-Year Plan conceived by the German and Austrian Bahá'í Communities and the Two-Year Plan later initiated by the British Bahá'í Com-

munity—Plans which, within less than a decade, succeeded in laying the structural basis of the Administrative Order of the Faith in Wales, in Scotland, in Northern Ireland and in Eire, in multiplying and consolidating Bahá'í institutions throughout the British Isles, in broadening and strengthening the foundations of that same Order in Germany and Austria, in erecting the National Administrative Headquarters of the Faith in the city of Frankfurt, in establishing Spiritual Assemblies in the capital cities of no less than ten sovereign states in Europe, in reenforcing the administrative foundations of that Faith in those territories, in providing the means for the convocation of five European, and a series of regional, Teaching Conferences, and above all, in the convocation of the historic Convention in Florence culminating in the emergence of the National Spiritual Assembly of the Bahá'ís of Italy and Switzerland, the third in a series of institutions destined to play their part in the eventual establishment of the Supreme Legislative Body of the Administrative Order of the Faith of Bahá'u'lláh.

The hour is now ripe for these Communities whether new or old, local or national, already functioning on the Northern, the Western and the Southern fringes of that continent, as well as those situated in its very heart, to initiate befittingly and prosecute energetically the European Campaign of a global Crusade which will not only contribute, to an unprecedented degree, to the broadening and the consolidation of the foundations of the Faith of Bahá'u'lláh on the continent of Europe, but will also diffuse its light over the neighboring islands, and will, God willing, carry its radiance to the Eastern territories of that continent, and beyond them as far as the heart of Asia.

The privileged prosecutors of so revolutionizing, so gigantic, so sacred and beneficent a campaign, are, on the morrow of its launching, and, at such a crucial hour in the destinies of the European continent, summoned to undertake:

First, the formation, under the aegis of the National Spiritual Assembly of the Bahá'ís of the United States, of one National Spiritual Assembly in each one of the Scandinavian and Benelux Countries, and those of the Iberian Peninsula, and one in Finland, as well as the establishment, in collaboration with the Paris Spiritual Assem-



Hands of the Cause of God present at the Third Intercontinental Teaching Conference, Stockholm, Sweden, July 21-26, 1953.

bly, of the National Spiritual Assembly of the Bahá'ís of France, the establishment, under the aegis of the National Spiritual Assembly of the Bahá'ís of Germany and Austria, of the National Spiritual Assembly of the Bahá'ís of Austria, and the establishment, under the aegis of the National Spiritual Assembly of the Bahá'ís of the United States, and in association with the National Spiritual Assembly of the Bahá'ís of Italy and Switzerland, of independent National Spiritual Assemblies in Italy and Switzerland.

Second, the construction of the first Mashriqu'l-Adhkár of Europe in the city of Frankfurt, the heart of Germany, which occupies such a central position in the continent of Europe.

Third, the purchase of land for the future construction of two Mashriqu'l-Adhkárs, one in the North in the city of Stockholm, and one in the South in the city of Rome, the seat and stronghold of the most powerful church in Christendom.

Fourth, the opening of the following

thirty virgin territories and islands: Albania, Crete, Estonia, Finno-Karelia, Frisian Islands, Greece, Latvia, Lithuania, Moldavia, Rumania, White Russia, assigned to the National Spiritual Assembly of the Bahá'ís of Germany and Austria; Channel Islands, Cyprus, Faroe Islands, Hebrides Islands, Malta, Orkney Islands, Shetland Islands, assigned to the National Spiritual Assembly of the Bahá'ís of the British Isles; Andorra, Azores, Balearic Islands, Lofoten Islands, Spitzbergen, Ukraine, assigned to the National Spiritual Assembly of the Bahá'ís of the United States of America; Liechtenstein, Monaco, Rhodes, San Marino, Sardinia, Sicily, assigned to the National Spiritual Assembly of the Bahá'ís of Italy and Switzerland.

Fifth, the translation and publication of Bahá'í literature in the following ten languages to be undertaken by the National Spiritual Assembly of the Bahá'ís of the United States of America, through its European Teaching Committee: Basque, Estonian, Flemish, Lapp, Maltese, Piedmon-

tese, Romani, Romansch, Yiddish, Ziryen.

Sixth, the consolidation of Belgium, Denmark, Finland, France, Holland, Italy, Luxembourg, Norway, Portugal, Spain, Sweden, Switzerland, allocated to the National Spiritual Assembly of the Bahá'ís of the United States of America; of Austria, Bulgaria, Czechoslovakia, Hungary, Poland, Russian S.F.S., Yugoslavia, allocated to the National Spiritual Assembly of the Bahá'ís of Germany and Austria; of Eire allocated to the National Spiritual Assembly of the Bahá'ís of the British Isles; of Iceland allocated to the National Spiritual Assembly of the Bahá'ís of Canada; and of Corsica allocated to the National Spiritual Assembly of the Bahá'ís of Italy and Switzerland.

Seventh, the incorporation of the thirteen above-mentioned National Spiritual Assemblies.

Eighth, the establishment by these same National Spiritual Assemblies of national Bahá'í endowments.

Ninth, the establishment of a national *Házíratu'l-Quds* in the capital city of each of the countries where National Spiritual Assemblies are to be established, as well as one in London and one in Paris.

Tenth, the formation of a National Bahá'í Publishing Trust in Frankfurt, Germany.

Eleventh, the formation of Israel Branches of the National Spiritual Assemblies of the Bahá'ís of the British Isles and of Germany and Austria, authorized to hold, on behalf of their parent institutions, property dedicated to the holy Shrines at the World Center of the Faith in the State of Israel.

Twelfth, the conversion to the Faith of representatives of the Basque and Gypsy races. Thirteenth, the appointment, during *Riḍván* 1954, by the Hands of the Cause in Europe, of an auxiliary Board of nine members who will, in conjunction with the four National Spiritual Assemblies participating in the European campaign, assist, through periodic and systematic visits to Bahá'í centers, in the efficient and prompt execution of the Plans formulated for the prosecution of the teaching campaign in the European continent.

A continent, occupying such a central and strategic position on the entire planet; so rich and eventful in its history, so diversified in its culture; from whose soil sprang both the Hellenic and Roman civilizations; the mainspring of a civilization to some of whose features Bahá'u'lláh Himself paid

tribute; on whose southern shores Christendom first established its home; along whose eastern marches the mighty forces of the Cross and the Crescent so frequently clashed; on whose southwestern extremity a fast evolving Islamic culture yielded its fairest fruit; in whose heart the light of the Reformation shone so brightly, shedding its rays as far as the outlying regions of the globe; the well-spring of American culture; whose northern and western fringes were first warmed and illuminated, less than a century ago, by the dawning light of the Revelation of Bahá'u'lláh; in whose heart a Community, so rich in promise, was subsequently established; whose soil was later sanctified by the twice-repeated visit of the appointed Center of His Covenant; which witnessed, in consequence of the rise and establishment of the Administrative Order of His Faith, the erection of two of the foremost pillars of the future Universal House of Justice; which, in recent years, sustained the dynamic impact of a series of national Plans preparatory to the launching of a world spiritual crusade—such a continent has at last at this critical hour—this great turning-point in its fortunes—entered upon what may well be regarded as the opening phase of a great spiritual revival that bids fair to eclipse any period in its spiritual history.

May the elected representatives of the National Bahá'í Communities entrusted with the conduct of this momentous undertaking launched on the soil of this continent, aided by the Hands of the Cause and their auxiliary Board, reinforced by the local communities, the groups and isolated believers sharing in this massive and collective enterprise, and supported by the subsidiary agencies to be appointed for its efficient prosecution, be graciously assisted by the Lord of Hosts to contribute, in the years immediately ahead, through their concerted efforts and collective achievements, in both the teaching and administrative spheres of Bahá'í activity, to the success of this glorious Crusade, and lend a tremendous impetus to the conversion, the reconciliation and the ultimate unification of the diverse and conflicting peoples, races, and classes dwelling within the borders of a travailing, a sorely-agitated, and spiritually-famished continent.

May all the privileged participators, en-

listing under the banner of Bahá'u'lláh for the promotion of so preeminent and meritorious a Cause, be they from the Eastern or Western Hemisphere, of either sex, white or colored, young or old, neophyte or veteran, whether serving in their capacity as expounders of the teachings, or administrators, of His Faith, as settlers or itinerant teachers, distinguish themselves by such deeds of

heroism as will rival, nay outshine, the feats accomplished nineteen hundred years ago, by that little band of God-intoxicated disciples who, fearlessly preaching the Gospel of a newly-arisen Messiah, contributed so decisively to the illumination, the regeneration and the advancement of the entire European continent.

—SHOGHI

(2)

REPORT OF THE EUROPEAN INTERCONTINENTAL
TEACHING CONFERENCE

THE Third Intercontinental Bahá'í Teaching Conference, held in Stockholm, Sweden, from July 21-26, 1953, can be described in one word, Action! In this Jubilee celebration of Bahá'u'lláh's Mission "the spirit of the Year Nine was revived" and the European campaign was launched.

Visualize, for a moment, the large auditorium of the Medborgarhus [Citizens Hall], its stage decorated with pink gladiolas, yellow roses and carnations; Ugo Giachery, the special representative of the Guardian at the speaker's table with Edna True, Chairman of the European Teaching Committee, Marion Hofman, Co-Chairman for the Conference, Honor Kempton and Anne Lynch, secretaries.

The Conference was convened by Edna True on Wednesday morning, July 22, and the message of the Guardian was read by Ugo Giachery, outlining the thirteen goals of "so revolutionizing, so gigantic, so sacred and beneficent a campaign." Honor Kempton read messages and greetings from the International Bahá'í Council, many of the National Spiritual Assemblies, the European Teaching Committee and countless local Assemblies and individuals.

The Chairman then presented each of the fourteen Hands of the Cause who were present: Amelia Collins, Vice-President of the International Bahá'í Council, Charles Mason Remey, President of the International Bahá'í Council, Dorothy Baker, Hermann Grossmann, Adelbert Mühschlegel, Valíyu'lláh Varqá, Shu'á'u'lláh 'Alá'í, Tarazu'lláh Samandarí, 'Alf-Akbar Furútan, George Townshend, Músá Banání, Horace Holley, Dhikru'lláh Khádem and Ugo

Giachery. On this occasion Mrs. Baker remarked, "I begin to understand why Europe has been considered the pulse of the world. If we regenerate its pulse, the world may be conquered!"

Then, as the believers answered the roll call, three hundred and seventy-seven from thirty countries responded: One hundred and ten from the ten goal countries,¹ seventy-six from Germany, sixty-six from Irán, forty-two from England, and forty-eight from other lands!

On the afternoon of this first day of the Conference, following the reading of the prayer, "The Remover of Difficulties," the story of the meeting of Mullá Husayn with the Báb, and the chanting of the Tablet of Ahmad by a descendent of the Báb, the sacred gift of our beloved Guardian—the blessed portrait of His Holiness the Báb—was unveiled. Profound reverence touched each heart as the friends gazed on the portrait of the Blessed Báb, creating a sense of dedication and consecration which was to burst into a flame of action! It was a holy moment, a moment in eternity.

The public meeting, held that night in the Concertus, brought an audience of almost seven hundred to hear Mrs. Gerd Strand of Oslo, Norway, and Professor Zeine N. Zeine of Beirut, Lebanon. Hans Odemyr of Stockholm presented the speakers after giving a brief résumé of the principles of the Faith. Mrs. Strand, who spoke in Swedish on "The Spiritual Regeneration of the Individual Man," pictured the "winter darkness of

¹ Sweden, Norway, Denmark, Belgium, Holland, Luxembourg, Spain, Portugal, France, Finland.

doubt and restlessness" with the Bahá'í Revelation "coming as a sunrise from the east, carrying the hope and promise of spring in its bosom." She reviewed the effects of education and religion on the character of man and closed her talk with a quotation from Bahá'u'lláh giving the Bahá'í standards of conduct. Professor Zeine, speaking of "The Reconstruction of Human Society," explained that the reason "we are living in a time of confusion, perplexity and insecurity is that most people have lost their sense of values and their sense of direction, admitting no authority higher than their own, rejecting spiritual authority." He logically unfolded his subject, showing that "only God can save humanity from itself" and ended with the thought that "human society cannot be reconstructed on any solid, lasting foundation unless we turn to God again."

The session Thursday morning opened with the reading of the cable to be sent to the Guardian:

"Three hundred and seventy-seven believers (from) thirty countries humbly thank (the) beloved Guardian (for the) sacred, blessed bounty (of his) priceless gift (and) join (in) heartfelt loving greetings. (Our) hearts (are) joyously, solemnly united (and) uplifted (by) your message (sent) through (your) honored representative (and by) greetings from fourteen revered, beloved Hands (of the) Cause. (The) vision (of) Europe's great destiny (and this) immense Crusade calls us (to) rededication (and a) greater loyalty. (We are) entreating your prayers. Devoted love, Third Intercontinental Conference."

Introducing the subject, "Launching the European Campaign of the World-Embracing Crusade," Dr. Giachery summarized the Guardian's cable for us and made an impassioned appeal for us not to consider our limitations and human frailties but to arise, one and all, to shoulder our responsibilities. He listed the three immediate goals as follows:

1. To get our pioneers to the virgin territories as soon as possible.
2. To start translations.
3. To purchase land for future Mashriqu'l-Adhkárs in Rome and Stockholm and the construction of the Mashriqu'l-Adhkár in Frankfurt.

The response began immediately with Horace Holley's announcement that the Bahá'ís of America, through their National Spiritual Assembly, were making what

might be called a token contribution of \$250. "Undoubtedly, the first payment," he added. This was followed by an offer of \$5,000 each for Stockholm and Frankfurt, another of \$1,000 for each, and then came offers in kroner, pesetas, marks, lire, francs, so that in a few moments a total of \$8,567 each was reached. But this was not all, for the floodgates had opened and Bahá'ís, young and old, gave cameras, wedding rings, Bahá'í rings, diamonds, watches, necklaces, earrings. One young man offered to sell his motorcycle and walk. Two brothers offered to work for two months on the Mashriqu'l-Adhkár in Frankfurt. Many laid on the altar of sacrifice the last piece of jewelry belonging to the family, heirlooms, precious and historic gifts associated with the Holy family and the early believers, objects which could never be replaced. Some of the gifts were given in memory of departed mothers, sisters, brothers, pioneers Dagmar Dole and Johanna Schubarth; in memory of the chairman of the Persian National Assembly and of Louis Gregory, first Negro Hand of the Cause of Bahá'u'lláh. Numerous gifts were given for the Stockholm Mashriqu'l-Adhkár; photographs and paintings of 'Abdu'l-Bahá, Persian rugs carrying the symbol of the Greatest Name, embroidered cloths, a silver picture frame, a vase, precious soil from the home of the Báb in Isfáhán and other offerings from the friends.

In the afternoon a glimpse of the First and Second International Conferences was given as Músá Banání, Shu'á'u'lláh 'Alá'í, Horace Holley, Mildred Mottahedeh and Beatrice Ashton made their reports. Mr. Banání told many interesting incidents in connection with the preparations for the Kampala Conference and explained how seemingly insurmountable obstacles had been miraculously overcome, many at the very last moment. General 'Alá'í compared the gathering to an experimental farm, wherein God was trying out new seeds which were destined to bring in a bumper crop. He confessed that, before the Conference, he had had misgivings as to the firmness of the African believers so recently converted to the Faith. Much to his joy he found that "each of these African believers is deep in the Faith . . . and that their knowledge is superior to that of many of the people who have been in the Faith for years."

The Temple Dedication was vividly described by Horace Holley, who spoke of the structural beauty of the edifice and of its interior ornamentation and read the statement made at the dedication in behalf of the Guardian by Rúhíyyih Khánúm. Then Mrs. Mottahedeh covered the high points of the Second Intercontinental Teaching Conference held in Wilmette. The afternoon session closed with a showing of slides and films taken by believers at the First and Second Intercontinental Conferences and the Temple Dedication. These were explained by Beatrice Ashton.

Two evenings of the Conference were devoted to the early history of the Faith, with George Townshend and Dhikru'lláh Khádem speaking Thursday evening on "The Sufferings of Bahá'u'lláh and Their Significance." Mr. Townshend explained that "the pains, the griefs, the sorrows, the sufferings, the rejections, the betrayals, the frustrations which were the common lot of all the High Prophets reached their culmination in Him" and, he significantly added, "Not He Himself alone but the Cause of God was in prison." Again, he said: "Wrongs done to the founder of a religion have two inevitable effects: one is that of retribution against the wrong done—the severity of which we may judge from the two thousand year exile of the Jewish people; the other is that of reward to the High Prophet through the release of fresh powers of life that otherwise would have lain latent, enabling Him to pour forth Divine energies which in their boundlessness will utterly overwhelm the forces of evil and empower Him to say, 'Be of good cheer, I have overcome the world.'" Mr. Townshend closed with these words, "Love is a priceless thing, only to be won at the cost of death . . . Those heroic souls who are rapt in the love of the Lord, they are the true lovers."

Mr. Khádem traced the life of Bahá'u'lláh in His imprisonments and banishment. He told of His great sufferings and loneliness, pointing out that, "When we look back a hundred years ago, Bahá'u'lláh was alone, but now His lovers all around the world in twenty-five hundred localities in one hundred and twenty-nine countries speak of Him in ninety different languages!" He then enumerated many of the achievements of the Faith, ending with the establishment of the Italo-Swiss National Spiritual Assembly, another pillar of the Universal House of

Justice. "By 1963 we shall have a Universal House of Justice, no doubt, and in Baghdád witness to that great day of Daniel. He could not live to see that day but he said, 'Blessed are they who will see that day.' . . . Daniel, whose grave is in 'Iráq, will, in each one of us, see his prophecy fulfilled. . . ."

Friday morning Ugo Giachery read the paragraph of the Guardian's cable setting forth Europe's part in the Global Crusade, listing the territories in which we must have pioneers before the end of the Jubilee year, just a little over two months from now! He made a moving appeal saying, "We are young and strong and able to go; we all have our businesses, our family connections and things that are important to do, but when we realize that we can do without them and that by pioneering we can accomplish something that will last for all eternity! . . ."

"I am hoping that before the day is over we shall be able to cable the Guardian that every place is filled. The Guardian will inscribe the name of every pioneer on a special scroll, the Knights of Bahá'u'lláh, and this will remain forever in the inmost tomb of Bahá'u'lláh in Bahjí."

Dr. Giachery then announced that another message from the Guardian had been received and read it to the assembled believers.

This cable from the beloved Guardian set ablaze the true spirit of sacrifice and devoted souls responded to the call; singly, in families, in couples, offering to go wherever needed. Sixty-three volunteered, in all: twenty-seven from the Persian ranks, eleven from England, four from Germany, fifteen from the ten goal countries with five offers from American pioneers now serving under the European Teaching Committee and one from America.

On Friday afternoon, the friends had the joy of seeing moving pictures of the Holy places of the Faith in Israel. The beauty of the gardens, as well as the tremendous achievements at the World Center, is just one more miracle to add to the wondrous testimonies to the power of Bahá'u'lláh in our day!

Friday evening, Horace Holley, in his presentation of "The Birth and Development of the Institutions of the Faith," traced the power and authority of Bahá'u'lláh perpetuated in Bahá'í institutions. "Now what we have here is indeed a divine creation. It is humanity being raised toward God and



Volunteer pioneers for the Ten-Year Global Crusade, Third Bahá'í Intercontinental Teaching Conference, Stockholm, Sweden, July 21-26, 1953.

the divine grace of God descending to humanity . . . Therefore, in our daily lives when we have troubles and difficulties of an administrative nature, let us not be too impatient or too easily discouraged because we are in the process of making possible the formation of that spiritual body of the Universal House of Justice. There is the basis of the world's peace. There is the order and security of the world. There is the nobility and enlightenment of the human race . . . If by the purity of our motives, by the depths of our self-sacrifice, we could hasten by one year or one month the establishment of that body, the whole human race would bless us for that great gift." Mr. Holley concluded with this thought: "Abdu'l-Bahá told us to see God in every human face, and we should also see God in our institutions. When we do this, we can with more patience and insight join in this great new order of justice and peace."

Mr. Tarazu'lláh Samandarí spoke of "The Stirring Episodes of the Early Days of the Faith." He said: "When there is a Divine Beloved, He needs lovers . . . A farmer needs, first of all, soil in which to plant . . . The Manifestations require the heart in which to plant their love . . . In the days of Bahá'u'lláh and 'Abdu'l-Bahá, there were lovers who went through the fire of martyrdom." Mr. Samandarí pointed out that today "Pioneering is the equivalent of martyrdom and suffering. They will reap the same fruits as the early believers for their sacrifice." He told of 'Abdu'l-Bahá's prophecy that kings would one day carry flowers to the Shrine of Bahá'u'lláh and visit the Holy Places of the Bahá'í world.

One time, in the presence of Bahá'u'lláh as He chanted the Tablet to the Sulţán, Mr. Samandarí said: "He was seen in two states at the same time; that of the majesty and might of kingship, and one of modesty and meekness; the two could be seen, side by side." In conclusion, he related a story of the last days of the Blessed Perfection. He had summoned all the believers to come to His bedside and chanted verses from the Book of Aqdas referring to His passing. Seeing the believers overcome with grief, He counseled them, "The most important attribute in the life of the believers should be love and unity."

In beginning his presentation of "The Dawn-Breakers," Mr. 'Alí-Akbar Furútan said that the Guardian had instructed the

believers to study the history of the Faith and compare it with the early days of past religions. Mr. Furútan showed that the disciples of other religions had not fully recognized the true and exalted station of their own prophets and gave examples of disobedience to the expressed wishes and commands of Moses, Christ and Muḥammad. As contrast, he cited the many examples of absolute obedience in the Bahá'í Faith. One, taken from the record of the last days of the earthly life of the Báb, tells that when the Báb called for a volunteer to take His life (not wishing, as He said, to die by the hand of an unbeliever) a youth sprang to his feet, ready to obey His command and later explained that his obedience was to His Cause, not to His person; to His Word, not to His personality.

Mr. Furútan closed his remarks by quoting a saying of 'Abdu'l-Bahá: "A small piece of cotton can prevent the ear from hearing sweet melodies. A very thin veil can cover the eyes and make it impossible for them to see. A very small headache can cause our mind to stop functioning . . . a small drop of mortal poison can kill the person who takes it. The veils of selfishness are like the piece of cotton, the thin veil, the small headache and the drop, but those heroic souls, the Dawn-Breakers, did not let any veils come in between them and their true responsibility."

At the opening of the session Saturday morning a letter from King Gustav Adolph of Sweden was read in which he acknowledged receipt of the Jubilee booklet.

Dr. Grossmann then called attention to four maps of Europe on which were designated the goals of each of the four National Spiritual Assemblies and Local Spiritual Assemblies in the European campaign and endeavored to orient, geographically, the needs of the Crusade. He brought out many interesting historical facts with regard to these countries and enumerated the languages into which Bahá'í literature is to be translated during the next ten years.

At this point a letter written by Rúḥíyyih Khánum at the request of the Guardian was read by Dr. Giachery: "The friends in Stockholm must realize that the most important institutions to support at this time are the London Ḥazíratu'l-Quds and the funds for the Temple land in Stockholm and Frankfurt. The back of some of the hardest work in the plan will then be broken. . . .

The Guardian wishes that the friends should do their utmost to fill the remaining virgin territories and after returning home they should urge the Bahá'ís generally to do the same. The Hands of the Cause in their travels should do likewise. . . ."

John Ferraby, Secretary of the National Spiritual Assembly of the British Isles, was asked to report on the efforts made thus far in England to secure a site for their *Ḥaẓíratu'l-Quds*. "Nearly the whole of the center of London is owned by a few landowners," he said, "and the few properties available command a very high price indeed. There is only one property offered which seems in any way suitable. If we cannot find a cheaper place, the Guardian has told us we may purchase it. . . . For a lease they are asking five thousand pounds sterling, but for the land thirteen thousand pounds sterling, making a total of eighteen thousand pounds in all. The Guardian has cabled two thousand pounds toward the cost."

Again the Conference was moved to action and excitement mounted as contributions were offered. Soon it was announced that the London *Ḥaẓíratu'l-Quds* was assured a very substantial amount by this Conference.

Consultation on the Guardian's cable continued and many points were clarified, among them the meaning of "incorporation" and "national endowments," set forth by Horace Holley. "The legal incorporation of a national or local assembly," he said, "is very important from several points of view. In the first place, it produces recognition and enhances the prestige of the Faith and in the second place, it brings to the Bahá'í community the advantage of legal protection in the case of lawsuits, litigation, etc. Finally, it creates of the institution of the Spiritual Assembly a legal person, a corporate body which is free from the personalities of the nine members. This legal person has perpetuity of existence." In considering endowments, he added, "In the future the Local Spiritual Assembly and, of course, the National Spiritual Assembly will build schools, libraries and other Bahá'í institutions. As these institutions come into existence they are held legally by the aggregate body and not by the nine members of the Spiritual Assembly. The nine members of the Spiritual Assembly are the trustees of these properties." He drew attention to the lesson taught the American believers by

'Abdu'l-Bahá when He told them to build the *Mashríqu'l-Adhikár*. "Little by little the friends began to contribute their funds to build the Temple. After a while we had sufficient funds to begin construction and by the time the Temple was completed \$2,600,000 had been spent! Because the Bahá'ís concentrated on carrying out the Master's wish, they produced a building that is the glory of America. The Master told Mrs. Corinne True who was the first and, for many years, the financial secretary, that they must make a beginning and then all things would come and, therefore, no matter how small or how weak your community is, realize that it is the seed from which will come the fruitful trees!"

At the beginning of the afternoon session, Amelia Collins, at the request of our Guardian, showed the latest photographs of developments in the work on the Shrine of the Báb and explained how, on the day of the Feast of *Ridván*, the Guardian had sealed a bit of the plaster from the ceiling of the prison room of the Báb at *Máh-Kú* behind one of the golden tiles in the Dome of the Shrine.

Discussing "Opening up New Territories," Edna True outlined some salient considerations and shared experiences of the European Teaching Committee in the work in Europe. Dorothy Ferraby, of England, reviewed the work of the British Africa Committee in its collaboration with other National Spiritual Assemblies in the development of the first world project. Dorothy Baker followed with practical suggestions for opening new territories and placing pioneers, using Spitzbergen as a concrete example. Honor Kempton spoke on spiritual prerequisites and practical preparation for pioneers, suggesting *The Advent of Divine Justice* and *The Challenging Requirements of the Present Hour* as excellent textbooks for this study. Many pioneers in the European field shared their experiences for the remainder of the afternoon.

The night of the Unity Banquet arrived. A full moon watched its reflection in the waters surrounding Stockholm's Town Hall. Inside, the magnificent Golden Room, dazzling in its splendor, was filled with joyous "God-intoxicated souls" gathered to commemorate the great Jubilee of the Year Nine. In this perfect setting all were enchanted, as the Guardian's special representative, the President and the Vice-Presi-

dent of the International Bahá'í Council, Hands of the Cause, seven members from National Spiritual Assemblies, delegates from each of the goal countries, and visitors from other lands were presented. Heart-warming greetings in many languages heightened the spirit of love and unity in the hearts until all were "as one soul in many bodies." Each believer, leaving this golden scene, carried with him a precious little packet of petals from the Shrine of Bahá'u'lláh, brought from the Holy Land for this occasion. As it had opened, the Unity Banquet closed with chanting by Persian believers. The Jubilee had indeed been befittingly commemorated.

Summarizing the Conference next morning, Marion Hofman declared, "These days have been days of faith, obedience, detachment, love, heroism, and sacrifice!" As examples she pointed out that even before the Guardian's request that the friends establish Funds to purchase Temple sites, \$27,000 had been donated; that, in response to the appeal of the Guardian for the participants to "swell the roll of honor through enlisting promptly under the unfurled banner of the advancing Hosts of Bahá'u'lláh," one out of seven arose and enlisted under that banner. A third achievement she likened to the Holiest Temple of the Bahá'í World. "As that building of steel and concrete rose in Wilmette, a symbol of the transcendence of the Cause . . . it brought joy to the believers around the world . . . even so does the arising of the European Bahá'í community reinforce all of us."

At the close of the morning session, Edna True expressed the appreciation of the European Teaching Committee for the assistance given by all who contributed to the success of the Stockholm Conference. Ugo Giachery, the Guardian's special representative to the Stockholm Conference, commented on the maturity which the European community had reached, lauded the European Teaching Committee and the pioneers for their work and addressed special thanks to the Persian friends who contributed so generously to the achievement of the European goals.

Closing the Conference Sunday afternoon, Horace Holley announced that the representatives of the National Spiritual Assemblies had held several sessions during the Conference and had appointed a special committee to accept all pioneer offers and

achieve settlement of the goal areas as quickly as possible. He read the following cable, sent to the Guardian by the Hands of the Cause and representatives of the National Spiritual Assemblies:

"Fourteen Hands (and) members (of the following) National Spiritual Assemblies: United States, British Isles, Germany, Italo-Swiss, Irán, 'Iráq, present (at) Stockholm, consulting (on the) rapid settlement (of) pioneer territories, impressed (by the) spiritual fervor (and) capacity (of the) Third Conference, pledge (and) humbly beseech prayers. Devoted love."

Dorothy Baker reported that of the European goals assigned to the National Spiritual Assembly of the United States, the Azores, Balearic Islands, Lofoten Islands, and Spitzbergen had been filled, leaving one virgin territory to be assigned—Andorra. As she spoke, a believer immediately offered to pioneer in that country.

Dr. Eugen Schmidt announced that pioneers under the National Spiritual Assembly of Germany and Austria had been assigned to Greece, Frisian Islands and Crete.

Dr. Ugo Giachery announced for the Italo-Swiss National Spiritual Assembly that assignments have been made for Monaco, Sicily, Rhodes, and Sardinia. This left Liechtenstein and San Marino but, again, believers immediately rose to volunteer for these posts.

Mr. Ferraby, Secretary of the National Spiritual Assembly of the British Isles, announced assignments to Cyprus, Malta, and the Shetland Islands. Pioneers were available to fill other posts, he said, but funds were lacking. A Persian believer at once assured the necessary amount to send pioneers to the Channel, Hebrides and Orkney Islands, while a Bahá'í from Sweden offered to settle in the Faroe Islands.

Thus, pioneers were assigned to all the territories to be opened to the Faith in Europe! For those territories where, for the present, admittance to the countries cannot be secured, the pioneers are preparing themselves by thrift and study for the moment when they shall take their posts. The others either are en route or planning their imminent departures to positions for the waging of the World Crusade.

With these miracles of action the Conference drew to its close. In his farewell remarks, Mr. Khádem drew attention to other tangible miracles: the presence at the Con-

ference, as Bahá'ís, of a descendent of Násiri'd-Dín Sháh, a descendent of the Imám Jum'ih whose father's uncle was the Son of the Wolf, and the former head of the Shaykhí School of Iṣfáhán, at whose declaration as a believer it was said, "the

backbone of the Shaykhís is broken."

The Third Intercontinental Bahá'í Teaching Conference closed with the reading, in English and in the original Persian, of 'Abdu'l-Bahá's prayer for the unity of East and West.

5. THE ASIAN INTERCONTINENTAL TEACHING CONFERENCE HELD IN NEW DELHI, INDIA, OCTOBER 7-15, 1953

(1)

THE GUARDIAN'S MESSAGE TO THE CONFERENCE

Presented by CHARLES MASON REMEY

TO THE Hands of the Cause, the members of the National Spiritual Assemblies, the pioneers, the resident believers and visitors attending the Asian Intercontinental Teaching Conference in New Delhi, India.

Well-beloved friends:

With high hopes and a joyful heart I acclaim the convocation, in the leading city of the Indian sub-continent, of the fourth and last of the Intercontinental Teaching Conferences of a memorable Holy Year commemorating the centenary of the birth of the prophetic Mission of Bahá'u'lláh.

On this historic occasion, when the members of the National Spiritual Assemblies of the Bahá'ís of the United States of America, of the Dominion of Canada, of Central and South America, of Persia, of the Indian sub-continent and of Burma, of 'Iráq and of Australasia, as well as representatives of the sovereign states and dependencies of the Asiatic continent, of the Republics of North, Central and South America, and of Australia, New Zealand and Tasmania are assembled, and are to deliberate on the needs and requirements of the recently launched triple Campaign embracing the Asiatic mainland, the Australian continent and the islands of the Pacific Ocean—a campaign which may well be regarded as the most extensive, the most arduous and the most momentous of all the campaigns of a world-girdling Crusade, and which, in its scope, is unparalleled in the history of the

Faith in the entire Eastern Hemisphere—my thoughts, on such an occasion, go back to the early dawn of our Faith, to those unforgettable scenes of matchless heroism, of dark tragedy, of imperishable glory which heralded its birth, and accompanied the spread, of its infant Light in the heart of the Asiatic continent.

I vividly recall the meteoric rise of the Faith of the Báb in the provinces of Persia and the stirring episodes associated with His cruel incarceration in the mountain-fastnesses of Adhírbáyján, with the revelation of the laws of His Dispensation, with the proclamation of the independence of His Faith, with the peerless heroism of His disciples, with the fiendish cruelty of His foes—the Chief Magistrate, the civil authorities, the ecclesiastical dignitaries and the masses of the people, of His native land—with the humiliation, the spoliation, the dispersal, the eventual massacre of a vast number of His followers, and, above all, with His own execution in the City of Tabríz.

With a throb of wonder I call to mind the early and sudden fruition of His Dispensation in the capital city of that land, and the dramatic circumstances attending the birth of Bahá'u'lláh's Revelation culminating in His precipitate banishment to 'Iráq.

I am reminded, moreover, of the initial spread of the light of this Revelation, in consequence of the banishment of Bahá'u'lláh, to the adjoining territories of 'Iráq,

and, as far as the western fringes of that continent, to Turkey and the neighboring territories of Lebanon, Jordan and Syria, and, at a later stage, to the Indian sub-continent and China, situated on the southern and eastern extremities of that continent as well as to the Caucasus and Russian Turkistán.

Nor can I fail to remember the series of alternating crises and victories each constituting a landmark in the evolution of the Faith—which it has experienced in some of these territories, associated with the distressful withdrawal of its Author to the mountains of Sulimáníyyih; with the glorious Declaration of His Mission in Baghdád; with His second and third banishments to Constantinople and Adrianople; with the grievous rebellion of His half-brother; with the proclamation of His own Mission; with His fourth banishment to the desolate and far-off penal colony of 'Akká in Syria; with the revelation of the Kitáb-i-Aqdas, His Most Holy Book; with His ascension in the Holy Land; with the establishment of His Covenant and the inauguration of the Ministry of 'Abdu'l-Bahá, His son and the Exemplar and authorized Interpreter of His teachings.

These opening stages in the evolution of His Faith in the Asiatic continent were followed, while the first and Apostolic Age of His Dispensation was drawing to a close, by the opening of the Islands situated in the Pacific Ocean, Japan in the north, and the Australian continent in the South. To these memorable chapters of Asian Bahá'í history another was soon added, on the morrow of the ascension of the Center of Bahá'u'lláh's Covenant, and during the initial epoch of the Formative Age of the Faith, distinguished by the rise of the Administrative Order and the erection of its pillars in the cradle of that Faith, in 'Iráq, in India, Pákestán and Burma and in the Antipodes. This memorable episode in its development in that vast continent was succeeded by the initiation, during the second epoch of that same Age, of a series of Plans in those same territories in support of 'Abdu'l-Bahá's Divine Plan and as a prelude to the opening of the recently launched world-embracing Spiritual Crusade.

The hour has now struck for this continent, on whose soil, more than a century ago, so much sacred blood was shed, in whose very heart deeds of such tragic hero-

ism were performed, and in many of whose territories such brilliant victories have been won, to contribute, in association with its sister continents, to the progress and ultimate triumph of this global Crusade, in a manner befitting its unrivaled position in the entire Bahá'í world.

The various Bahá'í Communities dwelling within the borders of this continent and those situated to the south of its shores in the Antipodes, which include the oldest and most venerable among all the communities of the Bahá'í world, and whose members in their aggregate constitute the overwhelming majority of the followers of Bahá'u'lláh, are called upon, in close association with four other Bahá'í communities in the Western Hemisphere, to undertake in the course of the coming decade:

First, the construction of the first Mashriqu'l-Adhkár in Bahá'u'lláh's native land, in the City of Tíhrán, surnamed by Bahá'u'lláh "Mother of the World."

Second, the purchase of land for the future construction of three Mashriqu'l-Adhkárs, one in the City of Baghdád, enshrining the "Most Great House," the third holiest city of the Bahá'í world, one in New Delhi, the leading city of the Indian sub-continent, and the third in Sydney, the oldest and foremost Bahá'í Center in the Antipodes.

Third, the formation of no less than eleven National Spiritual Assemblies, one each in Pákestán, Burma and Ceylon, under the aegis of the National Spiritual Assembly of the Bahá'ís of India, Pákestán and Burma; one in Turkey and one in Afghánistán, under the aegis of the National Spiritual Assembly of the Bahá'ís of Persia; one in Japan, under the aegis of the National Spiritual Assembly of the Bahá'ís of the United States of America; one in New Zealand, under the aegis of the National Spiritual Assembly of the Bahá'ís of Australia and New Zealand, as well as four regional National Spiritual Assemblies, one in the Arabian Peninsula, under the aegis of the National Spiritual Assembly of the Bahá'ís of Persia; one in South-East Asia, under the aegis of the National Spiritual Assembly of the Bahá'ís of India, Pákestán and Burma; a third in the South Pacific, under the aegis of the National Spiritual Assembly of the Bahá'ís of the United States of America; and a fourth in the Near East, under the

aegis of the National Spiritual Assembly of the Bahá'ís of 'Iráq.

Fourth, the opening of the following forty-one virgin territories and islands: Andaman Islands, Bhutan, Daman, Diu, Goa, Karikal, Mahé, Mariana Islands, Nicobar Islands, Pondicherry, Sikkim, assigned to the National Spiritual Assembly of the Bahá'ís of India, Pákistán and Burma; Caroline Islands, Dutch New Guinea, Hainan Island, Kazakhstan, Macao Island, Sakhalin Island, Tibet, Tonga Islands, assigned to the National Spiritual Assembly of the Bahá'ís of the United States of America; Brunei, Chagos Archipelago, Kirgizia, Mongolia, Solomon Islands, Tadjikistan, Uzbekistan, assigned to the National Spiritual Assembly of the Bahá'ís of Persia; Admiralty Islands, Cocos Island, Loyalty Islands, Mentawai Islands, New Hebrides Islands, Portuguese Timor, Society Islands, assigned to the National Spiritual Assembly of the Bahá'ís of Australia and New Zealand; Gilbert and Ellice Islands, Marshall Islands, Tuamotu Archipelago, assigned to the National Spiritual Assembly of the Bahá'ís of Central America; Hadhramaut, Kuria-Muria Islands, assigned to the National Spiritual Assembly of the Bahá'ís of 'Iráq; Marquesas Islands, Samoa Islands, assigned to the National Spiritual Assembly of the Bahá'ís of Canada; Cook Islands, assigned to the National Spiritual Assembly of the Bahá'ís of South America.

Fifth, the translation and publication of Bahá'í literature in the following forty languages, to be undertaken by the National Spiritual Assembly of the Bahá'ís of India, Pákistán and Burma, in association with the National Spiritual Assembly of the Bahá'ís of Australia and New Zealand: Abor Miri, Aneityum, Annamese, Balochi, Bentuni, Binandere, Cheremiss, Chungchia, Georgian, Houailou, Javanese, Kado, Kaili, Kopu, Kusaie, Lepcha, Lifu, Manchu, Manipuri, Manus Island, Marquesas, Mentawai, Mongolian, Mordoff, Mwala, Na-Hsi, Nicobarese, Niue, Ossete, Ostiak, Pali, Panjabi, Pashto, Perm, Petats, Samoan, Thó, Tibetan, Tongan, Vogul.

Sixth, the consolidation of Aden Protectorate, Adhírbáyján, Afghánistán, Ahsá, Armenia, Bahrayn Island, Georgia, Hijáz, Saudi-Arabia, Turkey, Turkmenistan, Yemen, allocated to the National Spiritual Assembly of the Bahá'ís of Persia; of Balúchistán, Borneo, Burma, Ceylon, Indo-China,

Indonesia, Malaya, Nepal, Pákistán, Sarawak, Siam, allocated to the National Spiritual Assembly of the Bahá'ís of India, Pákistán and Burma; of China, Formosa, Japan, Korea, Manchuria, Philippine Islands, allocated to the National Spiritual Assembly of the Bahá'ís of the United States of America; of Jordan, Koweit, Lebanon, Qatar, Syria, Trucial Sheiks, 'Ummán, allocated to the National Spiritual Assembly of the Bahá'ís of 'Iráq; of Bismarck Archipelago, Fiji, New Caledonia, Australian New Guinea, allocated to the National Spiritual Assembly of the Bahá'ís of Australia and New Zealand; of Hong Kong, allocated to the National Spiritual Assembly of the Bahá'ís of British Isles.

Seventh, the incorporation of the eleven above-mentioned National Spiritual Assemblies, as well as those of Persia and 'Iráq.

Eighth, the establishment by these above-mentioned eleven National Spiritual Assemblies of national Bahá'í endowments.

Ninth, the establishment of a national Házíratu'l-Quds in the capital cities of each of the countries where National Spiritual Assemblies are to be established, as well as one in Suva, one in Jakarta, one in Bahrayn and one in Beirut.

Tenth, the establishment of a national Bahá'í Court in the capital cities of Persia, of 'Iráq, of Pákistán and of Afghánistán—the leading Muslim centers in the Asiatic continent.

Eleventh, the establishment of two national Bahá'í Publishing Trusts, one in Tíhrán and one in New Delhi.

Twelfth, the formation of Israel branches of the National Spiritual Assemblies of the Bahá'ís of Persia, of 'Iráq, and of Australia, authorized to hold on behalf of their parent institutions property dedicated to the holy Shrines at the World Center of the Faith in the State of Israel.

Thirteenth, the appointment, during Ridván 1954, by the Hands of the Cause in Asia and in Australia of an auxiliary Board of nine members who will, in conjunction with the eight National Spiritual Assemblies participating in the Asiatic and Australian campaigns, assist, through periodic and systematic visits to Bahá'í centers, in the efficient and prompt execution of the Plans formulated for the prosecution of the teaching campaigns in the continent of Asia and in the Antipodes.

The Asiatic continent, the cradle of the

principal religions of mankind; the home of so many of the oldest and mightiest civilizations which have flourished on this planet; the crossways of so many kindreds and races; the battleground of so many peoples and nations; above whose horizons, in modern times, the suns of two independent Revelations—the promise and consummation of a six thousand year old religious Cycle—have successively arisen; where the Authors of both of these Revelations suffered banishment and died; within whose confines the Center of a divinely-appointed Covenant was born, endured a forty-year incarceration and passed away; on whose Western extremity the Qiblih of the Bahá'í world has been definitely established; in whose heart the city proclaimed by Bahá'u'lláh as the "Mother of the World" is enshrined; within whose borders another City regarded as the "Cynosure of an adoring world" and the scene of the greatest and most glorious Revelation the world has witnessed is embosomed; on whose soil so many saints, heroes and martyrs, associated with both of these Revelations, have lived, struggled and died—such a continent, so privileged among its sister continents and yet so long and so sadly tormented, now stands at the hour of

the launching of a world-encompassing Crusade, on the threshold of an era that may well recall in its glory and ultimate repercussions, the great periods of spiritual revival which, from the dawn of recorded history have, at various stages in the revelation of God's purpose for mankind, illuminated the path of the human race.

May this Crusade, launched simultaneously on the Asiatic mainland, its neighboring islands and the Antipodes, under the direction of eight National Spiritual Assemblies, and through the operation of eight systematic Teaching Plans, and the concerted efforts of Bahá'í communities in both the East and the West, provide, as it unfolds, an effective antidote to the baneful forces of atheism, nationalism, secularism and materialism that are tearing at the vitals of this turbulent continent, and may it re-enact those scenes of spiritual heroism which, more than any of the secular revolutions which have agitated its face, have left their everlasting imprint on the fortunes of the peoples and nations dwelling within its borders.

—SHOGHI

Haifa, Israel
October, 1953.

(2)

REPORT OF THE ASIAN INTERCONTINENTAL TEACHING CONFERENCE

THE fourth Intercontinental Teaching Conference held under the auspices of the National Spiritual Assembly of India, Páki-stán and Burma convened the first international Bahá'í gathering ever to be held in the East. This great event took place in New Delhi, the picturesque metropolis of India, from October 7-15, 1953. West had come East at the behest of the Guardian. The attendance registered four hundred and eighty-nine, coming from thirty-one countries. The President of the Indian Republic, Dr. Rajendra Prasad, declared that it was the first gathering of its kind in the East.

The delegates assembled beneath the colorful canopy erected on the grounds of the Constitution Club—undoubtedly the most varied congregation of Bahá'ís yet as-

sembled anywhere in the world. Here were seen the many races and peoples of India, Páki-stán and Burma, Ceylon, Indonesia, Australia and New Zealand, Persia, 'Iráq, Egypt, Africa, Turkey, Europe, Canada, United States, Central and South America, unified in spirit and purpose within the Guardian's consummate application of the Divine Plan of 'Abdu'l-Bahá for the redemption and unification of humanity at the time of impending peril.

Surmounting the difficulties of language, the Conference exemplified that world unity which already exists among Bahá'ís. Its sessions concentrated the forces of the Bahá'í world upon those goals of the Ten-Year Plan which are to establish firmly the Faith of Bahá'u'lláh throughout the lands of the

Far East and the islands of the South Pacific Ocean.

After devotions conducted in English, Persian, Hindustani and Burmese, the Conference was opened by the Chairman of the Indian National Spiritual Assembly, Mr. 'Abbás 'Alí Butt, with a gracious address of welcome:

"On behalf of the Bahá'ís of India, Páki-stán and Burma, I welcome the representative of the beloved Guardian, the Hands of the Cause, the representatives of the National Spiritual Assemblies, and the friends who have come to participate in this great Conference."

Chairman Butt concluded his address with the following survey of the Faith in India, Burma and Páki-stán. "We have a Publishing Committee and have published Bahá'í literature in all the languages of India and Páki-stán and the principal languages of Burma, Ceylon and Indonesia, reaching a total of twenty-six languages.

"We hold trust properties valued at more than one million rupees in the three countries of India, Páki-stán and Burma. We have a school in Panchgani where we have recently purchased an extensive piece of land."

All arrangements for the sessions, which were varied, dramatic and altogether appealing, were made by the Indian National Spiritual Assembly. They displayed remarkable initiative and resourcefulness in making the Conference an occasion for outstanding public events and contacts.

As at the previous Intercontinental Conferences, the agenda included public meetings—one held on the grounds of the Constitution Club and one in New Delhi Town Hall. The Guardian's representative, Charles Mason Remey, Hand of the Cause and President of the International Council, presided at the first. The theme was "Universal Peace—A Need and Exigency of the Time," and the speakers were Horace Holley, Dorothy Baker and Dr. Ugo Giachery, Hands of the Cause, and Stanley Bolton, Sr. Mrs. Baker presided at the Town Hall meeting which was based on the theme "Towards a World Federation," the speakers being H. C. Featherstone, John Robarts, Mildred Mottahedeh and Abu'l Qasim Faizi.

This Conference, however, surpassed the previous Conferences in that it provided a public reception and tea in the garden of the Imperial Hotel. The scene was picturesque and charming—the spacious lawn and ter-

race filled with tea tables under the soft light of late afternoon. There were about one thousand guests, including high officials of the Indian government, representatives from embassies and consulates, and men from the press.

In addition, the National Spiritual Assembly arranged to present delegations of Bahá'ís to the three leaders of the Indian government—Dr. Rajendra Prasad, President; Dr. S. Radhakrishnan, Vice-President; and Mr. Jawaharlal Nehru, Prime Minister—each on a separate occasion and in his own office or reception room.

The evening before the Conference, a reception was held at the Hotel Imperial for the representatives of the local and foreign press. Reporters from over thirty newspapers and news agencies had the opportunity to meet Mr. Remey, the Guardian's representative, a number of other Hands of the Cause, and delegates from many countries. Mrs. Mildred Mottahedeh, International Observer for the Bahá'ís at the United Nations, served as chairman and made a statement on the purpose of the New Delhi Conference. This was followed by Mrs. Dorothy Baker's outline of the history of the Cause and plans for expansion during the ten-year World Crusade.

One evening was devoted to a program of Indian dancing and music given by professional entertainers. On another occasion, an organized sight-seeing tour, making use of a fleet of ten forty-seat buses, enabled the delegates to visit historical and other famous spots. Looking upon the remnants of a glorious past, the visiting Bahá'ís felt the inherent capacity of the Indian people to build a new civilization, as part of the great world civilization of the future.

To return to the Conference proper: following the address of welcome, the Guardian's message to the Conference was presented by Mason Remey.

Of the thirteen goals set forth by Shoghi Effendi in this communication, the Conference made immediate effort to fulfill the fourth goal, "the opening of . . . forty-one virgin territories and islands"; and the second goal, "the purchase of land for the future construction of three Mashriqu'l-Adhkárs, one in the city of Baghdád, enshrining the 'Most Great House,' the third holiest city of the Bahá'í world, one in New Delhi, the leading city of the Indian sub-continent, and the third in Sydney, the old-

est and foremost Bahá'í center in the Antipodes."

The achievement of these goals was handsomely supported by the Conference: Forty-five thousand dollars was contributed toward the purchase of the three tracts of land; seventy-four pioneers offered their services, were interviewed by a special committee and twenty-five of them were able to depart almost immediately to their posts; almost ten thousand dollars was contributed to a fund for pioneer budgets and all applications from pioneers not assigned definite posts at this time were referred to the National Spiritual Assemblies concerned.

It was reported that the Indian National Spiritual Assembly had chosen the site for the future House of Worship, nine acres overlooking New Delhi.

"Such a Continent," the Guardian wrote, "so privileged among its sister continents and yet so long and so sadly tormented, now stands at the hour of the launching of a world-encompassing Crusade, on the threshold of an era that may well recall in its glory and ultimate repercussions, the great periods of spiritual revival which, from the dawn of recorded history have, at various stages in the revelation of God's purpose for mankind, illuminated the path of the human race.

"May this Crusade, launched simultaneously on the Asiatic mainland, its neighboring islands and the Antipodes, under the direction of eight National Spiritual Assemblies, and through the operation of eight systematic Teaching Plans and the concerted efforts of Bahá'í communities in both the East and the West, provide, as it unfolds, an effective antidote to the baneful forces of atheism, nationalism, secularism and materialism that are tearing at the vitals of this turbulent continent, and may it reenact those scenes of spiritual heroism which, more than any of the secular revolutions which have agitated its face, have left their everlasting imprint on the fortunes of the peoples and nations dwelling within its borders."

The Guardian likewise described to the Conference the teaching campaign upon which it was to deliberate, "a campaign which may well be regarded as the most extensive, the most arduous and the most momentous of all the campaigns of a world-girding Crusade."

The spirit of consecration and deepened

understanding engendered by the Guardian's Message was heightened by the privilege of viewing the Portrait of the Báb, the Martyr Prophet of the Faith. One by one, kneeling before it in awe and reverence, rising to behold the likeness of the divine Herald, anointed by the Guardian's representative with attar of rose, the followers of the Cause of God besought the purity essential to service in His Kingdom.

During the afternoon of the first day of the Conference, another message from the Guardian, a cablegram, was presented. It bore a triple announcement: the completion of the Shrine of the Báb; the arrival of nineteen additional pioneers at their posts; and preliminary steps taken toward the acquisition of an extensive area preparatory to purchase of the site for the future House of Worship on Mt. Carmel, through the munificent donation by Mrs. Amelia Collins, Hand of the Cause.

The Guardian urged that this triple bounty called for concerted exertion on the part of the assembled believers to carry out a triple responsibility. First, redoubled consecration to the task of sending pioneers, particularly into the Pacific area; second, increased self-sacrifice in order to purchase land for future Temples in Asia; third, earnest consultation by representatives of the Persian and 'Iráqí National Spiritual Assemblies and the assembled Hands of the Cause on thorough investigation of ways and means to insure the purchase of Holy Places, particularly the site of the Síyáh-Chál, as well as identification and transfer to Bahá'í cemeteries of the bodies of relatives of the Báb and Bahá'u'lláh. The Guardian also expressed his ardent hope that the New Delhi Conference would contribute in unprecedented degree to the ultimate attainment of the goals of the World Crusade.

The Conference agenda as prepared and printed by the Indian National Assembly was set aside at this point because of the Guardian's cable and instead, the purchase of three Temple sites, the sending of pioneers and the purchase of Holy Places in Írán and 'Iráq took priority and became the focus of attention.

Mr. Horace Holley emphasized the need for action and closed his talk by stating that a world poised for suicide could never be healed unless we spread the Faith of Bahá'u'lláh. Dr. Ugo Giachery and other speakers reiterated the call for action.

To give inspiration and help to delegates already thinking of offering their services as pioneers, those who had taken this step in earlier years spoke of their experiences. These talks were interspersed with a steady flow of volunteering pioneers who came to the platform and were presented to the assemblage. A moving statement was made by 'Alí-Akbar Furútan, Hand of the Cause, quoting from 'Abdu'l-Bahá on the spiritual significance of pioneering, and likening events today to the early days of Christianity.

The first of the early pioneers to speak was Mrs. Clara Dunn, Hand of the Cause, and spiritual mother of Australia and New Zealand, who said:

"Dear friends, this is the most wonderful occasion of my life. My late husband, John Henry Hyde Dunn, and I responded to the Divine Plan. I want to tell those who have answered the call of the Guardian to stand and go. It will be the greatest joy and pleasure of your lives even if the tests come. We need them to prove us. Bahá'u'lláh paid the price, set the pace, and the Master ['Abdu'l-Bahá] gave us the path to follow. We have nothing to fear. If we have faith we can conquer the whole world. The Supreme Concurrence is waiting to help us. . . ."

Then Miss Agnes Alexander told the friends that she was in Geneva, Switzerland, when World War I broke out and found herself without luggage and unable to cash her checks. On August 22, 1914, she received a letter from 'Abdu'l-Bahá telling her to go to Japan.

"Of course," she said, "I had no desire but to follow the Master's wish." She explained how miraculously she was enabled to do so. After 'Abdu'l-Bahá's passing, Shoghi Effendi wrote a beautiful letter to the friends in Japan in which he stated:

"As attendant and secretary of 'Abdu'l-Bahá for well nigh two years after the termination of the Great War, I recall so vividly the radiant joy that transfigured His face whenever I opened before Him your supplications as well as those of Miss Agnes Alexander. What promises He gave us all regarding the future of the Cause in that land at the close of almost every supplication I read to Him. Let me state straightaway, the most emphatic, the most inspiring of them all. These are His very words that still keep ringing in my ears: 'Japan will turn ablaze!

Japan is endowed with the most remarkable capacity for the spread of the Cause of God. . . ."

Mr. Músá Banání from Kampala, Uganda [British East Africa] was then asked to speak:

"I was in Tíhrán when the call of the Guardian came for pioneers for Africa, and finally I decided to go with Mr. 'Alí Nakhjavání. Overcoming many difficulties, both of us got our visas. I settled in Kampala where 'Alí joined me and after some months we had two believers. We lived in a hotel and the teaching work was done while walking in the street; the morning prayers were held in the parks. Then the Guardian permitted both Mrs. Banání and me to make the pilgrimage to Haifa. He gave us many instructions and on the last day, he appointed me Hand of the Cause for Africa. While we were away, 'Alí had been living and teaching in the villages and when we returned, little by little the number of believers grew.

"We heard from the Guardian that the majority of believers attending the Kampala Conference would be Africans or native believers, but when the time came for the Conference, they thought they would have to stay at home to help with the harvest. Moreover, their friends had told them that the white people would gather them in and sell them as slaves. 'Alí and another Bahá'í went to them and said, 'Alí is not inviting you; Banání is not inviting you; but you will all be guests of the Guardian.' So many of them decided to come and thus, we had a majority of Africans at the Conference—out of two hundred and thirty people, one hundred and forty were natives. They went back to their villages extremely happy and their suspicious relatives were surprised to see them."

Mrs. Gloria Faizi spoke of the experiences of herself and her husband, Abu'l-Qasim Faizi:

"The pioneers to Arabia are poor, very poor. The people belong to the Sunní sect of Islám and whenever you openly speak about the Faith, you are advised to keep quiet if you wish to stay in Arabia. After the Guardian asked the Persians to volunteer for Arabia many wanted to go, but only two families out of forty were able to get there.

"We at Bahrayn are in a position to see all the pioneers who are on the way to



The President of the Union of India, Dr. Shri Rajendra Prasad, with some members of the Bahá'í delegation whom he received in his official residence during the Asian Intercontinental Teaching Conference held in New Delhi, October, 1953.



Dr. S. Radhakrishnan, Vice-President of India, with some members of the Bahá'í delegation, New Delhi, October 5, 1953.

Arabia. We see young men who have finished their studies in colleges and have obtained their degrees, leaving their education behind to take jobs as carpenters, tailors, barbers. After completing their studies, they take a short course in some manual work so that they can earn a livelihood. . . . A large family lives in only one room in the winter and during the summer months of intense heat and moisture, they live on the roof of the house, which is merely a covering of palm branches and leaves. They have no water in the house, nor electricity. Their food consists of bread, rice, dates and tea, and in the winter a few vegetables. But do not think they are less happy than people in other parts of the world. . . ."

Mr. Artemus Lamb of South America felt that his experiences would be helpful to Occidentals: "Many believe that everything will open up right away; often there comes a rude awakening." He told how he left for South America with everything he thought would be needed. Arriving in Mexico, he went ashore sightseeing, leaving all belongings on board the ship. Returning later to continue the next stage of the voyage, he noticed people running toward the waterfront and when he reached the wharf, there was his ship being towed out to sea in flames. Thus he found himself in Mexico without clothes, money, or any documents for identification—indeed anything that connected him with the past. At the moment, this seemed a sign of God and he felt he should turn back. But later in a hotel room, he began to pray and then came the realization that he must be detached from all else save God. So he prepared his mind to go anywhere in Latin America. With the help of the Consul, he was able to go to Chile and in one-third of the time expected, arrived in the most southerly town of South America.

Mr. Jamshíd Fozdár, from Sarawak, Borneo, said that they had had their difficulties in Sarawak—difficulties in finding employment, housing and establishing themselves. Their activities came under suspicion, but they finally won the confidence of the authorities and were able to secure publicity for the Faith. When he and Mrs. Fozdár left Sarawak, there was an assembly and fourteen members in the community. Recently, he had heard of further enrollments.

Mr. C. P. M. Anver Cadir of Thailand related that after twenty fruitless days of

pioneering effort, he attended a moving picture show and saw 'Abdu'l-Bahá's picture and a view of the Temple in Wilmette. This gave him an opportunity to hand out literature to those leaving the theater and resulted in his being questioned by the Police Department, but eventually they approved his literature.

Mrs. Shirin Fozdár described the results of her pioneering in Singapore and the prestige accorded her as a Bahá'í by civil authorities there. Dr. H. M. Munji of India dwelt on the difficulties a Bahá'í faces in teaching the Cause to Hindus.

Other pioneers who shared their experiences were Saeed Nahvi, Pondicherry, India; Mr. 'Ilmí, Pákistán; Mr. Mawlaví, Aden; Mrs. Salisa Kirmani, Karikal, India; Mr. Alvin Blum, New Zealand, on technique of pioneering; Dr. Lukmani, on teaching in India and Ceylon; and Mrs. Bahíyyih Nádirí who presented greetings from a Bahá'í pioneering in Zanzibar.

In the Guardian's first cablegram announcing the completion of the Shrine of the Báb, he requested that the Conference should hold a befitting memorial gathering to pay tribute to Hand of the Cause Sutherland Maxwell, the "immortal architect of the arcade of the superstructure of the Shrine." He further suggested that acknowledgement should be made on the same occasion to the "unflagging labors and vigilance of Hand of the Cause Ugo Giachery in negotiating contracts, inspecting and dispatching all the materials required for the construction of the edifice," and also to the "assiduous and constant care of Hand of the Cause Leroy Ioas in supervising the construction of both the drum and the dome." Two doors of the Shrine had recently been given the names of Sutherland Maxwell and Ugo Giachery. The cable announced that a door of the octagon would be associated henceforth with the name of Leroy Ioas. The memorial gathering held in accordance with the Guardian's wishes was most impressive. Eulogies of Sutherland Maxwell were given by John Robarts, Ugo Giachery and Mason Remy. Mrs. Mildred Mottaheh paid tribute to Ugo Giachery and Mrs. Dorothy Baker to Leroy Ioas.

Another undertaking urged by the Guardian in his first cablegram was that the Hands of the Cause, together with representatives of Iránian and 'Tráqi National Spiritual Assemblies, should consult on ways and means

to acquire Holy Places of the Faith, particularly the *Síyáh-Chál*, where, during His imprisonment in that foul dungeon, Bahá'u'lláh received the first intimations of His mission. It was announced later that the consultation had been held as the Guardian

which he felt were of the greatest concern to the Guardian. First, the Guardian wanted more cooperation and spiritual oneness among the Bahá'ís in India coming into the Faith from different backgrounds, Hindu, Muslim and Persian. Bahá'í love should be



Public reception held during the Fourth Bahá'í Intercontinental Teaching Conference, New Delhi, India, October, 1953.

requested, and that Mr. Habíb Sabet of New York City had offered to purchase the site of the *Síyáh-Chál*. This generous and courageous offer was received with great joy and word was promptly sent to the Guardian.

A second cablegram was received from the Guardian directed to the Hands of the Cause who were present at the Conference. It called upon them to disperse at the close of the Conference to teach for one or two months in Asia, Africa and Australia, in order to establish close contact with the respective National Assemblies, and assist the local assemblies to attain the goals of the Ten-Year Plan. This message laid out the itinerary of all the Hands, and the Guardian contributed three thousand pounds for the expense of the undertaking.

The evening of the third day of the Conference was given over to the Guardian's representative, Mason Remey. It was designed to bring to the delegates a more vivid realization of the Guardian as a person in lieu of his actual presence.

Mr. Remey emphasized three matters

very strong among them. In America the white and colored should be united in the same way. Second, he hoped that the friends in India would give greater emphasis now and in the future to teaching the Hindu people. In India where there is a preponderance of Hindus as compared with the Muslims, the same proportion should be the goal: twice as many Hindus as Muslims in the Bahá'í community. Third, the Guardian was now concentrating on the Pacific islands and the surrounding countries. Expansion of the Faith had been planned in stages and in the following order: Latin America, the Ten Goal countries of Europe, Central and South America. Now the time had come to spread the Faith in the islands of the Pacific and the countries nearby. With this new advance, the new emphasis on reaching American Indians and Eskimos, together with consolidating the gains already won, the Bahá'ís would be busy indeed during the ten-year World Crusade.

When Mr. Remey was called upon to deliver a last word during the closing hours of the Conference, he reiterated these same

three points. At that time, Mr. Butt, Chairman of the National Spiritual Assembly for India, Pákestán and Burma asked Mr. Remy to let the Guardian know that enrollments were coming in from the Hindu people and that the National Assembly was taking action to carry out still further the Guardian's desire for the Hindus.

During the evening with the Guardian's representative, Mrs. Dorothy Baker upon being asked to give her impressions of the Guardian said:

"The Guardian is a new creation. You can never fully understand his station nor describe your meeting with him. In some strange way your existence becomes changed. You can never let go that first look when he greets you. Then the moment at table when he talks about the Faith and the teachings. It is so clear, so simple. . . . I left Haifa with this impression of the Guardian—the courtier and the court; the lover and the beloved; the king and the vassal of God."

It would be impossible to include in this account of the New Delhi Conference everything that deserves description. Much that added richness must be omitted and only brief reference can be accorded to other weighty occurrences.

Jináb-i-Fáḍil, who made two visits to America, sent once by 'Abdu'l-Bahá and once by the Guardian, was called upon to address the Conference. He spoke chiefly of the history of the Faith which the Guardian had asked him to write. It is to comprise nine volumes. Before coming to the Conference he had sent the completed eighth volume in manuscript form to the Guardian.

The five Hands of the Cause from Irán, Valíyu'lláh Varqá, Ṭarázu'lláh Samandarí, 'Alí-Akbar Furútan, Shu'á'u'lláh 'Alá'í and Dhikru'lláh Khádem, all graced the Conference with their presence and were often heard as they chanted prayers and contributed to the consultations. Mr. Samandarí's stories of his youthful contacts with Bahá'u'lláh were greatly appreciated.

The Conference was grieved by information from Basra [Íráq] that a Bahá'í had

recently been martyred there—the first Bahá'í to be confirmed from the ancient John the Baptist community. A eulogy of him was delivered by Kamil 'Abbás. One session was devoted to a memorial gathering in honor of Mr. Fath-i-A'zam, a Persian martyr. Mr. Furútan chanted a prayer for a still more recent Bahá'í martyr of Persia. At the very first session, Siegfried Schopflocher, Hand of the Cause, who had recently passed on, was eulogized and a prayer was chanted for him.

At the request of the National Spiritual Assembly of India, Pákestán and Burma, the office of Conference Chairman was assumed in daily rotation by representatives of the participating Assemblies. The final sessions, however, devoted to the Bahá'í community of India, and the concluding hours of the Conference were conducted by our hosts in the persons of Mr. 'Abbás 'Alí Butt, Chairman, and Mr. A. Rahmán, Secretary.

The Vice-Chairman of the Indian National Spiritual Assembly spoke on the Bahá'í School at Panchgani, which the Guardian has said will become a University. At present there are eighty-three children living there and attending classes in Bahá'í and academic subjects. Seventy-five thousand rupees [about sixteen thousand dollars] are needed now for a new school building, and additional sums for equipment, laboratory and general repairs to the existing plant. Contributions were made for this purpose.

Mrs. Mildred Mottahedeh outlined Bahá'í activities in relation to the United Nations. Particularly enjoyed was her remark that the Non-Governmental Organization Conference in Istanbul was conducted in the palace of the Sulṭán who persecuted Bahá'u'lláh.

The commission for interviewing pioneers headed by Alvin Blum did magnificent work; Habíb Sabet very capably handled the appeal for funds; and Abu'l Qasim Faizi's translation work was essential to the success of the Conference.

This historic gathering closed with a celebration of the Nineteen Day Feast, which signaled likewise the end of Holy Year.

V

THE CENTENARY OF THE
MARTYRDOM OF THE BĀB
1850-1950

1. BAHĀ'U'LLĀH'S TRIBUTE TO THE BĀB

From the *KITĀB-I-ĪQĀN*

THOUGH young and tender of age, and though the Cause He revealed was contrary to the desire of all the peoples of earth, both high and low, rich and poor, exalted and abased, king and subject, yet He arose and steadfastly proclaimed it. All have known and heard this. He was afraid of no one; He was regardless of consequences. Could such a thing be made manifest except through the power of a divine Revelation, and the potency of God's invincible Will? By the righteousness of God! Were any one to entertain so great a Revelation in his heart, the thought of such a declaration would alone confound him! Were the hearts of all men to be crowded into his heart, he would still hesitate to venture upon so awful an enterprise. He could achieve it only by the permission of God, only if the channel of his heart were to be linked with the Source of divine grace, and his soul be assured of the unfailing sustenance of the Almighty. To what, We Wonder, do they ascribe so great a daring? Do they accuse Him of folly as they accused the Prophets of old? Or do they maintain that His motive was none other than leadership and the acquisition of earthly riches?

Gracious God! In His Book, which He hath entitled "Qayyūmu'l-Asmā',"—the first, the greatest and mightiest of all books—He prophesied His own martyrdom. In it is this passage: "O thou Remnant of God! I have sacrificed myself wholly for Thee; I have accepted curses for Thy sake; and have yearned for naught but martyrdom in the

path of Thy love. Sufficient Witness unto me is God, the Exalted, the Protector, the Ancient of Days!"

Likewise, in His interpretation of the letter "Hā," He craved martyrdom, saying: "Methinks I heard a Voice calling in my inmost being: 'Do thou sacrifice the thing which Thou lovest most in the path of God, even as Ḥusayn, peace be upon him, hath offered up his life for My sake?' And were I not regardful of this inevitable mystery, by Him, Who hath my being between His hands even if all the kings of the earth were to be leagued together they would be powerless to take from me a single letter, how much less can these servants who are worthy of no attention, and who verily are of the outcast . . . That all may know the degree of My patience, My resignation, and self-sacrifice in the path of God."

Could the Revealer of such utterance be regarded as walking any way but the way of God, and as having yearned for aught else except His good-pleasure? In this very verse there lieth concealed a breath of detachment, which if it were to be breathed full upon the world, all beings would renounce their lives, and sacrifice their souls. Reflect upon the villainous behavior of this generation, and witness their astounding ingratitude. Observe how they have closed their eyes to all this glory, and are abjectly pursuing those foul carcasses from whose bellies ascendeth the cry of the swallowed substance of the faithful. And yet, what unseemly calumnies they have hurled against

those Daysprings of Holiness? Thus do We recount unto thee that which the hands of the infidels have wrought, they who, in the Day of Resurrection, have turned their face away from the divine Presence, whom God hath tormented with the fire of their own misbelief, and for whom He hath prepared in the world to come a chastisement which shall devour both their bodies and souls. For these have said: "God is powerless, and His hand of mercy is fettered."

Steadfastness in the Faith is a sure testimony, and a glorious evidence of the truth. Even as the "Seal of the Prophets" hath said: "Two verses have made Me old." Both these verses are indicative of constancy in the Cause of God. Even as He saith: "Be thou steadfast as thou hast been bidden."

And now consider how this Sadrih of the Riḍván of God hath, in the prime of youth, risen to proclaim the Cause of God. Behold what steadfastness that Beauty of God hath revealed. The whole world rose to hinder Him, yet it utterly failed. The more severe the persecution they inflicted on that Sadrih of Blessedness, the more His fervor increased, and the brighter burned the flame of His love. All this is evident, and none disputeth its truth. Finally, He surrendered His soul, and winged His flight unto the realms above.

And among the evidences of the truth of His manifestation were the ascendancy, the transcendent power, and supremacy which He, the Revealer of being and Manifestation of the Adored, hath, unaided and alone, revealed throughout the world. No sooner had that eternal Beauty revealed Himself in Shíráz, in the year sixty, and rent asunder the veil of concealment, than the signs of the ascendancy, the might, the sovereignty, and power, emanating from that Essence of Essences and Sea of Seas, were manifest in every land. So much so, that from every city there appeared the signs, the evidences, the tokens, the testimonies of that divine Luminary. How many were those pure and kindly hearts which faithfully reflected the light of that eternal Sun, and how manifold the emanations of knowledge from that Ocean

of divine wisdom which encompassed all beings! In every city, all the divines and dignitaries rose to hinder and repress them, and girded up the loins of malice, of envy, and tyranny for their suppression. How great the number of those holy souls, those essences of justice, who, accused of tyranny, were put to death! And how many embodiments of purity, who showed forth naught but true knowledge and stainless deeds, suffered an agonizing death! Notwithstanding all this, each of these holy beings, up to his last moment, breathed the Name of God, and soared in the realm of submission and resignation. Such was the potency and transmuting influence which He exercised over them, that they ceased to cherish any desire but His will, and wedded their soul to His remembrance.

Reflect: Who in this world is able to manifest such transcendent power, such pervading influence? All these stainless hearts and sanctified souls have, with absolute resignation, responded to the summons of His decree. Instead of complaining, they rendered thanks unto God, and amidst the darkness of their anguish they revealed naught but radiant acquiescence to His will. It is evident how relentless was the hate, and how bitter the malice and enmity entertained by all the peoples of the earth towards these companions. The persecution and pain they inflicted on these holy and spiritual beings were regarded by them as means unto salvation, prosperity, and everlasting success. Hath the world, since the days of Adam, witnessed such tumult, such violent commotion? Notwithstanding all the torture they suffered, and manifold the afflictions they endured, they became the object of universal opprobrium and execration. Methinks, patience was revealed only by virtue of their fortitude, and faithfulness itself was begotten only by their deeds.

Do thou ponder these momentous happenings in thy heart, so that thou mayest apprehend the greatness of this Revelation, and perceive its stupendous glory. . . .

(pp. 230-236)

2. 'ABDU'L-BAHÁ'S TRIBUTE TO THE BĀB

From *SOME ANSWERED QUESTIONS*

AS FOR the Báb,¹—may my soul be His sacrifice!—at a youthful age, that is to say when He had reached the twenty-fifth year of His blessed life, He stood forth to proclaim His Cause. It was universally admitted by the Shiites that He had never studied in any school, and had not acquired knowledge from any teacher; all the people of Shíráz bear witness to this. Nevertheless, He suddenly appeared before the people, endowed with the most complete erudition. Although He was but a merchant, He confounded all the 'Ulamá² of Persia. All alone, in a way which is beyond imagination, He upheld the Cause against the Persians, who are renowned for their religious fanaticism. This illustrious soul arose with such power that He shook the supports of the religion, of the morals, the conditions, the habits, and the customs of Persia, and instituted new rules, new laws, and a new religion. Though the great personages of the State, nearly all the clergy, and the public men, arose to destroy

and annihilate him, He alone withstood them, and moved the whole of Persia.

Many 'Ulamá and public men, as well as other people, joyfully sacrificed their lives in His Cause, and hastened to the plain of martyrdom.

The government, the nation, the doctors of divinity, and the great personages, desired to extinguish His light, but they could not do so. At last His moon arose, His star shone forth, His foundations became firmly established, and His dawning-place became brilliant. He imparted divine education to an unenlightened multitude and produced marvelous results on the thoughts, morals, customs, and conditions of the Persians. He announced the glad tidings of the manifestation of the Sun of Bahá to His followers, and prepared them to believe.

The appearance of such wonderful signs and great results, the effects produced upon the minds of the people, and upon the prevailing ideas; the establishment of the foundations of progress, and the organization of the principles of success and prosperity by a young merchant, constitute the greatest proof that He was a perfect educator. A just person will never hesitate to believe this.

(pp. 30-31)

3. THE GUARDIAN'S MESSAGE FOR THE CENTENARY OF THE MARTYRDOM OF THE BĀB

MOVED share (with) assembled representatives (of) American Bahá'í Community gathered beneath (the) dome (of the) Most Holy House (of) Worship (in the) Bahá'í world, feelings (of) profound emotion evoked (by this) historic occasion (of the) world-wide commemoration (of the) First Centenary (of the) Martyrdom (of the) Blessed Báb, Prophet (and) Herald (of the) Faith (of) Bahá'u'lláh, Founder (of the) Dispensation marking (the) culmination (of the) six thousand year old Adamic

Cycle, Inaugurator (of the) five thousand century Bahá'í Cycle.

Poignantly call (to) mind (the) circumstances attending (the) last act consummating (the) tragic ministry (of the) Master-Hero (of the) most sublime drama (in the) religious annals (of) mankind, signaling (the) most dramatic event (of the) most turbulent period (of the) Heroic Age (of the) Bahá'í Dispensation, destined (to) be recognized (by) posterity (as the) most precious, momentous sacrifice (in the)

¹ The Báb is here designated by His title Hazrati 'Alá, His Supreme Highness; but for the convenience of the reader we shall continue to designate Him by the name under which He is known throughout Europe, i.e., the Báb.

² Doctors of the religion of Islám.

world's spiritual history. Recall (the) peerless tributes paid (to) His memory by (the) Founder (of the) Faith, acclaiming Him Monarch (of) God's Messengers, (the) Primal Point round Whom (the) realities (of) all (the) Prophets circle in adoration. Profoundly stirred (by the) memory (of the) agonies He suffered, (the) glad-tidings He announced, (the) warnings He uttered, (the) forces He set (in) motion, (the) adversaries He converted, (the) disciples He raised up, (the) conflagrations He precipitated, (the) legacy He left (of) faith (and) courage, (the) love He inspired. Acknowledge with bowed head, joyous, thankful heart (the) successive, marvelous evidence (of) His triumphant power (in the) course (of the) hundred years elapsed since (the) last crowning act (of) His meteoric Ministry.

(The) creative energies released (at the) hour (of the) birth (of) His Revelation, endowing mankind (with the) potentialities (of the) attainment (of) maturity (are) deranging, during (the) present transitional age, (the) equilibrium (of the) entire planet (as the) inevitable prelude (to the) consummation (in) world unity (of the) coming (of) age (of the) human race. (The) portentous (but) unheeded warnings addressed (to) kings, princes, ecclesiastics (are) responsible (for the) successive overthrow (of) fourteen monarchies (of) East (and) West, (the) collapse (of the) institution (of the) Caliphate, (the) virtual extinction (of the) Pope's temporal sovereignty, (the) progressive decline (in the) fortunes (of the) ecclesiastical hierarchies (of the) Islámic, Christian, Jewish, Zoroastrian, (and) Hindu Faiths.

(The) Order eulogized (and) announced (in) His writings, whose laws Bahá'u'lláh subsequently revealed (in the) Most Holy Book, whose features 'Abdu'l-Bahá delineated (in His) Testament, (is) now passing through (its) embryonic stage through (the) emergence (of the) initial institutions (of the) world administrative order (in the) five continents (of the) globe. (The) clarion call sounded (in the) Qayyúmu'l-Asmá', summoning (the) peoples (of the) West (to) forsake (their) homes (and) proclaim His message, (was) nobly answered (by the) communities (of the) western hemisphere headed (by the) valorous, stalwart American believers, (the) chosen vanguard (of the) all-conquering, irresistibly-march-

ing army (of the) Faith (in the) Western world.

(The) embryonic Faith, maturing three years after His martyrdom, traversing (the) period (of) infancy (in the) course (of the) Heroic Age (of the) Faith (is) now steadily progressing towards maturity (in the) present Formative Age, destined (to) attain full stature (in the) Golden Age (of the) Bahá'í Dispensation.

Lastly (the) Holy Seed (of) infinite preciousness, holding within itself incalculable potentialities representing (the) culmination (of the) centuries-old process (of the) evolution (of) humanity through (the) energies released (by the) series (of) progressive Revelations starting with Adam (and) concluded (by the) Revelation (of the) Seal (of the) Prophets, marked by (the) successive appearance (of the) branches, leaves, buds, blossoms (and) plucked, after six brief years (by the) hand (of) destiny, ground (in the) mill (of) martyrdom (and) oppression (but) yielding (the) oil whose first flickering light cast (upon the) somber, subterranean walls (of the) Síyáh-Chál (of) Tíhrán, whose fire gathered brilliance (in) Baghdád (and) shone (in) full resplendency (in) its crystal globe (in) Adrianople, whose rays warmed (and) illuminated (the) fringes (of the) American, European, Australian continents through (the) tender ministrings (of the) Center (of the) Covenant, whose radiance is now overspreading (the) surface (of the) globe during (the) present Formative Age, whose full splendor (is) destined (in the) course (of) future millenniums (to) suffuse (the) entire planet.

Already the crushing (of) this God-imbued kernel upon (the) anvil (of) adversity (has) ignited (the) first sparks (of the) Holy Fire latent within it through (the) emergence (of the) firmly-knit world-encompassing community constituting no less (than) twenty-five hundred centers established throughout a hundred countries representing over thirty races (and) extending as far north as (the) Arctic Circle (and) as far south (as the) Straits (of) Magallanes, equipped (with) literature translated (into) sixty languages (and) possessing endowments nearing ten million dollars, enriched through (the) erection (of) two Houses (of) Worship (in the) heart (of the) Asiatic (and) North American continents. (the) stately mausoleum reared (in) its World Center, consolidated through

(the) incorporation (of) over (a) hundred (of) its national (and) local Assemblies (and) reinforced through (the) proclamation (of) its independence (in the) East, its recognition (in the) West, eulogized by royalty, buttressed (by) nine pillars sustaining (the) future structure (of) its supreme administrative council, energized through (the) simultaneous prosecution (of) specific plans conducted (under the) aegis (of) its national councils designed (to) enlarge (the) limits (and) extend (the) ramifications (and) consolidate (the) foundations (of) its divinely-appointed administrative order (over the) surface (of the) entire planet.

(I) appeal (on) this solemn occasion, rendered doubly sacred through (the) approaching hundredth anniversary (of the) most devastating holocaust (in the) annals (of the) Faith, (at) this anxious hour (in the) fortunes (of this) travelling age, (to

the) entire body (of the) American believers, (the) privileged occupants (and) stout-hearted defenders (of the) foremost citadel (of the) Faith, (to) re-dedicate themselves (and) resolve, no matter how great (the) perils confronting (their) sister communities (on the) European, Asiatic, African (and) Australian continents, however somber (the) situation facing both (the) cradle (of the) Faith (and) its world center, however grievous (the) vicissitudes they themselves may eventually suffer, (to) hold aloft unflinchingly (the) torch (of the) Faith impregnated (with the) blood (of) innumerable martyrs (and) transmit it unimpaired so that it may add luster (to) future generations destined (to) labor after them.

(signed) SHOGHI

Haifa, Israel
July 4, 1950.

4. THE STATION OF THE BÁB

From *THE WORLD ORDER OF BAHÁ'U'LLÁH*

By SHOGHI EFFENDI

DEARLY-BELOVED friends! That the Báb, the inaugurator of the Bábí Dispensation, is fully entitled to rank as one of the self-sufficient Manifestations of God, that He has been invested with sovereign power and authority, and exercises all the rights and prerogatives of independent Prophethood, is yet another fundamental verity which the Message of Bahá'u'lláh insistently proclaims and which its followers must uncompromisingly uphold. That He is not to be regarded merely as an inspired Precursor of the Bahá'í Revelation, that in His person, as He Himself bears witness in the Persian Bayán, the object of all the Prophets gone before Him has been fulfilled, is a truth which I feel it my duty to demonstrate and emphasize. We would assuredly be failing in our duty to the Faith we profess and would be violating one of its basic and sacred principles if in our words or by our conduct we hesitate to recognize the implications of this root principle of Bahá'í belief, or refuse to uphold unreservedly its integrity and demonstrate its truth. Indeed the chief motive

actuating me to undertake the task of editing and translating Nabí's immortal Narrative has been to enable every follower of the Faith in the West to better understand and more readily grasp the tremendous implications of His exalted station and to more ardently admire and love Him.

There can be no doubt that the claim to the twofold station ordained for the Báb by the Almighty, a claim which He Himself has so boldly advanced, which Bahá'u'lláh has repeatedly affirmed, and to which the Will and Testament of 'Abdu'l-Bahá has finally given the sanction of its testimony, constitutes the most distinctive feature of the Bahá'í Dispensation. It is a further evidence of its uniqueness, a tremendous accession to the strength, to the mysterious power and authority with which this holy cycle has been invested. Indeed the greatness of the Báb consists primarily, not in His being the divinely-appointed Forerunner of so transcendent a Revelation, but rather in His having been invested with the powers inherent in the inaugurator of a separate re-

ligious Dispensation, and in His wielding, to a degree unrivaled by the Messengers gone before Him, the scepter of independent Prophethood.

The short duration of His Dispensation, the restricted range within which His laws and ordinances have been made to operate, supply no criterion whatever wherewith to judge its Divine origin and to evaluate the potency of its message. *"That so brief a span,"* Bahá'u'lláh Himself explains, *"should have separated this most mighty and wondrous Revelation from Mine own previous Manifestation, is a secret that no man can unravel and a mystery such as no mind can fathom. Its duration had been foreordained, and no man shall ever discover its reason unless and until he be informed of the contents of My Hidden Book."* "Behold," Bahá'u'lláh further explains in the Kitáb-i-Badí', one of His works refuting the arguments of the people of the Bayán, *"behold, how immediately upon the completion of the ninth year of this wondrous, this most holy and merciful Dispensation, the requisite number of pure, of wholly consecrated and sanctified souls had been most secretly consummated."*

The marvelous happenings that have heralded the advent of the Founder of the Bábí Dispensation, the dramatic circumstances of His own eventful life, the miraculous tragedy of His martyrdom, the magic of His influence exerted on the most eminent and powerful among His countrymen, to all of which every chapter of Nabil's stirring narrative testifies, should in themselves be regarded as sufficient evidence of the validity of His claim to so exalted a station among the Prophets.

However graphic the record which the eminent chronicler of His life has transmitted to posterity, so luminous a narrative must pale before the glowing tribute paid to the Báb by the pen of Bahá'u'lláh. This tribute the Báb Himself has, by the clear assertion of His claim, abundantly supported, while the written testimonies of 'Abdu'l-Bahá have powerfully reinforced its character and elucidated its meaning.

Where else if not in the Kitáb-i-Íqán can the student of the Bábí Dispensation seek to find those affirmations that unmistakably attest the power and spirit which no man, except he be a Manifestation of God, can manifest? *"Could such a thing,"* exclaims Bahá'u'lláh, *"be made manifest except*

through the power of a Divine Revelation and the potency of God's invincible Will? By the righteousness of God! Were any one to entertain so great a Revelation in his heart the thought of such a declaration would alone confound him! Were the hearts of all men to be crowded into his heart, he would still hesitate to venture upon so awful an enterprise." "No eye," He in another passage affirms, *"hath beheld so great an outpouring of bounty, nor hath any ear heard of such a Revelation of loving-kindness . . . The Prophets 'endowed with constancy,' whose loftiness and glory shine as the sun, were each honored with a Book which all have seen, and the verses of which have been duly ascertained. Whereas the verses which have rained from this Cloud of divine mercy have been so abundant that none hath yet been able to estimate their number . . . How can they belittle this Revelation? Hath any age witnessed such momentous happenings?"*

Commenting on the character and influence of those heroes and martyrs whom the spirit of the Báb had so magically transformed Bahá'u'lláh reveals the following: *"If these companions be not the true strivers after God, who else could be called by this name? . . . If these companions, with all their marvelous testimonies and wondrous works, be false, who then is worthy to claim for himself the truth? . . . Has the world since the days of Adam witnessed such tumult, such violent commotion? . . . Methinks, patience was revealed only by virtue of their fortitude, and faithfulness itself was begotten only by their deeds."*

Wishing to stress the sublimity of the Báb's exalted station as compared with that of the Prophets of the past, Bahá'u'lláh in that same epistle asserts: *"No understanding can grasp the nature of His Revelation, nor can any knowledge comprehend the full measure of His Faith."* He then quotes, in confirmation of His argument, these prophetic words: *"Knowledge is twenty and seven letters. All that the Prophets have revealed are two letters thereof. No man thus far hath known more than these two letters. But when the Qá'im shall arise, He will cause the remaining twenty and five letters to be made manifest."* "Behold," He adds, *"how great and lofty is His station! His rank excelleth that of all the Prophets and His Revelation transcendeth the comprehension and understanding of all their chosen*

ones." *"Of His Revelation,"* He further adds, *"the Prophets of God, His saints and chosen ones, have either not been informed, or, in pursuance of God's inscrutable decree, they have not disclosed."*

Of all the tributes which Bahá'u'lláh's unerring pen has chosen to pay to the memory of the Báb, His "Best-Beloved," the most memorable and touching is this brief, yet eloquent passage which so greatly enhances the value of the concluding passages of that same epistle. *"Amidst them all,"* He writes, referring to the afflictive trials and dangers besetting him in the city of Baghdád, *"We stand life in hand wholly resigned to His Will, that perchance through God's loving kindness and grace, this revealed and manifest Letter (Bahá'u'lláh) may lay down His life as a sacrifice in the path of the Primal Point, the most exalted Word (the Báb). By Him, at Whose bidding the Spirit hath spoken, but for this yearning of Our soul, We would not, for one moment, have tarried any longer in this city."*

Dearly-beloved friends! So resounding a praise, so bold an assertion issued by the pen of Bahá'u'lláh in so weighty a work, are fully re-echoed in the language in which the Source of the Bábí Revelation has chosen to clothe the claims He Himself has advanced. *"I am the Mystic Fane,"* the Báb thus proclaims His station in the Qayyúmu'l-Asmá', *"which the Hand of Omnipotence hath reared. I am the Lamp which the Finger of God hath lit within its niche and caused to shine with deathless splendor. I am the Flame of that supernal Light that glowed upon Sinai in the gladsome Spot, and lay concealed in the midst of the Burning Bush."* *"O Qurratu'l-'Ayn!"* He, addressing Himself in that same commentary, exclaims, *"I recognize in Thee none other except the 'Great Announcement'—the Announcement voiced by the Concourse on high. By this name, I bear witness, they that circle the Throne of Glory have ever known Thee."* *"With each and every Prophet, Whom We have sent down in the past,"* He further adds, *"We have established a separate Covenant concerning the 'Remembrance of God' and His Day. Manifest, in the realm of glory and through the power of truth, are the 'Remembrance of God' and His Day before the eyes of the angels that circle His mercy-seat."* *"Should it be Our wish,"* He again affirms, *"it is in Our power to compel, through the agency of but one*

letter of Our Revelation, the world and all that is therein to recognize, in less than the twinkling of an eye, the truth of Our Cause."

"I am the Primal Point," the Báb thus addresses Muḥammad Sháh from the prison-fortress of Máh-Kú, *"from which have been generated all created things . . . I am the Countenance of God Whose splendor can never be obscured, the light of God whose radiance can never fade . . . All the keys of heaven God hath chosen to place on My right hand, and all the keys of hell on My left . . . I am one of the sustaining pillars of the Primal Word of God. Whosoever hath recognized Me, hath known all that is true and right, and hath attained all that is good and seemly . . . The substance wherewith God hath created Me is not the clay out of which others have been formed. He hath conferred upon Me that which the worldly-wise can never comprehend, nor the faithful discover."* *"Should a tiny ant,"* the Báb, wishing to stress the limitless potentialities latent in His Dispensation, characteristically affirms, *"desire in this day to be possessed of such power as to be able to unravel the abstrusest and most bewildering passages of the Qur'án, its wish will no doubt be fulfilled, inasmuch as the mystery of eternal might vibrates within the innermost being of all created things."* *"If so helpless a creature,"* is 'Abdu'l-Bahá's comment on so startling an affirmation, *"can be endowed with so subtle a capacity, how much more efficacious must be the power released through the liberal effusions of the grace of Bahá'u'lláh!"*

To these authoritative assertions and solemn declarations made by Bahá'u'lláh and the Báb must be added 'Abdu'l-Bahá's own incontrovertible testimony. He, the appointed interpreter of the utterances of both Bahá'u'lláh and the Báb, corroborates, not by implication but in clear and categorical language, both in His Tablets and in His Testament, the truth of the statements to which I have already referred.

In a Tablet addressed to a Bahá'í in Mázindarán, in which He unfolds the meaning of a misinterpreted statement attributed to Him regarding the rise of the Sun of Truth in this century, He sets forth, briefly but conclusively, what should remain for all time our true conception of the relationship between the two Manifestations associated with the Bahá'í Dispensation. *"In*

making such a statement," He explains, "I had in mind no one else except the Báb and Bahá'u'lláh, the character of whose Revelations it had been my purpose to elucidate. The Revelation of the Báb may be likened to the sun, its station corresponding to the first sign of the Zodiac—the sign Aries—which the sun enters at the Vernal Equinox. The station of Bahá'u'lláh's Revelation, on the other hand, is represented by the sign Leo, the sun's mid-summer and highest station. By this is meant that this holy Dispensation is illumined with the light of the Sun of Truth shining from its most exalted station, and in the plenitude of its resplendency, its heat and glory."

"The Báb, the Exalted One," 'Abdu'l-Bahá more specifically affirms in another Tablet, "is the Morn of Truth, the splendor of Whose light shineith throughout all regions. He is also the Harbinger of the Most Great Light, the Abhá Luminary. The Blessed Beauty is the One promised by the sacred books of the past, the revelation of the Source of light that shone upon Mount Sinai, Whose fire glowed in the midst of the Burning Bush. We are, one and all, servants of their threshold, and stand each as a lowly

keeper at their door." "Every proof and prophecy," is His still more emphatic warning, "every manner of evidence, whether based on reason or on the text of the scriptures and traditions, are to be regarded as centered in the persons of Bahá'u'lláh and the Báb. In them is to be found their complete fulfillment."

And finally, in His Will and Testament, the repository of His last wishes and parting instructions, He in the following passage, specifically designed to set forth the guiding principles of Bahá'í belief, sets the seal of His testimony on the Báb's dual and exalted station: "The foundation of the belief of the people of Bahá (may my life be offered up for them) is this: His holiness the exalted One (the Báb) is the Manifestation of the unity and oneness of God and the Forerunner of the Ancient Beauty (Bahá'u'lláh). His holiness, the Abhá Beauty (Bahá'u'lláh) (may my life be offered up as a sacrifice for His steadfast friends) is the supreme Manifestation of God and the Day-Spring of His most divine Essence." "All others," He significantly adds, "are servants unto Him and do His bidding." (pp. 123-128)

5. THE EXECUTION OF THE BÁB

From *GOD PASSES BY**

By SHOGHI EFFENDI

THE waves of dire tribulation that violently battered at the Faith, and eventually engulfed, in rapid succession, the ablest, the dearest and most trusted disciples of the Báb, plunged Him, as already observed, into unutterable sorrow. For no less than six months the Prisoner of Chihríq, His chronicler has recorded, was unable to either write or dictate. Crushed with grief by the evil tidings that came so fast upon Him, of the endless trials that beset His ablest lieutenants, by the agonies suffered by the besieged and the shameless betrayal of the survivors, by the woeful afflictions endured by the captives and the abominable butchery of men, women and children, as well as the foul indignities heaped on their corpses, He, for nine days, His amanuensis has affirmed, re-

fused to meet any of His friends, and was reluctant to touch the meat and drink that was offered Him. Tears rained continually from His eyes, and profuse expressions of anguish poured forth from His wounded heart, as He languished, for no less than five months, solitary and disconsolate, in His prison.

The pillars of His infant Faith had, for the most part, been hurled down at the first onset of the hurricane that had been loosed upon it. Quddús, immortalized by Him as Ismu'lláhi'l-Ákhr (the Last Name of God); on whom Bahá'u'lláh's Tablet of Kullu't-Ta'ám later conferred the sublime appellation of Nuqtíy-i-Ukhrá (the Last Point); whom He elevated, in another Tablet, to a rank second to none except that of the Herald of His Revelation; whom He identifies, in still another Tablet, with one of the

* Chapter IV.

"Messengers charged with imposture" mentioned in the Qur'án; whom the Persian Bayán extolled as that fellow-pilgrim round whom mirrors to the number of eight Váhid's revolve; on whose *"detachment and the sincerity of whose devotion to God's will God prideth Himself amidst the Concurrence on high;"* whom 'Abdu'l-Bahá designated as the *"Moon of Guidance;"* and whose appearance the Revelation of St. John the Divine anticipated as one of the two "Witnesses" into whom, ere the *"second woe is past,"* the *"spirit of life from God"* must enter—such a man had, in the full bloom of his youth, suffered, in the Sabzih-Maydán of Bárfurúsh, a death which even Jesus Christ, as attested by Bahá'u'lláh, had not faced in the hour of His greatest agony. Mullá Husayn, the first Letter of the Living, surnamed the Bábu'l-Báb (the Gate of the Gate); designated as the *"Primal Mirror;"* on whom eulogies, prayers and visiting Tablets of a number equivalent to thrice the volume of the Qur'án had been lavished by the pen of the Báb; referred to in these eulogies as *"beloved of My Heart;"* the dust of whose grave, that same Pen had declared, was so potent as to cheer the sorrowful and heal the sick; whom *"the creatures, raised in the beginning and in the end"* of the Bábi Dispensation, envy, and will continue to envy till the *"Day of Judgment;"* whom the Kitáb-i-Iqán acclaimed as the one but for whom *"God would not have been established upon the seat of His mercy, nor ascended the throne of eternal glory;"* to whom Siyyid Kázim had paid such tribute that his disciples suspected that the recipient of such praise might well be the promised One Himself—such a one had likewise, in the prime of his manhood, died a martyr's death at Ṭabarsí. Vahíd, pronounced in the Kitáb-i-Iqán to be the *"unique and peerless figure of his age,"* a man of immense erudition and the most preeminent figure to enlist under the banner of the new Faith, to whose *"talents and saintliness,"* to whose *"high attainments in the realm of science and philosophy"* the Báb had testified in His Dalá'il-i-Sab'ih (Seven Proofs), had already, under similar circumstances, been swept into the maelstrom of another upheaval, and was soon to quaff in his turn the cup drained by the heroic martyrs of Mázindarán. Hujjat, another champion of conspicuous audacity, of unsubduable will, of remarkable originality and vehement

zeal, was being, swiftly and inevitably, drawn into the fiery furnace whose flames had already enveloped Zanján and its environs. The Báb's maternal uncle, the only father He had known since His childhood, His shield and support and the trusted guardian of both His mother and His wife, had, moreover, been sundered from Him by the axe of the executioner in Ṭihrán. No less than half of His chosen disciples, the Letters of the Living, had already preceded Him in the field of martyrdom. Ṭáhirih, though still alive, was courageously pursuing a course that was to lead her inevitably to her doom.

A fast ebbing life, so crowded with the accumulated anxieties, disappointments, treacheries and sorrows of a tragic ministry, now moved swiftly towards its climax. The most turbulent period of the Heroic Age of the new Dispensation was rapidly attaining its culmination. The cup of bitter woes which the Herald of that Dispensation had tasted was now full to overflowing. Indeed, He Himself had already foreshadowed His own approaching death. In the Kitáb-i-Panj-Sha'n, one of His last works, He had alluded to the fact that the sixth Naw-Rúz after the declaration of His mission would be the last He was destined to celebrate on earth. In His interpretation of the letter Há, He had voiced His craving for martyrdom, while in the Qayyúmu'l-Asmá' He had actually prophesied the inevitability of such a consummation of His glorious career. Forty days before His final departure from Chih-ríq He had even collected all the documents in His possession, and placed them, together with His pen-case, His seals and His rings, in the hands of Mullá Báqir, a Letter of the Living, whom He instructed to entrust them to Mullá 'Abdu'l-Karím-i-Qazvíní, surnamed Mírzá Aḥmad, who was to deliver them to Bahá'u'lláh in Ṭihrán.

While the convulsions of Mázindarán and Nayríz were pursuing their bloody course the Grand Vizir of Násiri'd-Dín Sháh, anxiously pondering the significance of these dire happenings, and apprehensive of their repercussions on his countrymen, his government and his sovereign, was feverishly revolving in his mind that fateful decision which was not only destined to leave its indelible imprint on the fortunes of his country, but was to be fraught with such incalculable consequences for the destinies of the whole of mankind. The repressive meas-

ures taken against the followers of the Báb, he was by now fully convinced, had but served to inflame their zeal, steel their resolution and confirm their loyalty to their persecuted Faith. The Báb's isolation and captivity had produced the opposite effect to that which the Amír-Nizám had confidently anticipated. Gravely perturbed, he bitterly condemned the disastrous leniency of his predecessor, Hájí Mírzá Aqásí, which had brought matters to such a pass. A more drastic and still more exemplary punishment, he felt, must now be administered to what he regarded as an abomination of heresy which was polluting the civil and ecclesiastical institutions of the realm. Nothing short, he believed, of the extinction of the life of Him Who was the fountain-head of so odious a doctrine and the driving force behind so dynamic a movement could stem the tide that had wrought such havoc throughout the land.

The siege of Zanján was still in progress when he, dispensing with an explicit order from his sovereign, and acting independently of his counsellors and fellow-ministers, dispatched his order to Prince Hamzih Mírzá, the Hishmatu'd-Dawlih, the governor of Ádhirbáyján, instructing him to execute the Báb. Fearing lest the infliction of such condign punishment in the capital of the realm would set in motion forces he might be powerless to control, he ordered that his Captive be taken to Tabríz, and there be done to death. Confronted with a flat refusal by the indignant Prince to perform what he regarded as a flagitious crime, the Amír-Nizám commissioned his own brother, Mírzá Hasan Khán, to execute his orders. The usual formalities designed to secure the necessary authorization from the leading mujtahids of Tabríz were hastily and easily completed. Neither Mullá Muḥammad-i-Mamáqání, however, who had penned the Báb's death-warrant on the very day of His examination in Tabríz, nor Hájí Mírzá Báqir, nor Mullá Murtaḍá-Qulí, to whose houses their Victim was ignominiously led by the farrásh-báshí, by order of the Grand Vizir, condescended to meet face to face their dreaded Opponent.

Immediately before and soon after this humiliating treatment meted out to the Báb two highly significant incidents occurred, incidents that cast an illuminating light on the mysterious circumstances surrounding the opening phase of His martyr-

dom. The farrásh-báshí had abruptly interrupted the last conversation which the Báb was confidentially having in one of the rooms of the barracks with His amanuensis Siyyid Ḥusayn, and was drawing the latter aside, and severely rebuking him, when he was thus addressed by his Prisoner: *"Not until I have said to him all those things that I wish to say can any earthly power silence Me. Though all the world be armed against Me, yet shall it be powerless to deter Me from fulfilling, to the last word, My intention."* To the Christian Sám Khán—the colonel of the Armenian regiment ordered to carry out the execution—who, seized with fear lest his act should provoke the wrath of God, had begged to be released from the duty imposed upon him, the Báb gave the following assurance: *"Follow your instructions, and if your intention be sincere, the Almighty is surely able to relieve you of your perplexity."*

Sám Khán accordingly set out to discharge his duty. A spike was driven into a pillar which separated two rooms of the barracks facing the square. Two ropes were fastened to it from which the Báb and one of his disciples, the youthful and devout Mírzá Muḥammad-'Alí-i-Zunúzí, surnamed Anís, who had previously flung himself at the feet of his Master and implored that under no circumstances he be sent away from Him, were separately suspended. The firing squad ranged itself in three files, each of two hundred and fifty men. Each file in turn opened fire until the whole detachment had discharged its bullets. So dense was the smoke from the seven hundred and fifty rifles that the sky was darkened. As soon as the smoke had cleared away the astounded multitude of about ten thousand souls, who had crowded onto the roof of the barracks, as well as the tops of the adjoining houses, beheld a scene which their eyes could scarcely believe.

The Báb had vanished from their sight! Only his companion remained, alive and unscathed, standing beside the wall on which they had been suspended. The ropes by which they had been hung alone were severed. "The Siyyid-i-Báb has gone from our sight!" cried out the bewildered spectators. A frenzied search immediately ensued. He was found, unhurt and unruffled, in the very room He had occupied the night before, engaged in completing His interrupted conversation with His amanuensis. *"I have*

finished *My conversation with Siyyid Husayn*" were the words with which the Prisoner, so providentially preserved, greeted the appearance of the farrásh-báshí, "Now you may proceed to fulfill your intention." Recalling the bold assertion his Prisoner had previously made, and shaken by so stunning a revelation, the farrásh-báshí quitted instantly the scene, and resigned his post.

Sám Khán, likewise, remembering, with feelings of awe and wonder, the reassuring words addressed to him by the Báb, ordered his men to leave the barracks immediately, and swore, as he left the courtyard, never again, even at the cost of his life, to repeat that act. Áqá Ján-i-Khamsih, colonel of the body-guard, volunteered to replace him. On the same wall and in the same manner the Báb and His companion were again suspended, while the new regiment formed in line and opened fire upon them. This time, however, their breasts were riddled with bullets, and their bodies completely dissected, with the exception of their faces which were but little marred. "*O wayward generation!*" were the last words of the Báb to the gazing multitude, as the regiment prepared to fire its volley, "*Had you believed in Me every one of you would have followed the example of this youth, who stood in rank above most of you, and would have willingly sacrificed himself in My path. The day will come when you will have recognized Me; that day I shall have ceased to be with you.*"

Nor was this all. The very moment the shots were fired a gale of exceptional violence arose and swept over the city. From noon till night a whirlwind of dust obscured the light of the sun, and blinded the eyes of the people. In Shíráz an "earthquake," foreshadowed in no less weighty a Book than the Revelation of St. John, occurred in 1268 A.H. which threw the whole city into turmoil and wrought havoc amongst its people, a havoc that was greatly aggravated by the outbreak of cholera, by famine and other afflictions. In that same year no less than two hundred and fifty of the firing squad, that had replaced Sám Khán's regiment, met their death, together with their officers, in a terrible earthquake, while the remaining five hundred suffered, three years later, as a punishment for their mutiny, the same fate as that which their hands had inflicted upon the Báb. To in-

sure that none of them had survived, they were riddled with a second volley, after which their bodies, pierced with spears and lances, were exposed to the gaze of the people of Tabríz. The prime instigator of the Báb's death, the implacable Amír-Nizám, together with his brother, his chief accomplice, met their death within two years of that savage act.

On the evening of the very day of the Báb's execution, which fell on the ninth of July 1850 (28th of Sha'bán 1266 A.H.), during the thirty-first year of His age and the seventh of His ministry, the mangled bodies were transferred from the courtyard of the barracks to the edge of the moat outside the gate of the city. Four companies, each consisting of ten sentinels, were ordered to keep watch in turn over them. On the following morning the Russian Consul in Tabríz visited the spot, and ordered the artist who had accompanied him to make a drawing of the remains as they lay beside the moat. In the middle of the following night a follower of the Báb, Hájí Sulaymán Khán, succeeded, through the instrumentality of a certain Hájí Alláh-Yár, in removing the bodies to the silk factory owned by one of the believers of Mílán, and laid them, the next day, in a specially made wooden casket, which he later transferred to a place of safety. Meanwhile the mullás were boastfully proclaiming from the pulpits that, whereas the holy body of the Immaculate Imám would be preserved from beasts of prey and from all creeping things, this man's body had been devoured by wild animals. No sooner had the news of the transfer of the remains of the Báb and of His fellow-sufferer been communicated to Bahá'u'lláh than He ordered that same Sulaymán Khán to bring them to Tíhrán, where they were taken to the Imám-Zádih-Hasan, from whence they were removed to different places, until the time when, in pursuance of 'Abdu'l-Bahá's instructions, they were transferred to the Holy Land, and were permanently and ceremoniously laid to rest by Him in a specially erected mausoleum on the slopes of Mt. Carmel.

Thus ended a life which posterity will recognize as standing at the confluence of two universal prophetic cycles, the Adamic Cycle stretching back as far as the first dawns of the world's recorded religious history and the Bahá'í Cycle destined to propel itself across the unborn reaches of

time for a period of no less than five thousand centuries. The apotheosis in which such a life attained its consummation marks, as already observed, the culmination of the most heroic phase of the Heroic Age of the Bahá'í Dispensation. It can, moreover, be regarded in no other light except as the most dramatic, the most tragic event transpiring within the entire range of the first Bahá'í century. Indeed it can be rightly acclaimed as unparalleled in the annals of the lives of all the Founders of the world's existing religious systems.

So momentous an event could hardly fail to arouse widespread and keen interest even beyond the confines of the land in which it had occurred. "C'est un des plus magnifiques exemples de courage qu'il ait été donné à l'humanité de contempler," is the testimony recorded by a Christian scholar and government official, who had lived in Persia and had familiarized himself with the life and teachings of the Báb, "et c'est aussi une admirable preuve de l'amour que notre héros portait à ses concitoyens. Il s'est sacrifié pour l'humanité: pour elle il a donné son corps et son âme, pour elle il a subi les privations, les affronts, les injures, la torture et le martyre. Il a scellé de son sang le pacte de la fraternité universelle, et comme Jésus il a payé de sa vie l'annonce du règne de la concorde, de l'équité et de l'amour du prochain." "Un fait étrange, unique dans les annales de l'humanité," is a further testimony from the pen of that same scholar commenting on the circumstances attending the Báb's martyrdom. "A veritable miracle," is the pronouncement made by a noted French Orientalist. "A true God-man," is the verdict of a famous British traveler and writer. "The finest product of his country," is the tribute paid Him by a noted French publicist. "That Jesus of the age . . . a prophet, and more than a prophet," is the judgment passed by a distinguished English divine. "The most important religious movement since the foundation of Christianity," is the possibility that was envisaged for the Faith the Báb had established by that far-famed Oxford scholar, the late Master of Balliol.

"Many persons from all parts of the world," is 'Abdu'l-Bahá's written assertion, "set out for Persia and began to investigate wholeheartedly the matter." The Czar of Russia, a contemporary chronicler has written, had even, shortly before the Báb's

martyrdom, instructed the Russian Consul in Tabriz to fully inquire into, and report the circumstances of so startling a Movement, a commission that could not be carried out in view of the Báb's execution. In countries as remote as those of Western Europe an interest no less profound was kindled, and spread with great rapidity to literary, artistic, diplomatic and intellectual circles. "All Europe," attests the above-mentioned French publicist, "was stirred to pity and indignation . . . Among the *littérateurs* of my generation, in the Paris of 1890, the martyrdom of the Báb was still as fresh a topic as had been the first news of His death. We wrote poems about Him. Sarah Bernhardt entreated Catulle Mendès for a play on the theme of this historic tragedy." A Russian poetess, member of the Philosophic, Oriental and Bibliological Societies of St. Petersburg, published in 1903 a drama entitled "The Báb," which a year later was played in one of the principal theatres of that city, was subsequently given publicity in London, was translated into French in Paris, and into German by the poet Fiedler, was presented again, soon after the Russian Revolution, in the Folk Theatre in Leningrad, and succeeded in arousing the genuine sympathy and interest of the renowned Tolstoy, whose eulogy of the poem was later published in the Russian press.

It would indeed be no exaggeration to say that nowhere in the whole compass of the world's religious literature, except in the Gospels, do we find any record relating to the death of any of the religion-founders of the past comparable to the martyrdom suffered by the Prophet of Shíráz. So strange, so inexplicable a phenomenon, attested by eye-witnesses, corroborated by men of recognized standing, and acknowledged by government as well as unofficial historians among the people who had sworn undying hostility to the Bábí Faith, may be truly regarded as the most marvelous manifestation of the unique potentialities with which a Dispensation promised by all the Dispensations of the past had been endowed. The passion of Jesus Christ, and indeed His whole public ministry, alone offer a parallel to the Mission and death of the Báb, a parallel which no student of comparative religion can fail to perceive or ignore. In the youthfulness and meekness of the Inaugurator of the Bábí Dispensation; in the extreme brevity and turbulence of His public min-

istry; in the dramatic swiftness with which that ministry moved towards its climax; in the apostolic order which He instituted, and the primacy which He conferred on one of its members; in the boldness of His challenge to the time-honored conventions, rites and laws which had been woven into the fabric of the religion He Himself had been born into; in the rôle which an officially recognized and firmly entrenched religious hierarchy played as chief instigator of the outrages which He was made to suffer; in the indignities heaped upon Him; in the suddenness of His arrest; in the interrogation to which He was subjected; in the derision poured, and the scourging inflicted, upon Him; in the public affront He sustained; and, finally, in His ignominious suspension before the gaze of a hostile multitude—in all these we cannot fail to discern a remarkable similarity to the distinguishing features of the career of Jesus Christ.

It should be remembered, however, that apart from the miracle associated with the Báb's execution, He, unlike the Founder of the Christian religion, is not only to be regarded as the independent Author of a divinely revealed Dispensation, but must also be recognized as the Herald of a new Era and the Inaugurator of a great universal prophetic cycle. Nor should the important fact be overlooked that, whereas the chief adversaries of Jesus Christ, in His lifetime, were the Jewish rabbis and their associates, the forces arrayed against the Báb represented the combined civil and ecclesiastical powers of Persia, which, from the moment of His declaration to the hour of His death, persisted, unitedly and by every means at their disposal, in conspiring against the upholders and in vilifying the tenets of His Revelation.

The Báb, acclaimed by Bahá'u'lláh as the "*Essence of Essences*," the "*Sea of Seas*," the "*Point round Whom the realities of the Prophets and Messengers revolve*," "*from Whom God hath caused to proceed the knowledge of all that was and shall be*," Whose "*rank excelleth that of all the Prophets*," and Whose "*Revelation transcendeth the comprehension and understanding of all their chosen ones*," had delivered His Message and discharged His mission. He Who was, in the words of 'Abdu'l-Bahá, the "*Morn of Truth*" and "*Harbinger of the Most Great Light*," Whose advent at once signaled the termination of the "*Prophetic*

Cycle" and the inception of the "*Cycle of Fulfillment*," had simultaneously through His Revelation banished the shades of night that had descended upon His country, and proclaimed the impending rise of that Incomparable Orb Whose radiance was to envelop the whole of mankind. He, as affirmed by Himself, "*the Primal Point from which have been generated all created things*," "*one of the sustaining pillars of the Primal Word of God*," the "*Mystic Fane*," the "*Great Announcement*," the "*Flame of that supernal Light that glowed upon Sinai*," the "*Remembrance of God*" concerning Whom "*a separate Covenant hath been established with each and every Prophet*" had, through His advent, at once fulfilled the promise of all ages and ushered in the consummation of all Revelations. He the "Qá'im" (He Who ariseth) promised to the Shí'ahs, the "Mihdí" (One Who is guided) awaited by the Sunnis, the "Return of John the Baptist" expected by the Christians, the "Ushídar-Máh" referred to in the Zoroastrian scriptures, the "Return of Elijah" anticipated by the Jews, Whose Revelation was to show forth "*the signs and tokens of all the Prophets*," Who was to "*manifest the perfection of Moses, the radiance of Jesus and the patience of Job*" had appeared, proclaimed His Cause, been mercilessly persecuted and died gloriously. The "*Second Woe*," spoken of in the Apocalypse of St. John the Divine, had, at long last, appeared, and the first of the two "*Messengers*," Whose appearance had been prophesied in the Qur'án, had been sent down. The first "*Trumpet-Blast*," destined to smite the earth with extermination, announced in the latter Book, had finally been sounded. "*The Inevitable*," "*The Catastrophe*," "*The Resurrection*," "*The Earthquake of the Last Hour*," foretold by that same Book, had all come to pass. The "*clear tokens*" had been "*sent down*," and the "*Spirit*" had "*breathed*," and the "*souls*" had "*waked up*," and the "*heaven*" had been "*cleft*," and the "*angels*" had "*ranged in order*," and the "*stars*" had been "*blotted out*," and the "*earth*" had "*cast forth her burden*," and "*Paradise*" had been "*brought near*," and "*hell*" had been "*made to blaze*," and the "*Book*" had been "*set*," and the "*Bridge*" had been "*laid out*," and the "*Balance*" had been "*set up*," and the "*mountains scattered in dust*." The "*cleansing of the Sanctuary*," prophesied by Daniel and confirmed by

Jesus Christ in His reference to "*the abomination of desolation,*" had been accomplished. The "*day whose length shall be a thousand years,*" foretold by the Apostle of God in His Book, had terminated. The "*forty and two months,*" during which the "*Holy City,*" as predicted by St. John the Divine, would be trodden under foot, had elapsed. The "*time of the end*" had been ushered in, and the first of the "*two Witnesses*" into Whom, "*after three days and a half the Spirit of Life from God*" would enter, had arisen and had "*ascended up to heaven in a cloud.*" The "*remaining twenty and five letters to be made manifest,*" according to Islamic tradition, out of the "*twenty and seven letters*" of which Knowledge has been declared to consist, had been revealed. The "*Man Child,*" mentioned in the Book of Revelation, destined to "*rule all nations with a rod of iron,*" had released, through His coming, the creative energies which, reinforced by the effusions of a swiftly succeeding and infinitely mightier Revelation, were to instill into the entire human race the capacity to achieve its organic unification, attain maturity and thereby reach the final stage in its age-long evolution. The clarion-call addressed to the "*concourse of kings and of the sons of kings,*" marking the inception of a process which, accelerated by Bahá'u'lláh's subsequent warnings to the entire company of the monarchs of East and West, was to produce so widespread a revolution in the fortunes of royalty, had been raised in the Qayyumú'l-Asmá'. The "*Order,*" whose foundation the Promised One was to establish in the Kitáb-i-Aqdas, and the features of which the Center of the Covenant was to delineate in His Testament, and whose administrative framework the entire body of His followers are now erecting, had been categorically announced in the Persian Bayán. The laws which were designed, on the one hand, to abolish at a stroke the privileges and ceremonials, the ordinances and institutions of a superannuated Dispensation, and to bridge, on the other, the gap between an obsolete system and the institutions of a world-encompassing Order destined to supersede it,

had been clearly formulated and proclaimed. The Covenant which, despite the determined assaults launched against it, succeeded, unlike all previous Dispensations, in preserving the integrity of the Faith of its Author, and in paving the way for the advent of the One Who was to be its Center and Object, had been firmly and irrevocably established. The light which, throughout successive periods, was to propagate itself gradually from its cradle as far as Vancouver in the West and the China Sea in the East, and to diffuse its radiance as far as Iceland in the North and the Tasman Sea in the South, had broken. The forces of darkness, at first confined to the concerted hostility of the civil and ecclesiastical powers of Shí'ah Persia, gathering momentum, at a later stage, through the avowed and persistent opposition of the Caliph of Islám and the Sunní hierarchy in Turkey, and destined to culminate in the fierce antagonism of the sacerdotal orders associated with other and still more powerful religious systems, had launched their initial assault. The nucleus of the divinely ordained, world-embracing Community—a Community whose infant strength had already plucked asunder the fetters of Shí'ah orthodoxy, and which was, with every expansion in the range of its fellowship, to seek and obtain a wider and still more significant recognition of its claims to be the world religion of the future, had been formed and was slowly crystallizing. And, lastly, the seed, endowed by the Hand of Omnipotence with such vast potentialities, though rudely trampled under foot and seemingly perished from the face of the earth, had, through this very process, been vouchsafed the opportunity to germinate and remanifest itself, in the shape of a still more compelling Revelation—a Revelation destined to blossom forth, in a later period into the flourishing institutions of a world-wide administrative System, and to ripen, in the Golden Age as yet unborn, into mighty agencies functioning in consonance with the principles of a world-unifying, world-redeeming Order.

From *THE DAWN-BREAKERS*

(Nabíl's Narrative)*

DEPRIVED of His turban and sash, the twin emblems of His noble lineage, the Báb, together with Siyyid Ḥusayn, His amanuensis, was driven to yet another confinement which He well knew was but a step further on the way leading Him to the goal He had set Himself to attain. That day witnessed a tremendous commotion in the city of Tabríz. The great convulsion associated in the ideas of its inhabitants with the Day of Judgment seemed at last to have come upon them. Never had that city experienced a turmoil so fierce and so mysterious as the one which seized its inhabitants on the day the Báb was led to that place which was to be the scene of His martyrdom. As He approached the courtyard of the barracks, a youth suddenly leaped forward who, in his eagerness to overtake Him, had forced his way through the crowd, utterly ignoring the risks and perils which such an attempt might involve. His face was haggard, his feet were bare, and his hair dishevelled. Breathless with excitement and exhausted with fatigue, he flung himself at the feet of the Báb and, seizing the hem of His garment, passionately implored Him: "Send me not from Thee, O Master. Wherever Thou goest, suffer me to follow Thee." "Muḥammad 'Alí," answered the Báb, "arise, and rest assured that you will be with Me. To-morrow you shall witness what God has decreed." Two other companions, unable to contain themselves, rushed forward and assured Him of their unalterable loyalty. These, together with Mírzá Muḥammad-'Alí-i-Zunúzí, were seized and placed in the same cell in which the Báb and Siyyid Ḥusayn were confined.

I have heard Siyyid Ḥusayn bear witness to the following: "That night the face of the Báb was aglow with joy, a joy such as had never shone from His countenance. Indifferent to the storm that raged about Him, He conversed with us with gaiety and cheerfulness. The sorrows that had weighed so heavily upon Him seemed to have completely vanished. Their weight appeared to have dissolved in the consciousness of ap-

proaching victory. 'Tomorrow,' He said to us, 'will be the day of My martyrdom. Would that one of you might now arise and, with his own hands, end My life. I prefer to be slain by the hand of a friend rather than by that of the enemy.' Tears rained from our eyes as we heard Him express that wish. We shrank, however, at the thought of taking away with our own hands so precious a life. We refused, and remained silent. Mírzá Muḥammad-'Alí suddenly sprang to his feet and announced himself ready to obey whatever the Báb might desire. 'This same youth who has risen to comply with My wish,' the Báb declared, as soon as we had intervened and forced him to abandon the thought, 'will, together with Me, suffer martyrdom. Him will I choose to share with Me its crown.'

Early in the morning, Mírzá Hasan Khán ordered his farrásh-báshí [chief attendant] to conduct the Báb into the presence of the leading mujtahids of the city and to obtain from them the authorization required for His execution. As the Báb was leaving the barracks, Siyyid Ḥusayn asked Him what he should do. "Confess not your faith," He advised him. "Thereby you will be enabled, when the hour comes, to convey to those who are destined to hear you, the things of which you alone are aware." He was engaged in a confidential conversation with him when the farrásh-báshí suddenly interrupted and, holding Siyyid Ḥusayn by the hand, drew him aside and severely rebuked him. "Not until I have said to him all those things that I wish to say," the Báb warned the farrásh-báshí, "can any earthly power silence Me. Though all the world be armed against Me, yet shall they be powerless to deter Me from fulfilling, to the last word, My intention." The farrásh-báshí was amazed at such a bold assertion. He made, however, no reply, and bade Siyyid Ḥusayn arise and follow him.

.....

The Báb was, in His turn brought before Mullá Muḥammad-i-Mámáqání. No sooner had he recognized Him than he seized the death-warrant he himself had previously

* Pages 507-517.

written and, handing it to his attendant, bade him deliver it to the farrásh-báshí. "No need," he cried, "to bring the Siyyid-i-Báb into my presence. This death-warrant I penned the very day I met him at the gathering presided over by the Valí-'Ahd. He surely is the same man whom I saw on that occasion, and has not, in the meantime, surrendered any of his claims."

From thence the Báb was conducted to the house of Mírzá Báqir, the son of Mírzá Aḥmad, to whom he had recently succeeded. When they arrived, they found his attendant standing at the gate holding in his hand the Báb's death-warrant. "No need to enter," he told them. "My master is already satisfied that his father was right in pronouncing the sentence of death. He can do no better than follow his example."

Mullá Murtaqá-Qulí, following in the footsteps of the other two mujtahids, had previously issued his own written testimony and refused to meet face to face his dreaded opponent. No sooner had the farrásh-báshí secured the necessary documents than he delivered his Captive into the hands of Sám Khán, assuring him that he could proceed with his task now that he had obtained the sanction of the civil and ecclesiastical authorities of the realm.

.....

Sám Khán was, in the meantime, finding himself increasingly affected by the behavior of his Captive and the treatment that had been meted out to Him. He was seized with great fear lest his action should bring upon him the wrath of God. "I profess the Christian Faith," he explained to the Báb, "and entertain no ill will against you. If your Cause be the Cause of Truth, enable me to free myself from the obligation to shed your blood." "Follow your instructions," the Báb replied, "and if your intention be sincere, the Almighty is surely able to relieve you from your perplexity."

Sám Khán ordered his men to drive a nail into the pillar that lay between the door of the room that Siyyid Ḥusayn occupied and the entrance to the adjoining one, and to make fast two ropes to that nail, from which the Báb and His companion were to be separately suspended. Mírzá Muḥammad-'Alí begged Sám Khán to be placed in such a manner that his own body would shield that of the Báb. He was eventually suspended in such a position that his head

reposed on the breast of his Master. As soon as they were fastened, a regiment of soldiers ranged itself in three files, each of two hundred and fifty men, each of which was ordered to open fire in its turn until the whole detachment had discharged the volleys of its bullets. The smoke of the firing of the seven hundred and fifty rifles was such as to turn the light of the noonday sun into darkness. There had crowded onto the roof of the barracks, as well as the tops of the adjoining houses, about ten thousand people, all of whom were witnesses to that sad and moving scene.

As soon as the cloud of smoke had cleared away, an astounded multitude were looking upon a scene which their eyes could scarcely believe. There, standing before them alive and unhurt, was the companion of the Báb, whilst He Himself had vanished uninjured from their sight. Though the cords with which they were suspended had been rent in pieces by the bullets, yet their bodies had miraculously escaped the volleys. Even the tunic which Mírzá Muḥammad-'Alí was wearing had, despite the thickness of the smoke, remained unsullied. "The Siyyid-i-Báb has gone from our sight!" rang out the voices of the bewildered multitude. They set out in a frenzied search for Him, and found Him, eventually, seated in the same room which He had occupied the night before, engaged in completing His interrupted conversation, with Siyyid Ḥusayn. An expression of unruffled calm was upon His face. His body had emerged unscathed from the shower of bullets which the regiment had directed against Him. "I have finished My conversation with Siyyid Ḥusayn," the Báb told the farrásh-báshí. "Now you may proceed to fulfil your intention." The man was too much shaken to resume what he had already attempted. Refusing to accomplish his duty, he, that same moment, left that scene and resigned his post. He related all that he had seen to his neighbor, Mírzá Siyyid Muḥsin, one of the notables of Tabriz, who, as soon as he heard the story, was converted to the Faith.

.....

Sám Khán was likewise stunned by the force of this tremendous revelation. He ordered his men to leave the barracks immediately, and refused ever again to associate himself and his regiment with any act that involved the least injury to the Báb. He

swore, as he left that courtyard, never again to resume that task even though his refusal should entail the loss of his own life.

No sooner had Sâm K̄hán departed than Áká Ján K̄hán-i-K̄hamsih, colonel of the body-guard, known also by the names of K̄hamsih and Násirí, volunteered to carry out the order for execution. On the same wall and in the same manner, the Báb and His companion were again suspended, while the regiment formed in line to open fire upon them. Contrariwise to the previous occasion, when only the cord with which they were suspended had been shot to pieces, this time their bodies were shattered and were blended into one mass of mingled flesh and bone. "Had you believed in Me, O wayward generation," were the last words of the Báb to the gazing multitude as the regiment was preparing to fire the final volley, "every one of you would have followed the example of this youth, who stood in rank above most of you, and willingly would have sacrificed himself in My path. The day will come when you will have recognized Me; that day I shall have ceased to be with you."

The very moment the shots were fired, a gale of exceptional severity arose and swept over the whole city. A whirlwind of dust of incredible density obscured the light of the

sun and blinded the eyes of the people. The entire city remained enveloped in that darkness from noon till night. Even so strange a phenomenon, following immediately in the wake of that still more astounding failure of Sâm K̄hán's regiment to injure the Báb, was unable to move the hearts of the people of Tabríz, and to induce them to pause and reflect upon the significance of such momentous events. They witnessed the effect which so marvelous an occurrence had produced upon Sâm K̄hán; they beheld the consternation of the farrásh-báshí and saw him make his irrevocable decision; they could even examine that tunic which, despite the discharge of so many bullets, had remained whole and stainless; they could read in the face of the Báb, who had emerged unhurt from that storm, the expression of undisturbed serenity as He resumed His conversation with Syyyid Ḥusayn; and yet none of them troubled himself to inquire as to the significance of these unwonted signs and wonders.

The martyrdom of the Báb took place at noon on Sunday, the twenty-eighth of Sha'bán, in the year 1266 A.H. [July 9, 1850], thirty-one lunar years, seven months, and twenty-seven days from the day of His birth in Shíráz.

6. INTERNATIONAL OBSERVANCE OF THE CENTENARY OF THE MARTYRDOM OF THE BÁB

THE world-wide character of the Bahá'í Faith has been demonstrated once more by the action of various National Spiritual Assemblies in preparing memorial and public programs for their respective communities.

This survey briefly outlines the information received to date from the national reports and does not attempt to cover all the local activities, interesting and important as they might be.

CANADA

From the National Spiritual Assembly we learn that on June 1 a general letter was issued giving plans for a special Memorial Meeting and also a Public Meeting on the Centenary date, with list of readings and

suggestions for the conduct of both meetings.

EGYPT AND SUDAN

The National Spiritual Assembly has published a Memorial pamphlet in the Arabic language. On account of the conditions of dispute among the three religions recognized in the Muslim world, the pamphlet supplied "historical, logical and traditional proofs from the Qur'án, the Old and New Testaments," to support the Bahá'í Revelation. Its epilogue presented the Bahá'í teachings and principles as set forth by the Guardian in the *Faith of Bahá'u'lláh, World Religion*, followed by a selection from *Hidden Words*, and ended with "How to Live a Bahá'í Life

from Words of 'Abdu'l-Bahá." The English translation of the title of this pamphlet is "Page of Light."

Cards of invitation to the Public Meeting in Cairo were sent to more than eighty eminent non-Bahá'ís, of whom (including the press) about forty attended. The motion picture film of the Bahá'í Temple in Wilmette was shown. Press comments were very favorable.

The Centenary was also observed by the Bahá'ís of Addis-Ababa, Ethiopia.

PERSIA

The National Assembly prepared a special number of the *Bahá'í News of Persia*, giving the Centenary program for use throughout the local communities. The world survey pamphlet prepared by the Guardian and published in the United States was translated into Persian and copies distributed throughout the provinces.

INDIA, PÁKISTÁN AND BURMA

On May 10 the National Assembly addressed a general letter to all local Assemblies appointing three Regional Committees, each serving for the Bahá'ís in one of the three countries. Nine items of advice and direction were given for the Commemoration and Public Meetings. "The poor shall be fed as far as possible. This may be done through the Municipality," was one suggestion. A very attractive Centenary pamphlet was also published, of 64 pages and illustrations. Its contents were listed as follows: "Foreword, A Prayer By the Báb, The World Religion, The Execution of the Báb, Bahá'u'lláh's Tribute to the Báb, The Báb and the Revelation of Bahá'u'lláh, The Báb's Address to the Letters of the Living, A Pattern for Future Society, Appreciations of the Bahá'í Faith."

Program

In Commemoration of the Centenary of the Martyrdom of the Báb, the Forerunner of Bahá'í Faith, Public Lectures will Be Held under the Chairmanship of the Honourable Shri Sri Prakasa at the Constitution Club, Curzon Road New Delhi on July 9, 1950 at 9-30 A.M.

Prof. Abdul-Majid Khan, Guest Speaker (Formerly Indian Consul, Jidda, Saudi Arabia)—A Century of World Crisis (In English)

Shrimati Shirin Boman—The Martyr-Prophet of a World Faith (In Hindustani)

Shri S. N. Chaturvedi (Publicity Officer, U.S. of Rajasthan)—A Century of Spiritual Revival (In English)

All Are Cordially Invited

AUSTRALIA AND NEW ZEALAND

Two items have been received: a newspaper clipping reporting a talk by Suhayl 'Alá'í at a gathering of Auckland and Devonport Bahá'í communities held to commemorate the Centenary; and a pamphlet entitled "Martyrdom of the Báb, 1850-1950" published by the National Spiritual Assembly. Its contents include: Foreword, A Summary of the Bahá'í Faith, The Martyrdom of the Báb, Bahá'u'lláh's Tribute to the Báb, The Báb's Farewell Address to the Letters of the Living, and Utterances of the Báb. It contains 24 pages with two full-page illustrations.

CENTENARY OF THE MARTYRDOM OF THE BÁB COMMEMORATION AT THE BAHÁ'Í HOUSE OF WORSHIP, WILMETTE, ILLINOIS

The Bahá'í House of Worship provided an ideal setting for the program carried out on Sunday, July 9, 1950, in commemoration of the Centenary. The "Holiest House of Worship in the Bahá'í World" bestowed its own special blessing upon the great gathering of some five hundred Bahá'ís convened in Foundation Hall at the hour of noon, to see the Portrait of the Báb which the Guardian made a most precious gift and trust to North America in 1944.

This meeting, drawn together spiritually by the sublime nature of the occasion, realized anew its grandeur when the Guardian's cablegram, shared with the "assembled representatives (of) American Bahá'í Community gathered beneath (the) dome (of the) most Holy House (of) Worship (in the) Bahá'í World" his "feelings (of) profound emotion evoked (by this) historic occasion."¹ This reading followed a brief period of silence for individual use of the Daily Prayer.

Bahá'u'lláh's Tablet of Visitation (*Prayers and Meditations*, pp. 310-313) intensified the emotions to the degree of awe and exalted reverence.

¹ This cablegram is given in full on pages 191 to 193.

Then, after the Portrait was placed on the rug-covered speakers' table, flanked by red roses, row by row the friends quietly filed before the Portrait to behold the features and likeness of the Martyr-Prophet whose mission inaugurated the world era in the life of mankind.

When the Bahá'ís in the last row had resumed their seats, the gathering departed from the Foundation Hall and entered by the outside steps the auditorium of the House of Worship. Here, though the evidences of construction were so apparent, the interior ornamentation had been completed to a point where the beauty of the finished design impressed the hearts. Indeed, an architectural sketch of the completed auditorium, in color, had been placed outside the Foundation Hall before noon, that the friends might better visualize what the auditorium will be when completed early in 1951.

In this remarkable theater, signifying both the majesty of the Faith and the sacrificial efforts of the believers, the second part of the Centenary program unfolded: Readings from the Bahá'í Sacred Writings concerning the Station and Martyrdom of the Báb. Seven readers presented these selections: Tablet of Ahmad; *Prayers and Meditations* by Bahá'u'lláh, pp. 272-276; *Some Answered Questions*, pp. 30-31; Words of the Báb and of 'Abdu'l-Bahá from *Dispensation of Bahá'u'lláh*, pp. 35-36, p. 34; *Gleanings from the Writings of Bahá'u'lláh*, pp. 291-293; pp. 74-75, 144-146; Prayer revealed by the Báb, "Is There any Remover of Difficulties"; *Prayers and Meditations*, pp. 84-86. The spirit of worship sustained the gathering throughout these readings, evoking power to realize the meaning of these Holy Words and to reconsecrate oneself in service to so holy a Faith.

The readings form a gemlike compilation which any one may from time to time ponder for himself, renewing faith and steadfastness whenever the world seems too violent and chaotic to be overcome and transformed.

Public Meeting

At 3:30 P.M. the Bahá'ís reconvened in Foundation Hall for the public meeting. The estimated attendance of Bahá'ís and non-Bahá'ís was about nine hundred. Seldom has Foundation Hall held a larger gathering.

Miss Elsie Austin, presiding, graciously

welcomed the visitors in the name of the Bahá'ís. She stated the purpose of the Centenary, the significance of the Martyrdom of the Báb, and referred to the Centenary meetings being carried out in all parts of the world.

As Chairman Miss Austin then presented the three speakers: Dr. G. A. Borgese, of the University of Chicago, member of the Committee to Frame a World Constitution, and director of the magazine *Common Cause*; Mrs. Dorothy Beecher Baker, long-time member of the National Spiritual Assembly, worker for unity, who has traveled widely and lectured throughout North America, South America and Western Europe; Mr. William Kenneth Christian, member of the National Spiritual Assembly, on the faculty of Michigan State College, writer, former member of the editorial staff of *World Order Magazine*.

The Shrine and Gardens

At 5:30 P.M., after the public meeting, the Bahá'ís gathered once more in Temple Foundation Hall.

This meeting, concluding the Centenary program, had been arranged in order to project the moving picture film which the Guardian had sent from Haifa as one more contribution to the Centenary celebration, which synchronized with the completion of the Arcade surrounding the Shrine of the Báb on Mt. Carmel.

The showing of the films was preceded by the reading of a letter written by Mr. Ben Weeden from Haifa describing the progress of construction work on the Shrine of the Báb. (See Section VI, page 246.)

The film, a composite of numerous selected views, created as a whole an intensely interesting picture of the Shrines and gardens at the Bahá'í World Center—the Guardian's own project carried out at the spiritual heart of the Faith.

It is not possible to reproduce these vivid photographic scenes in words. For the Bahá'ís present it was no less an experience than a psychic transportation to Haifa and 'Akká to see with their own eyes what has been done since the days of 'Abdu'l-Bahá to glorify the remains of Bahá'u'lláh, the Báb, the Master and members of the Holy Family, and prepare the way for the building of the international institutions of the Faith to be centered in that holy region. The power of the Guardianship, the vision, the super-

human toil of the guardian, were realized as seldom before.

The final note was also sounded by Shoghi Effendi in the reading of his cablegram addressed to the Bahá'ís through all National Spiritual Assemblies, announcing the termination of the initial step of the construction of the "domed structure designed (to) embellish (and) preserve (the) Báb's sepulcher on Mt. Carmel."

"(The) hour (is) ripe," the message continued, "(to) undertake (the) preliminaries (for the) erection (of the) octagonal first unit (of the) superstructure. . . ."

"(I) appeal (to) entire body (of) believers (to) seize (this) priceless opportunity (to) stimulate (the) unfoldment (of) this process through generous, sustained contributions (for the) furtherance (of an) enterprise transcending any national institution whether Ḥazíra or Mashriqu'l-Adhkár, reared (in the) past or (in) process (of) construction.

"The hour (is) propitious . . . (to) repay part (of the) infinite debt (of) gratitude owed its martyrs, through hastening

(the) conclusion (of the) holiest enterprise since (the) dawn (of the) Revelation. . . ."²

Thus this Centenary is not merely a recalling, no matter how reverently, of a great Event which took place one hundred years ago: it is an occasion on which the Bahá'ís are challenged to carry forward the work of an ever-living and Divine Faith.

Centenary Pamphlets

Two pamphlets were published by the National Spiritual Assembly of the United States as part of the Centenary commemoration.

The first publication is the world survey compiled by the Guardian with data reporting the spread of the Faith from 1844 to 1950, entitled *The Bahá'í Faith—1844-1950*.

The second publication is *The Martyr Prophet of a World Faith* by William B. Sears, telling the story of the Báb for a western public.

² This cable, dated Haifa, July 7, 1950, appears in *World Order Unfolds*, page 12.

7. THE MARTYR PROPHET OF A WORLD FAITH*

By WILLIAM B. SEARS

The blistering July sun glared from the barrels of seven hundred and fifty rifles, awaiting the command to fire and to take His life.

He seemed so young to die, barely thirty, and He was handsome, gentle, confident. Could He possibly be guilty of the shocking crime of which He was accused?

Thousands of eager spectators lined the Public Square. They crowded along the roof-tops overlooking the scene of death. They wanted one last sight of Him for He was either good or evil, and they were not sure which.

It was high noon, July 9, 1850, in a parched corner of Persia, the barracks square of the sun-drenched city of Tabríz.

* Pamphlet issued by the National Spiritual Assembly of the Bahá'ís of the United States, commemorating the Centenary of the Martyrdom of the Báb, Tabríz, Persia, July 9, 1850.

The chain of events leading to this scene began in 1844.

It was in an age of religious fervor. Everywhere men were preaching the return of Christ. They urged the world to prepare for it. Wolff in Asia, Sir Edward Irving in England, Leonard H. Kelber in Germany, Mason in Scotland, Davis in South Carolina, and William Miller in Pennsylvania all agreed that their studies of the Scriptures clearly showed that the hour for Christ's return was at hand.

James Russell Lowell's poem "The Crisis" was written in that very hour of Advent enthusiasm:

"Once to every man and nation
comes the moment to decide.
Some great cause, God's new Messiah . . ."

The years between 1843 and 1847 were

generally accepted as the time for the return of Christ. Careful study of the prophecies had simultaneously led Bible scholars and students in different parts of the world to these fateful years.

Did the years between 1843 and 1847 pass with no sign of the return of Christ? Or were these years comparable to those which followed the birth and enunciation of Christ's original message? Years which passed with no visible sign to the people of Palestine that the Promised One had come. The crucifixion of a trouble maker from Nazareth they had dismissed from their minds. Was the story to wait, as it had waited in the time of Jesus, for over one hundred years before it began to reach the consciousness of the people? Was the story of Calvary to be retold at an execution post in the public square of Tabríz?

And during 1844, in Persia, this story had its beginning.

It was the eve of May 23rd in Shíráz, the "city of nightingales and blue tile fountains." Shíráz, in what was once the ancient province of Elam given by Daniel, the Prophet, as the place of vision in the latter days and mentioned in the book of Jeremiah: "And I will set my throne in Elam."

A young man declared that He was the one foretold in all the holy books of the past. He said He had come to usher in a new era, a new springtime in the hearts of men. He was called "The Báb" which means the door or the gate. His teaching was to be the gateway to a new age of unity: *The world is one country and mankind its citizens; there is only one religion and all the prophets have taught it.*

As Jesus had spoken to Peter, the fisherman, the Báb spoke to a Persian student, Mullá Husayn. Mullá Husayn's own words can best describe the depth of this experience:

"I sat spellbound by His utterance, oblivious of time. . . . This Revelation, so suddenly and impetuously thrust upon me, came as a thunderbolt which, for a time, seemed to have benumbed my faculties . . . Excitement, joy, awe, and wonder stirred the depths of my soul. Predominant among these emotions was a sense of gladness and strength which seemed to have transfigured me."¹

¹ The quotations cited are taken from *The Dawn-Breakers*, Nabíl's Narrative of the Early Days of the

"I sat enraptured by the magic of His voice and the sweeping force of His revelation. At last I reluctantly arose from my seat and begged to depart. He smilingly bade me be seated, and said: 'If you leave in such a state, whoever sees you will assuredly say: This poor youth has lost his mind.'"

At that moment the clock registered two hours and eleven minutes after sunset on the eve of May 23, 1844. The Báb declared to Mullá Husayn as he prepared to leave, "This night, this very hour will, in the days to come, be celebrated as one of the greatest and most significant festivals."

One hundred years later, May 23, 1944, in over eight hundred Bahá'í communities of the world this hour was commemorated as the dawn of a new age, the beginning of the era of "one fold and one shepherd."

In one century from the evening of its birth, this World Faith heralded by the Báb had spread to all the major countries of the earth, embracing people from every walk of life, every religious conviction, every shade of skin-color.

The fame of the Báb soon spread beyond the circle of His disciples. It reached the authorities of both church and state. They were alarmed by the enthusiasm with which the people accepted the Báb's message. The same wave of opposition and hatred that had surrounded Jesus, began to engulf the Báb. The clergy at once initiated a combined attack upon Him. They gathered their wisest and most capable scholars and speakers to argue with and try to confuse the Báb. They arranged great public debates in Shíráz and invited the governor, the clergy, the military chiefs, as well as the people, hoping to discredit the young Prophet of Shíráz.

He spoke such searching truths that day by day the crowds increased. His purity of conduct at an age when passions are intense impressed the people who met Him. He was possessed of extraordinary eloquence and daring. Instead of benefiting the clergy, the debates they arranged elevated the Báb at their expense. He exposed, unsparingly, their vices and corruption. He proved their infidelity to their own doctrine. He shamed

Bahá'í Revelation, translated from the original Persian and edited by Shoghi Effendi, Bahá'í Publishing Committee, New York, 1932. The quotations are from the following pages of *The Dawn-Breakers*: 62-65, 61, 173-177, 239, 315-316, 321-322, 447, 450-452, 502, 507, 509, 512-517.

them in their lives. He defeated them with their own Holy Book in His hand.

Soon all of Persia was talking about the Báb. The Sháh himself, moved to investigate the truth of the reports concerning the Báb, delegated Siyyid Yahyáy-i-Dárábí, surnamed Vahíd, to go at once to Shíráz and investigate the matter in person. Vahíd was chosen because he was called the "most learned and most influential" of all the Sháh's subjects.

Vahíd had three interviews with the Báb. After the first, he said to a friend, "I have in His presence expatiated unduly upon my own learning. He was able in a few words to answer my questions . . ."

Of these interviews, Vahíd said later, "As soon as I was ushered into His presence, a sense of fear, for which I could not account, suddenly seized me . . . The Báb, beholding my plight, arose from His seat, advanced towards me, and, taking hold of my hand, seated me beside Him.

"Seek from me," He said, "whatever is your heart's desire. I will readily reveal it to you."

"Like a babe that can neither understand nor speak, I felt powerless to respond. The Báb smiled as He gazed at me and said: 'Were I to reveal for you [the answers to the questions you seek], would you acknowledge that My words are born of the spirit of God? Would you recognize that My utterance can in no way be associated with sorcery or magic?' . . ."

"How am I to describe this scene of inexpressible majesty? Verses streamed from His pen with a rapidity that was truly astounding. The incredible swiftness of His writing, the soft and gentle murmur of His voice, and the stupendous force of His style, amazed and bewildered me."

Vahíd summed up his report on his investigation of the Báb by saying, "Such was the state of certitude to which I had attained that if all the powers of the earth were to be leagued against me they would be powerless to shake my confidence in the greatness of His Cause."

When word of this reached the Sháh, he told his Prime Minister that he had been informed Vahíd had become a follower of the Báb. "If this be true, it behooves us to cease belittling the Cause of that Siyyid."

Still disturbed by Vahíd's response to the Báb's teaching, the Sháh issued an order summoning the Báb to the capital city of

Ṭihrán. The Sháh had received a letter from the Báb requesting such an audience. The Báb said that He was confident of the justice of the King and so He wished to come to the capital and hold conferences with the priests of the empire in the presence of the Sháh, the civil authorities, and the people. The Báb offered to explain His Cause and His purpose. He said He would accept beforehand the judgment of the Sháh and, in case of failure, was ready to sacrifice His head.

The Báb never reached Ṭihrán. The Prime Minister, Hájí Mírzá Aqásí, feared the consequences of such an interview. He feared the influence the Báb might exert on both the sovereign and the capital city. He succeeded in persuading the Sháh to transfer so dreaded a subject to Mách-Kú, a prison castle in the Adhírbáyján mountains to the north.

En route to Mách-Kú, the Báb approached the gate of Tabríz. The news of His arrival stirred the hearts of the people and they set out to meet Him, eager to extend their welcome to so beloved a Leader. The officials of the government refused to allow them to draw near and receive His blessing.

As the Báb walked along the streets of Tabríz, the cries of the multitude resounded on every side. So loud was the clamor of welcome that a crier was ordered to warn the people of the danger to which they were exposing themselves. The cry went forth: "Whosoever shall make any attempt to approach the Siyyid-i-Báb, or seek to meet him, all [that person's] possessions shall forthwith be seized and he himself condemned to perpetual imprisonment!"

An undercurrent of excitement ran through the city during the Báb's stay. With saddened hearts and mixed feelings of helplessness and confusion, the people watched the beloved Prophet leave Tabríz for the castle of Mách-Kú. They whispered among themselves, as had the followers of Jesus when they watched Him being delivered in turn to Caiaphas and Pilate: If this is the Promised One, why is He subjected to the whims of the men of earth?

The Báb was given into the custody of 'Alí Khán, warden of the solid, four-towered stone castle which sat on the summit of a mountain on the frontier of Russia, Turkey, and Persia.

The Prime Minister was confident that few, if any, would venture to penetrate that

wild region. The people of the area were already hostile to the Báb, and it was the Prime Minister's hope that this enforced seclusion among enemies would stifle the Faith at its birth and lead to its extinction.

He soon realized how gravely he had underrated the force of the Báb's influence. The hostility of the natives was subdued by the gentle manners of the Báb. Their hearts were softened by His love for them. Their pride was humbled by His modesty. Their opposition to His teaching was mellowed by the wisdom of His words. Even the warden, 'Alí Khán, began to relax the severity of the Báb's imprisonment, in spite of the Prime Minister's repeated warning against falling under His spell.

Soon great numbers began to come from all quarters to visit the Báb at Máh-Kú. During this period, the Báb composed His Persian *Bayán*, the most comprehensive of all His writings. In it the Báb defined His mission as two-fold: To call men to God, and to announce the coming of the Promise of all ages and all religions—a great world educator whose station was so exalted that in the words of the Báb, "A thousand perusals of the *Bayán* cannot equal the perusal of a single verse to be revealed by 'Him Whom God shall make manifest.'"²

The Prime Minister was informed of the affection which the once unfriendly people of Máh-Kú were showing toward the Báb. He was told of the flood of pilgrims to the castle. Those who had been ordered to watch developments reported to the Prime Minister that the warden, 'Alí Khán, had been enchanted by the Báb and treated Him as his host rather than as his prisoner. Both fear and rage impelled the Prime Minister to issue an instant order for the transfer of the Báb to the castle of Chihríq, called the "grievous mountain."

The Báb said farewell to the people of Máh-Kú who, in the course of His nine months' captivity among them, had recognized to a remarkable degree the power of His personality and the greatness of His character.

The Báb was subjected to a closer and more rigorous confinement at Chihríq. The Prime Minister left strict and explicit instructions to the keeper, Yahyá Khán, that no one was to enter the presence of his prisoner. He was

warned to profit by the failure of 'Alí Khán at Máh-Kú. Yet, in spite of the open threat to his own safety, Yahyá Khán found himself powerless to obey. He soon felt the fascination of his prisoner and forgot the duty he was expected to perform, for the love of the Báb had claimed his entire being.

Even the Kurds who lived in Chihríq, and whose fanaticism and hatred exceeded that of the inhabitants of Máh-Kú, fell under the transforming influence of the Báb. The love which the Báb radiated was a living thing. As Saul of Tarsus had fallen victim to the enrapturing warmth of Jesus, in like manner whoever came in contact with the Báb was transported into a new world of joy and gladness. As the crowds had flocked to Jesus on the Mount of Olives, so came the hungry, thirsty people of Persia to the Mountain of Chihríq.

No sooner did this news reach the capital than the infuriated Prime Minister demanded that the Báb be transferred at once to Tabríz. He called an immediate conference of all the ecclesiastical dignitaries of Tabríz to seek the most effective means for bringing to an abrupt end the Báb's power over the people.

The news of the impending arrival of the Báb caused such popular enthusiasm that the authorities decided to confine the Báb in a place outside the gate of the city.

The crowds besieged the entrance to the meeting place the next day, impatiently awaiting the time when they could catch a glimpse of His face. They pressed forward in such large numbers that a passage had to be forced for the Báb.

When the Báb entered the hall, a great stillness descended upon the people. At last the stillness was broken by the president of the gathering. "Who do you claim to be," he asked the Báb, "and what is the message which you have brought?"

Pontius Pilate had asked Jesus, "Art thou a king then?" And Jesus replied, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice."³

So did the Báb reply to the Assembly. "I am, I am, I am the Promised One! I am the One whose name you have for a thousand years invoked, at whose mention you

² *World Order of Bahá'u'lláh*, page 100.

³ John 18:37.

have risen, whose advent you have longed to witness, and the hour of whose Revelation you have prayed God to hasten. Verily I say, it is incumbent upon the peoples of both the East and the West to obey My word and pledge allegiance to My person."

Immediately after He had pronounced these words, a quiet fell over the hall; a feeling of awe seized those who were present; the pallor of their faces betrayed the agitation of their hearts.

The examination of the Báb continued to its pre-arranged end. Yet, once again the purpose of the authorities had been frustrated. The meeting had served only to uplift Him in the eyes of the people.

The Báb was at length delivered to the head of the religious court of Tabríz to be whipped with the bastinado. As Jesus had fallen under the scourge for His claim to be a Redeemer of men, the Báb also was subjected to the same indignity. Eleven times the head of the religious court applied the rod to the Báb's feet. He was struck across the face with one of the strokes intended for His feet.

Dr. McCormick, an English physician, treated Him and recalled their meeting in the following manner, "He was a very mild and delicate-looking man, rather small in stature and very fair for a Persian, with a melodious soft voice, which struck me much . . . In fact his whole look and deportment went far to dispose one in his favour."

His persecutors had fondly hoped that by summoning the Báb to Tabríz they would be able through threats and intimidations to induce Him to abandon His mission. They had failed. As Jesus had said, "My teaching is not mine, but His that sent me," the Báb too made it clear that this message was something greater than Himself.

The gathering in Tabríz had enabled Him at last to set forth emphatically, in the presence of the authorities, the distinguishing features of His claim. It had also enabled Him to destroy, in brief and convincing language, the arguments of His enemies.

The news of this meeting spread rapidly throughout Persia. It awakened new zeal in the hearts of His followers. They redoubled their efforts to spread His teachings. It enkindled a corresponding reaction among His adversaries. Persecutions, unprecedented in their violence, swept over the nation.

The Sháh succumbed to illness, and his

Prime Minister Hájí Mírzá Āqásí was toppled from power. The successor to the throne was seventeen year old Náṣiri'd-Dín Mírzá, and the active direction of the affairs of the nation fell to a new Prime Minister, Mírzá Taqí Khán. His rule was iron-hearted and his hatred for the Báb more implacable than that of Hájí Mírzá Āqásí. He unchained a combined assault of civil and ecclesiastical powers against the Báb and His Faith.

When word of the suffering of His followers reached the Báb, who had been returned to the castle of Chihríq, He was plunged in sorrow. There was yet an added blow to come to Him. His beloved uncle, by whom He had been reared in childhood, was arrested in Tīhrán to await execution.

It was this same uncle who had served the Báb with such devotion throughout His life, who became one of His first and most ardent disciples. It had been less than a year before his arrest in Tīhrán that the Báb's uncle had visited Him in His prison cell in Chihríq. He had gone from there to Tīhrán to teach the Faith of the Báb and had remained there until his arrest as one of fourteen prisoners.

The fourteen captives in Tīhrán were imprisoned in the home of one of the city officials. Every kind of ill treatment was inflicted upon them to induce them to reveal the names and addresses of other believers. The Prime Minister issued a decree threatening with execution whoever among the fourteen was unwilling to recant his faith.

Seven were compelled to yield to the pressure and were released at once. The remaining seven became known as the "Seven Martyrs of Tīhrán." The Báb's uncle, one of the leading merchants of Shíráz, was one of these seven.

His friends urged him to deny his faith and save his life. A number of the more affluent merchants offered to pay a ransom for him. The Báb's uncle rejected their offer. Finally he was brought before the Prime Minister.

"A number have interceded in your behalf," the Prime Minister told him. "Eminent merchants of Shíráz and Tīhrán are willing, nay eager, to pay your ransom . . . A word of recantation from you is sufficient to set you free and ensure your return, with honors, to your native city."

The Báb's uncle boldly replied to these

words. "Your Excellency," he said, ". . . my repudiation of the truths enshrined in this Revelation would be tantamount to a rejection of all the Revelations that have preceded it. To refuse to acknowledge the Mission of the . . . Báb would be to . . . deny the Divine character of the Message which Muḥammad, Jesus, Moses, and all the Prophets of the past have revealed."

The Prime Minister could not hide his impatience as the Báb's uncle signed his own death-warrant with his lips.

The Báb's uncle continued: "God knows that whatever I have heard and read concerning the sayings and doings of those Messengers, I have been privileged to witness the same from this Youth, this beloved Kinsman of mine, from His earliest boyhood to this, the thirtieth year of His life . . . I only request that you allow me to be the first to lay down my life in [His] path."

The Prime Minister was stupefied by such an answer. Without uttering a word, he motioned that the Báb's uncle be taken out and beheaded.

The second to fall beneath the headsmen's axe was Mírzá Qurbán-'Alí. He was a close friend of many nobles. The mother of the Sháh, because of her friendship for Qurbán-'Alí, said to the King, "He is no follower of the Báb, but has been falsely accused."

So they sent for him. "You are a scholar, a man of learning," they said. "You do not belong to this misguided sect; a false charge has been preferred against you."

Qurbán-'Alí replied, "I reckon myself one of the followers and servants of the Báb, though whether or no He hath accepted me as such, I know not."

They tried to persuade, holding out hopes of a salary and pension.

"This life and these drops of blood of mine," he said, "are of but small account; were the empire of the world mine, and had I a thousand lives, I would freely cast them all at the feet of His friends."

Qurbán-'Alí was taken to the Prime Minister.

"Since last night I have been besieged by all classes of State officials," the Prime Minister told him, "who have vigorously interceded in your behalf. From what I learn of the position you occupy and the influence your words exercise, you are not much inferior to the Siyyid-i-Báb himself. Had you claimed for yourself the position of leader-

ship, better would it have been than to declare your allegiance to one who is certainly inferior to you in knowledge."

"The knowledge which I have acquired," Qurbán-'Alí answered, "has led me to bow down in allegiance before Him." Qurbán-'Alí boldly continued: "Ever since I attained the age of manhood, I have regarded justice and fairness as the ruling motives of my life. I have judged the Báb fairly" with my mind and with my heart. I "have reached the conclusion that should this Youth, to whose transcendent power friend and foe alike testify, be false, every Prophet of God, from time immemorial down to the present day, should be denounced as the very embodiment of falsehood!"

Neither the sweetness of bribes, nor the threat of death had any effect.

"I am assured of the unquestioning devotion of over a thousand admirers," Qurbán-'Alí told the Prime Minister, "and yet I am powerless to change the heart of the least among them. This Youth, however, has proved Himself capable of transmuting . . . the souls of the most degraded among His fellow men. Upon a thousand like me He has, unaided and alone, exerted such influence that, without even attaining His presence, they have flung aside their own desires and have clung passionately to His will. Fully conscious of the inadequacy of the sacrifice they have made, these yearn to lay down their lives for His sake . . ."

The Prime Minister hesitated. "I am loth, whether your words be of God or not, to pronounce the sentence of death against the possessor of so exalted a station."

"Why hesitate?" burst forth Qurbán-'Alí. "[For this was I born.] This is . . . the day on which I shall seal with my life-blood my faith in His cause." Seeing the Prime Minister's uncertainty, he added quickly, "Be not, therefore, reluctant, and rest assured that I shall never blame you for your act. The sooner you strike off my head, the greater will be my gratitude to you."

The Prime Minister paled. "Take him away from this place!" he cried. "Take him away! Another moment, and . . . [he] will have cast his spell over me!"

Qurbán-'Alí smiled gently. "You are proof against that magic that can captivate only the pure in heart."

Enfuriated, the Prime Minister arose from his seat. His face was mottled and his whole frame shaking with anger as he shouted:

"Nothing but the edge of the sword can silence the voice of this deluded people!" He turned to the executioners. It is enough. "No need to bring any more members of this hateful sect before me. Words are powerless to overcome their unswerving obstinacy. Whomever you are able to induce to recant his faith, release him; as for the rest, strike off their heads. I will face no more of them!"

The news of the tragic fate which had befallen the seven martyrs of Tíhrán brought immeasurable sorrow to the heart of the Báb. To His companions, the Báb explained that this event foreshadowed His own death soon to follow.

The Prime Minister decided to strike at the very head of the Faith. Remove the Báb, he felt, and once more the old order could be restored. He called his counsellors together and unfolded his plans.

"Nothing," he told them, "short of his [the Báb's] public execution can . . . enable this distracted country to recover its tranquillity and peace."

He dispatched an order commanding that the Báb be brought to Tabríz a second time.

Forty days before the arrival of this summons, the Báb collected all the documents and writings in His possession. He placed them in a box, along with His pen-case and ring, and made arrangements for their disposal. 'Abdu'l-Karím, to whom they were eventually entrusted, informed his fellow-disciples that all he could reveal of the letter which had been given him concerning the contents of the box was that it was to be delivered into the hands of Bahá'u'lláh, one of the Báb's ablest defenders in Tíhrán.

At last the Báb was escorted to the city of Tabríz which was to be the scene of His martyrdom. Never had this city experienced a turmoil so fierce. As the Báb was being led through the courtyard to His cell in the city barracks, a youth leaped forward into His path. This eighteen year old boy had forced his way through the crowd ignoring the peril to his own life which such an attempt involved. His face was haggard, his feet were bare, his hair dishevelled. He flung himself at the feet of the Báb and implored Him: "Send me not from Thee, O Master. Wherever Thou goest, suffer me to follow Thee."

Reminiscent of the words of Jesus to the thief on the cross, the Báb answered him, saying, "Muḥammad-'Alí, arise and rest as-

sured that you will be with Me. Tomorrow you shall witness what God has decreed."

That night the face of the Báb was aglow with joy, a joy such as had never shone from His countenance. Indifferent to the storm that raged about Him, He conversed with His companions with gaiety and cheerfulness. The sorrows that had weighed so heavily upon Him seemed to have completely vanished.

The Báb saw the sun rise over the sands of His native Persia for the last time. He was engaged in a confidential conversation with one of His followers who served as His secretary when He was interrupted by a government official. The chief attendant for the Prime Minister's brother had come to lead the Báb to the presence of the leading Doctors of Law in Tabríz to obtain from them the authorization for His execution.

The Báb rebuked the attendant for his interruption and held fast to His secretary's hand.

"Not until I have said to him all those things that I wish to say," the Báb warned the attendant, "can any earthly power silence Me. Though all the world be armed against Me, yet shall they be powerless to deter Me from fulfilling, to the last word, My intention."

The attendant was amazed at such boldness and effrontery in a mere prisoner. He insisted that the Báb accompany him. The barracks doors were opened and the Báb was brought into the courtyard, His conversation left unfinished.

To the people of Tabríz, the Báb was no longer triumphant. The campaign of united opposition by church and state was having its effect. The Báb was now a humbled prisoner. The crowd filled the streets and people climbed on each other's shoulders the better to see this man who was still so much talked about.

Just as Jesus had entered Jerusalem hailed on all sides and with palms strewn in His path only to be mocked and reviled in that same Jerusalem within the week, in like manner the glory that had attended the Báb's first visit to Tabríz was forgotten now. This time the crowd, restless and excitable, flung insulting words at the Báb. They pursued Him as He was led through the streets. They broke through the guards and struck Him in the face. When some missile hurled from the crowd would reach

its mark the guards and the crowd would burst into laughter.

As soon as the chief attendant secured the death warrant, he delivered the Báb into the hands of Sám Khán who was in charge of the Armenian regiment which had been ordered to execute Him.

Sám Khán had found himself increasingly affected by the behavior of his captive. He was seized with great fear lest his action should bring upon him the wrath of God. He approached the Báb and spoke to Him.

"I profess the Christian Faith," he explained, "and entertain no ill will against you. If your Cause be the Cause of Truth, enable me to free myself from the obligation to shed your blood."

"Follow your instructions," the Báb replied, "and if your intention be sincere, the Almighty is surely able to relieve you from your perplexity."

Sám Khán ordered his men to drive a nail into the pillar that lay between the doors of the barracks. To the nail they made fast the ropes from which the Báb and His companion, Muḥammad-'Alí, were to be separately suspended.

The Báb remained silent, His pale handsome face framed by a black beard and small moustache. His appearance and His refined manners, His white and delicate hands, His simple but neat garments, all seemed out of place in the midst of this scene of violence.

Muḥammad-'Alí begged Sám Khán to place him in such a manner that his body would shield that of the Báb. He was eventually suspended so that his head rested upon the breast of his Master.

About ten thousand people had crowded onto the roofs of the adjoining houses, all eager to witness the spectacle, yet all willing to change at the least sign from the Báb. As the crowd that had passed by on Golgotha, reviling Him, wagging their heads and saying, "Save thyself. If thou be the Son of God, come down from the cross," so, too, did the people of Tabríz mock the Báb and jeer at His impotence.

As soon as the Báb and His companion were fastened to the post, the regiment of soldiers ranged itself in three files. Sám Khán could delay the command no longer. He ordered his men to fire. In turn, each of the files opened fire upon them until the whole detachment had discharged its volley of bullets.

The smoke from the firing of the seven hundred and fifty old-style rifles was such as to turn the light of the noonday sun into darkness. As soon as the cloud of smoke had cleared away, the crowd looked upon a scene which reason could scarcely accept. Standing before them, alive and unhurt, was the companion of the Báb, Muḥammad-'Alí. The Báb Himself had vanished from their sight. The cords with which they had been suspended were torn into pieces by the bullets, yet their bodies had escaped the volleys.

The soldiers tried to quiet the crowd. The chief attendant began a frantic search for the Báb. He found Him seated in the same room which He had occupied the night before. The Báb was completing the conversation which had been interrupted that morning by the chief attendant.

"I have finished My conversation with My secretary," the Báb told the attendant. "Now you may proceed to fulfil your intention."

The attendant was too much shaken to resume. He remembered the words the Báb had spoken that morning: "Though all the world be armed against Me, yet shall they be powerless to deter Me from fulfilling, to the last word, My intention." The attendant refused to continue. He left the scene and resigned his post.

Meanwhile, in the courtyard the soldiers, in order to quell the excitement of the crowd, showed the cords which had been severed by the bullets. The seven hundred and fifty musket balls had shattered the ropes into fragments and freed the two, nothing more.

A. L. M. Nicolas, a European scholar, wrote of this episode, "It was a thing unique in the annals of the history of humanity. The volley severed their bonds and delivered them without a scratch." M. C. Huart, a French writer, stated, "It was a real miracle . . ."

Sám Khán was likewise stunned. He recalled the words the Báb had addressed to him: "If your intention be sincere, the Almighty is surely able to relieve you from your perplexity." He ordered his regiment to leave the barracks square immediately. He told the authorities that he would refuse ever again to associate himself and his regiment with any act that would involve the least injury to the Báb, even though his refusal should entail the loss of his own life.

After the departure of Sám Khán, the

colonel of the bodyguard volunteered to carry out the order for the execution. A second time the Báb and His companion were lashed to the fatal post while the firing squad formed in line before them. As they prepared to fire the final volley, the Báb spoke His last words to the gazing multitude.

"Had you believed in Me, O wayward generation," He said, "every one of you would have followed the example of this youth, who stood in rank above most of you, and willingly would have sacrificed himself in My path. The day will come when you will have recognized Me; that day I shall have ceased to be with you."

The regiment discharged the volley. The Báb and His companion gave up their lives as the bullets shattered their bodies. As Jesus had expired on the cross so that men might be called back to God, the Báb breathed his last against the barracks wall in the city of Tabríz.

The martyrdom of the Báb took place at noon on Sunday, July 9, 1850, thirty years from the time of his birth in Shíráz.

There is but one parallel in all recorded history to the brief, turbulent ministry of the Báb. It is the passion of Jesus Christ. There is a remarkable similarity in the distinguishing features of their careers: the youthfulness and meekness; the dramatic swiftness with which their ministry moved toward its climax; the boldness with which they challenged the time-honored conventions, laws, and rites of the religions into which they had been born; the rôle which the religious hierarchy played as chief instigator of the outrages they were made to suffer; the indignities heaped upon them; the suddenness of their arrest; the interrogations to which they were subjected; the scourgings inflicted upon them; the public affronts they sustained; and finally their ignominious suspension before the gaze of a hostile multitude.

Sir Francis Younghusband in his book, *The Gleam*, said, "His life must be one of those events in the last hundred years which is really worth study."

Edward Granville Browne, the famous Cambridge scholar, wrote, "Who can fail to be attracted by the gentle spirit of the Báb? His sorrowful and persecuted life; his purity of conduct, and youth; his courage and uncomplaining patience under misfortune . . . but most of all his tragic death, all serve to

enlist our sympathies on behalf of the young Prophet of Shíráz."

At last the clergy and the state prided themselves on having crushed the life from the Cause they had battled so long. The Báb was no more. His chief disciples had been destroyed, the mass of His followers throughout the land were being gradually cowed and exhausted.

Within three years, the Cause for which the Báb had given His life seemed on the verge of extinction. The life of the ill-fated Youth of Shíráz appeared to be one of the saddest and most fruitless.

Yet this abyss of darkness and despair was the very hour for which the Báb had long been preparing His followers. Repeatedly He had told them that He was but the humble forerunner of a Messenger of incomparable greatness yet to follow. In His book the *Bayán*, the Báb had written, "Of all the tributes I have paid to Him Who is to come after Me, the greatest is this, My written confession that no words of Mine can adequately describe Him, nor can any reference to Him in My book, the *Bayán*, do justice to His Cause."⁴

Amid the shadows that were gathering about the Faith of the Báb, the figure of Bahá'u'lláh alone remained as the hope of an unshepherded community; that same Bahá'u'lláh, to whom the Báb had sent the box containing His personal possessions and His writings.

The marks of clear vision, of courage and sagacity which Bahá'u'lláh had shown on more than one occasion ever since he rose to champion the Cause of the Báb, appeared to qualify him to revive the fortunes of an expiring Faith.

Yet even this hope seemed taken from the believers. Bahá'u'lláh was imprisoned in the "black pit" in Tíhrán. He was stripped of his possessions and was exiled to Baghdád in 'Iráq.

The Sháh and the Prime Minister rejoiced. If they were to believe their counsellors, they would never again hear of the Báb or His Faith. It was swiftly receding into oblivion.

Once again they had underestimated the character of this Faith and the source of its power. The Báb had promised His followers in His book, the *Bayán*, that the one

⁴ *World Order of Bahá'u'lláh*, page 100.

“Whom God will make manifest” would appear nineteen years from the date of His own declaration. In 1863 outside the city of Baghdád, nineteen years from that evening in Shíráz when the Báb had spoken to Mullá Husayn, Bahá'u'lláh declared to the world that He was the One foretold by the Báb.

The Cause for which the Báb had given His life no longer seemed to border on the verge of obliteration. The dawn had now given way to daylight. The era promised to the earth since the beginning of time, the day of the “one fold and one shepherd” had been ushered in by His sacrifice.

8. PILGRIMAGE TO THE SCENES OF THE BĀB'S CAPTIVITY AND MARTYRDOM

By DHIKRU'LLÁH KHÁDEM

Translated by Marzieh Gail

A HUNDRED years have now gone by since the meek and holy Báb, the Gate of God, was put to death at noon on July 9, 1850, and even to the present day the world and its peoples (“except for those into whose eyes God hath shed the radiance of His Face”) are fast in a deathlike sleep, unconscious of a mighty Faith, a transcendent Dispensation, which made prophets and seers of past ages cry out and weep with longing for it.

At this time the Bahá'ís of the world, from the northernmost point of the globe to the southernmost, and from Far East to Far West, following the example of Shoghi Effendi turned their hearts toward the Country of Sorrows, to commemorate at the Guardian's bidding the first Centenary of the Báb's martyrdom. In recognition of this event the National Spiritual Assembly of the Bahá'ís of Persia went on a nine days' pilgrimage into Ādhirbáyján. This is an account of their journey and what it meant to one of them.

JOURNEY TO TABRÍZ

It is Thursday, the 6th of July, 1950. It is the day of Istijlál, the day of Qudrat, the month of Raḥmat, of the year Javáb, of the sixth Váhid of the first Kull-i-Shay'. The group of travelers has set out as pilgrims, in a spirit of humility and penitence and great love, going to the place of the Báb's last agony. They are traveling to that spot whose very name, some thousand years ago, set fire to the heart of Muḥammad's descendent the Imám Muḥammad-Báqir, so that he spoke

these words of it: “Inevitable for us is Ādhirbáyján. Nothing can equal it . . .”

They are traveling to see the place with their physical eyes, but also to weep over the anguish of that Lord of men in the Country of Sorrows itself, where earth and air, mountains and lakes, streams, trees, and stones bear witness to the wrong that was done Him. They will pour out for Him as a libation something of the sorrow of their hearts.

The bus goes fast. Again it slows. It fulfills the promise as to the Day of the Lord and the coming of the Kingdom when, Scripture says, the earth will be rolled up. All along our talk is of the passion of the Báb. We pass through Zanján and remember how lightly Hujjat and his companions tossed away their lives there. Wherever the new road replaces the old, we turn like compass needles to the abandoned thoroughfare, because it was there that the Báb passed by. At Míyánaj we see Him again—in that house with the upper room. One of the friends calls our attention to the fact that the Báb loved high places; that even when they were leading Him away to prison, wherever they would stop, in whatever town or village, and even if there were only one upper room in the place, it was there He chose to stay. His prisons, too, whether in Tabríz or Máh-Kú or Chihríq, were always in high places. In His Tablet to Muḥammad Sháh, revealed at Máh-Kú, He speaks, however, of His abode as being still higher than the prison, for He says, “It is as if I were dwelling in the loftiest Paradise, delighting

Myself with the remembrance of God the Most Great.”

As we talk of all this, mountains and deserts and pasture lands pass by us, and about midnight we come to Tabríz. Waiting for us here are the believers. They welcome us, and carrying out the efficient arrangements of the Tabríz Assembly, they guide us away singly or by two's, to the different houses where we are to stay. Here are people who have never laid eyes on us before, approaching us with such pleasure. And afterward, when we went away, although we had been with them only a few days, they wept and so did we. It is this that is stirring all over the Bahá'í world today, because the love of God has transfigured human nature.

It is two days before the Commemoration. Early on the day itself, all are to gather at the *Ḥazíratu'l-Quds*, where a general meeting will be held; communes will be chanted, the Guardian's letter will be read, and then, one by one or two by two, the visitors, guided by local believers, are to circle around the Barracks Square where the Báb was offered up as a sacrifice, the holy place of which it is written: “The souls of the Prophets and Messengers do pace about it.”

The meetings arranged throughout Tabríz are brilliant. Absent friends are remembered and missed. We feel that the hearts of all believers throughout East and West are focused on this city, and this gives rise to emotions that are best communicated not in words but from heart to heart.

THE COMMEMORATION

Now it is the eve of the Martyrdom. The Bahá'ís are in their houses; they are gathered in small groups, or quite alone. They are communing with their Lord. I cannot tell how it is. We recall the aspect of that other night one hundred years ago: How *Mírzá Muḥammad-‘Alí* surnamed *Anís* and *Siyyid Ḥusayn* the amanuensis remained in the presence of the Báb; the conversation that took place that night between disciple and Beloved; all this came to mind again. To emulate the kind of obedience that *Anís* offered his Lord that night—this is the ultimate wish of every Bahá'í.

In a commentary the Báb had referred to the circumstances of His approaching martyrdom in this wise: “Had I not been gazing upon this secret fact, I swear by Him in Whose hand is My soul, should all the kings

of the earth be banded together they could not take from Me so much as a single letter of a word.”

And again, in the Tablet to *Muḥammad Sháh*: “All the keys of heaven God hath chosen to place on My right hand, and all the keys of hell on My left . . .” It was His own unconditioned will to cast down His holy life in the pathway of the “Remnant of God”—He Whom the Splendor of God has named “My previous Manifestation, the Precursor of My Beauty.” Of Whom, again, He has said, “I am He, He is I; I am His Beloved; He is My Beloved.”

Could we sleep on a night like this? Day finally breaks. The appointed time approaches. It is as if from all the streets and passageways of Tabríz souls are gathering for Judgment. Yes, it is the Resurrection Day, the rise of the *Qá'im* and the *Qayyúm*. The squares of Tabríz are black with crowds. “Deliver us, most exalted Beloved . . . forgive us then our sin and hide away from us our evil deeds.” (*Qur'án* 3:191.)

Some are hurrying, reverently, prayerfully, up to the “Ark,” the Citadel where the Báb was imprisoned, to that high place which even today dominates the whole city and which, once seen, is impressed on the heart forever. They go here, that they may, prior to commemorating the hour of the Martyrdom, witness yet another stage in the long passion of the Báb. Some wait till a later hour to make this pilgrimage. These stay in the vicinity of the Báb's upper chamber, and bowing their foreheads to the earth in that exalted place, are repeating excerpts from His writings, such as the Commentary on the *Súrih* of *Joseph*. Not one has a thought except for the Beloved; they are in another world now, and they cannot easily return from it.

At the base of the terrifying “Ark,” at the entrance to the courtyard, the Báb has once again demonstrated His power; for on a structure they have raised here in memory of the dead, we find inscribed this verse from the *Qur'án*: “Think not of those who are slain in the path of God as dead; nay, alive with their Lord, are they richly sustained.” (*Súrih* 3:163.) It stands as a secret allusion to the Báb's agony and death. The pilgrims, reading this holy verse, seek leave to enter here, and thus they pass into the prison with their hearts free from everything except God.

The time has come to attend the meeting

in Tabríz. The program goes forward; it is well arranged and deeply moving. Although the friends in other areas have been advised not to attend in large numbers, nevertheless some are here from other parts of *Ādhirbáyján* for this historic day, and the great auditorium of the *Ḥazíratu'l-Quds* is jammed; those who cannot find seats stand in the doorways and in the embrasures of the windows. Prayers are chanted. Then we listen to the Báb's Tablet to Muḥammad Sháh. Today the holy blood of the Báb is coursing through the world, it is flowering everywhere, and where is Muḥammad Sháh? We search, but find no trace of him. That foolish Minister of his has also sunk into his tomb, and that other Prime Minister, Taqí the Bloodshedder, the Brazen, who condemned the Lord of the world to death, has vanished in eternal night.

In the Turkish language, the Assembly secretary then speaks. He tells impressively of the spread of the Faith across the world, and of the building of the Báb's Shrine on Mt. Carmel. The account of the Martyrdom is read. A strange spiritual atmosphere prevails; you would say a glimmer from the world beyond is hovering here. With complete humility, the Visitation Tablet of the Báb is chanted.

It is almost noon. The pilgrims, led by some of the local friends, have come in utter lowliness, imploring the help of God, to circumambulate that place which is worshiped by the people of Paradise. Unobtrusively they pass around the Barracks Square. They see the very spot where the Martyrdom took place. They visualize the Barracks as they were that day, and the roof tops black with people. They see the Báb there, bound to Anís, and suspended from the ropes. They hear again the words that passed between the Báb and the *farrásh-báshí*; between the Báb and Sám *Khán*. Then Anís, making himself a living shield for the Báb. Then the first volley, by the will of the Báb, setting forth His proof to the stupefied people, taking no effect. Anís stands there before them in his immaculate white robe; not even the smoke from the seven hundred and fifty rifles has settled on it. The Báb concludes His interrupted conversation with His amanuensis. Other soldiers are drawn up. The Báb utters His last words, and His blessed voice still seems to ring across the Barracks Square:

"O wayward generation! Had you be-

lieved in Me, every one of you would have followed the example of this youth, who stood in rank above most of you, and would have willingly sacrificed himself in My path. The day will come when you will have recognized Me; that day I shall have ceased to be with you."¹

In the words of 'Abdu'l-Bahá, "The groaning of the Supreme Concourse is lifted up. . . . The people of Paradise wail and cry out, their eyes shedding tears, their hearts afire." At this moment we are conscious of the loving attention of the Guardian, the beloved Shoghi Effendi, who labors at all times to exalt the Báb, who spreads His utterances abroad, who is now devoting his nights and days to constructing the Shrine of the Martyr-Prophet on Mt. Carmel.

The circumambulation is complete. A feast is ready. But it is as if our bodies had sustained a death wound, and the pain does not lessen . . .

During the remainder of our stay a great number of gatherings are held, each one generating a vivid, never-to-be-forgotten quality of the spirit.

VISIT TO URÚMÍYYIH

The following day we leave for Saysán. Some of the friends have come out along the way to welcome us while others have repaired and leveled the road ahead. What is this joy, this feeling of exhilaration? In the spacious auditorium—I think it measures nine by nineteen meters—of the new *Ḥazíra* a morning and an afternoon meeting are held. The auditorium is packed, there is no room even to walk through, many are crowding the embrasures of the windows and the doorways, and others stand outside the building. Prayers are being chanted. As the Assembly welcomes us in the accents of *Ādhirbáyján*, we recall the well-known verse, "When they speak Persian, Turks are life-bestowers." Two of us, Varqá and Furútan, reply with addresses in Turkish, telling of victories already won by the Faith, and victories to come. Labíb, famed Bahá'í photographer, takes pictures. He has made photographs of all these places that relate to the Báb in *Ādhirbáyján*, the way-stations on His journey, the historic sites . . . Food is prepared for us.

The next day we visit the holy sites at

¹ Shoghi Effendi, *God Passes By*, page 53.

Urúmiyyih. We are to meet the friends of this area on our return. The lake of Urúmiyyih rises before us, and we recall the Báb's arrival at the city here, Riḏá'íyyih. As one of the friends has said, it is not saddening to visit these holy places, because outwardly at least the Báb suffered no afflictions here. He was the guest of Malik Qásim Mírzá, who received Him with ceremony and forbade that any disrespect be shown Him. The room of the Báb, in the upper story of the prince's house, is like His upper chamber in Shíráz; it lifts the spirit.

The entrance door and wall of the public bath attended by the Báb have been preserved; they are just as they were then. Dumbly they address the pilgrim. The pool of the bath is empty now. The people had carried away, to the last drop, the water used by the Báb for His ablutions, to bless themselves with it and keep it as medicine for their ills. . . .

We know that even an animal had a care for Him here. The prince's unmanageable horse became quiet under His hand, and let Him mount—a strange thing to witness, and the memory of it will endure forever.² At the same time, a warning to mankind; for how is it that man in his unawareness has sunk even below the animal and has shut himself away from grace?

We cannot forget the meeting with our friends of Riḏá'íyyih, in a house blessed by the Báb with His presence. Here too the invisible hand of the Báb has been at work—across from the Bath we read the inscription: "God is the Light of the heavens and of the earth." (*Qur'án* 24:35.) This verse appears in delicate calligraphy on sky-blue tile, and serves as a guide post to "the Countenance of God Whose splendor can never be obscured, the light of God whose radiance can never fade"—words uttered by the Primal Point Himself concerning His own Essence.

THE MOUNTAIN OF SUFFERING

It is morning. Our bus leaves for Tabríz. The driver has agreed to stop all along the way so that we can meet with local friends, and some of these have been alerted ahead of time. The first place where we stop is Sháh-púr (Salmás), and a meeting is held. The pioneers here are solidly established;

like their spiritual brothers and sisters across Persia, they have left their homes and it is their great joy to have taken part in the extensive teaching campaign; to have earned the approval of the beloved Guardian who wrote of the Plan: "It is a vital undertaking of the followers of the All-Merciful, conceived and established in the opening years of the second century of the Bahá'í Dispensation, and without peer or precedent throughout all the brilliant history of the first century of this wondrous Cause in that holy land"; and to have assisted in the Plan's successful completion by the Centenary of the Martyrdom.

They are rendering enviable services and their faces are nothing but light. Unforgettably now, a woman believer chants; her voice rises, all lowliness and supplication, so that our hearts are drawn toward God. And out of that place, Salmás, which lies near Chihríq—and which the poet Háfíz has named "the abode of Salmá," greeting it six hundred years ago and calling down blessings upon it, saying, "Hail, a thousand times hail, to thee, O abode of Salmá! How dear is the voice of thy camel-drivers, how sweet the jingling of thy bells!"—out of Salmás, which lies between the "Open Mountain" (Máh-Kú) and the "Grievous Mountain" (Chihríq), our unspoken prayers ring out from one mountain to the other. Surely they are heard as well in the holy worlds of the Beloved.

Suddenly we decide to follow the road taken by Mullá Husayn when, in Mashhad, he vowed to walk the whole distance that separated him from the Báb, and come to Him on the mountain of Máh-Kú. We long to visit the spot on the mountain where the Lord shone forth, as promised by God in the Qur'anic verse: "When God manifested Himself to the mountain." (*Súrih* 7:139.)

It so happened that the Guardian's message, sent by telegraph in commemoration of the Martyrdom and addressed to the long-afflicted Bahá'ís of Persia, was dated at this very day and hour.

The words of the Imám who said, "I have known God by His disposal of man's resolves," were now demonstrated. Everyone felt a longing to go on pilgrimage to "the Open Mountain." The plan to turn back to Tabríz was changed; we determined to remain in Khuy and prepare for the pilgrimage to Máh-Kú.

Some feel that although they are unable

² *The Dawn-Breakers*, pages 309-310.

to walk the entire distance that separated Mullá Ḥusayn from the Báb,³ they will at least go on foot from Khuy to Máh-Kú, following in the footsteps of Mullá Ḥusayn's faithful attendant, Qambar-'Alí. Unfortunately this cannot be done. It is now almost half past three in the afternoon, and the bus is leaving for Máh-Kú. Some of the friends of Khuy are with us. We find ourselves looking up and down the road, searching for Mullá Ḥusayn and Qambar-'Alí, and we think of those two holy souls; we consider their humility, their spiritual quality, their evanescence. Mountains and valleys pass by. The goal nears.

Over a wide area around Máh-Kú the plains are black; the world mourns at Máh-Kú; for mile on mile the land is studied with outcroppings of glistening black rock. Like ebony planets, these rocks rise out of the land; they flood it like waves of an ebony sea. Posted haphazardly at the mountain pass are other, monstrous shapes, terrifying rock formations that guard the entry. All nature is a prison here, on guard over the Beloved of mankind, over that Captive of Whom Bahá'u'lláh has written: "The purpose in creating the world and making it to flourish was His Manifestation."

We come to a river that boils and clamors through the rocks; it has cut its way through solid rock and is maybe fifteen feet deep. We remember how Nabíl tells us that the night before Mullá Ḥusayn and his servitor arrived—it was on the eve of the Feast of the New Year—'Alí Khán, the frontier officer in charge of the castle of Máh-Kú, had a dream. He saw the Prophet Muḥammad, followed by a companion, advancing to meet him from beside the bridge. In the dream, Muḥammad was on His way to visit the castle, to greet the Báb on the occasion of the New Year. 'Alí Khán awoke with a sense of exhilaration. He performed his ablutions and prayed, dressed himself in his best garments, sprinkled rosewater on his hands, and went out on foot to receive the Visitor. He further instructed a servant to saddle and bridle his three best horses and hold them in readiness at the bridge. But when he met Mullá Ḥusayn there, 'Alí Khán was told: "I have vowed to accomplish the whole of my journey on foot, to visit an illustrious Personage who is being held prisoner on top of

the mountain. For this reason I will not ride."

We strain our eyes, but we cannot see 'Alí Khán now, and his honored visitors. But the memory of this event has, even till our day, made the hearts of hundreds of thousands of Bahá'ís all across the world beat faster; and God alone in His wisdom knows how many billions of other hearts, throughout the length of the Bahá'í Cycle which in the words of 'Abdu'l-Bahá is to last "at least five hundred thousand years," will turn their attention toward this place.

We are still in the defile. We cannot see Máh-Kú. And then suddenly, around the bend, there is "the Open Mountain" and the town of Máh-Kú on its slopes.

You who may read this, believe me: I would swear by Him Who is the Lord of the mountain that in all the world there is no such terrifying sight as this. Those who have traveled to the ends of the earth will bear me out: There is no other mountain like this. It has no like, just as the anguish of the Báb had no like, so that the Blessed Beauty wrote in the Visitation Tablet: "I bear witness that the eye of creation hath never gazed upon one wronged like Thee."

If, as scientists believe, our globe of dust detached itself one way or another from the sun, and down through the endless ages came at last to be as we know it, it is certain that wind and cloud, sun, moon, and sky worked from the beginning that had no beginning to bring about this mountain of Máh-Kú, in just this wise, to serve as the prison of the Báb. It is not a place that writers and painters can describe, this spot that was the destined setting against which the meekness of the Báb shone out. The reader must see the mountain for himself, and the prison house and the place where the Lord made Himself manifest, and he must then observe what the sight has done to his own heart, and meditate on these things through long, wakeful nights and at many a dawn, and then, if he can, let him write of it.

We are speaking of this when, after a brief detour from the road in the frightening pass that leads through the mountain, we see on our right a view of "the Open Mountain" and on its slopes the town of Máh-Kú. At this point the pass, lying between Máh-Kú and another high mountain that pushes into the sky across from it, widens out. And again we come face to face with the heights of Máh-Kú. Then the pass narrows again as

³ Mashhad is in the northeast corner of Persia; Máh-Kú in the extreme northwest corner.

if it were the mouth of the Fathomless Pit.

The mountain stretches like a bow, between the entrance and exit of the pass. It rises, awesome, overpowering, into the sky. It rivals the moon's heights, and shuts the moon away. At either end of the bow, nature has piled two massive towers, lifting out of the mountain, up and up into the Milky Way. From a distance you would say these two are jailers, adding to the cruelty of the Báb's imprisonment. Or again, that they are minarets from which was raised the cry, "Hasten ye to salvation! Hasten ye to salvation! I bear witness that He Who is 'Alí before Nabíl⁴ ('Alí-Muhammad, the Báb) is the Gate of the Remnant of God!"

The city of Máh-Kú lies within the curve of the bow, the opening of which is several hundred meters across; it clings to the steep slopes, an almost perpendicular street rises jaggedly from house to house, leading finally up to the mountain top. Panting and sweating we climb toward the summit. Not all of us, however. One or two of the band who set out from Khuy to make this pilgrimage cannot keep on; the road is too rough, too steep. They cannot reach that last point of all, the prison of the Báb. They complete their pilgrimage by the roadside, and who knows, perhaps they show a special reverence in this.

As the Báb writes in the Tablet to Muhammad Sháh, the castle lies in the center of the mountain and there is no higher point. The slope ends abruptly at the castle and above it there is not a span of earth where anything could be built or find a foothold. Not jutting straight up in fortress-like walls, but inverted here in a wide arc, the mountain becomes a great parasol or cupola sheltering the prison place. Rain and snow cannot fall here; stars and moon cannot cast down their light; only the cruel cold, the scorching heat can enter here. For all day long in the heat of summer, the fortress and the mountain, like a concave mirror, gather in the heat, and all night long, while in other places people are restfully asleep, they radiate it back. And wintertimes the cold is so intense that the water which the Báb used for His ablutions froze on His face.

It is here that the Monarch of love was beset by the legions of tyranny, and the Dove of holiness prisoned by owls.

The two towers which nature has planted on the slopes of the mountain seem from here more vigilant than ever, holding their Captive in full view.

A deep cleft runs crookedly from the summit all the way down the mountain and across from the prison, like a knotted black cord hanging; thousands of feet it swings down, a symbol of the anger of God. Perhaps it means that God desires to pull down the mountain, to crush out nature and man as well. Yet again, we believe that Máh-Kú, the prison of His Holiness, should exist forever, that, as the ages unroll, the peoples of the earth may come at last to understand some hint of the Báb's agony. So it is that the pull of the earth has not been able to draw down this curving roof-like peak, raised up "without pillars that can be seen" (*Qur'án* 31:9) and that castle and mountain stand in their place.

This is Máh-Kú . . .

The pilgrims, with two of the Bahá'ís who are pioneers at Máh-Kú, reach only the base of the mountain at sunset. They must climb the mountain before night shuts down, for at the summit is their long-desired goal.

At this time we bring to mind what Shaykh Hasan-i-Zunúzí said to the historian Nabíl: That as the Báb dictated His Teachings at Máh-Kú, the rhythmic flow of His chant could be heard by those who lived at the foot of the mountain, and mountain and valley re-echoed His voice. What a melody that must have been; how it must have shaken the spirit! Our ears strain now in the effort to hear it again, or to catch the song of the Kingdom that reverberates from slope to slope.

After long twisting and turning up the mountain we draw near to the abode of the Well Beloved. Here is another "oratory"⁵ at the base of the walls; from the heart of the mountain, gushing beneath the castle, a stream of pity and anguish jets out with a noise like sighs and sobs and plunges down the mountain, scattering over the surface of a massive rock. Here is clear delicate water, well-suited to this holy place, for our ablutions. The friends are very careful not to muddy it.

We come to the castle steps. Step after step, our yearning mounts. Here then is the prison of the Lord of the Age. Here is the

⁴ According to the abjad reckoning, "Nabíl" and "Muhammad" are numerical equivalents, the letters of each word totaling 92.

⁵ Muşallá, "The Oratory," a favorite resort of the poet Háfíz near Shiráz, watered by the stream of Ruknábád.

place where they brought as a captive the Sovereign and Possessor of the earth, of Whom it is written: "My Lord hath ordained that all which is and all which is not should belong to the Adored One that liveth forever."

Now we can make out His cell and that of His guards. The sorrowing voice of the Báb, which could move a heart to its depths, seems to be ringing against the mountain-side, and the sacred verses He addressed to Muḥammad Sháh from this very place speak to our souls: "I swear by the Most Great Lord! Wert thou to be told in what place I dwell, the first person to have mercy on Me would be thyself. In the heart of a mountain is a fortress . . . the inmates of which are confined to two guards and four dogs. Picture, then, My plight . . ."

All of us, in complete humility, praying and supplicating God, visit the cells and rooms. We take up the dust of the holy place for a blessing. We chant verses of the Báb: "O Thou the Consolation of Mine eyes! Verily Thou art the Great Announcement!" "O Thou Remnant of God! I have sacrificed Myself wholly for Thee; I have accepted curses for Thy sake, and have yearned for naught but martyrdom in the path of Thy love." We call to mind His Manifestation and His longing to offer Himself up in death. The Visitation Tablet is chanted. As we stand there in the dark of the night, we remember that the Holy Being spent His nights on the mountain in total darkness; there was not even a candle for Him here.

Our hearts are heavy; grief bows us down. But suddenly we are comforted by the words of the Primal Point to His own Essence: "Be patient, O Consolation of Mine eyes, for verily God hath vowed to establish Thy glory in every land, amongst all that dwell on earth." Our minds are now flooded with joy. It is as if from one end of the sky to the other a blinding light shines down. We see that the Báb—Who in this place out of the very depths of His captivity and His anguish revealed unnumbered utterances—completely disregarded the prison, and continued to exercise that all-powerful, all-pervasive Will, against which no worldly might prevails. In His Book, the Persian *Bayán*, written on this mountain top, from this dark and narrow cell, He alludes to His own glory; and with His promise of World Order bestows new life on all mankind, and relates the exaltation of His own eternal

rank and station to the spreading awareness of this Order.

In the heart of this mountain the wrongs inflicted on Him Whom the world has wronged stand before us. But in the heart of another mountain, which seems now to rise face to face with this one and in sharp contrast with this, the sovereignty, dominion and might of the Lord are made manifest. The Guardian of Bahá'u'lláh's followers, the "primal branch" that hath grown out "from the Twin Holy Trees," watches us here, watches the two mountains. Here is Máh-Kú; and there is the holy mountain where the Báb's body is laid to rest—named by Prophets thousands of years back in time the Mountain of God (Mt. Carmel). The King of Glory has related that mountain to His own Self. The Heavenly Father has chosen that spot to hold the dust of the Báb, and has set it apart as the center of His new World Order.

THE MOUNTAIN OF VICTORY

Now that we speak of these things here at Máh-Kú in the Báb's prison, and Mt. Carmel rises suddenly before us, it is not inappropriate to turn our thoughts toward His everlasting resting place, so that we may note how the long cruelties, the prison, and at last the bullets—intended, in the words of the Almighty, to free mankind from the chains of self and passion—were changed into abiding glory. How Bahá'u'lláh, in the pathway of Whose love the Báb sought and found death, fulfilled the promises voiced by the Prophets of God back through the endless ages, when He named Mt. Carmel as the Shrine of the Báb. How at His command the blessed hands of 'Abdu'l-Bahá reared the divine edifice; how redemption of the promises set down in the Tablet of Carmel⁶ was entrusted to the mighty arm of Shoghi Efendi, the wondrous, unique and priceless Guardian.

What is the best way to go on pilgrimage to the City that has come down from heaven, as the Shrine of the Báb is called in the Tablet of Carmel; the Shrine which, Bahá'u'lláh tells us, Mt. Zion circumambulates? Shall we take the path that leads from the Pilgrims' House all the way to the Tomb—the house that after its builder is named Ja'far-Ábád? 'Abdu'l-Bahá said that Háfiz referred to this house when he wrote:

⁶ In *Gleanings from the Writings of Bahá'u'lláh*, pages 14-17.

Between Ja'far-Ábád and Muşallá
Laden with ambergris the north wind
blows.

Or, as in the case of Máh-Kú, when we looked first at the mountain itself, shall we contemplate the Shrine from a distance and set these two mountains against each other and compare them each to each? I think this last is best. . . .

We follow the Guardian over the flowering slopes of Haifa. They seem to glitter with colored gems and pearls, like a bride at her wedding, and we repeat to ourselves the lines, "From every branch within the blossoming grove, a thousand petals are cast before the king." We observe the Guardian's gait, and we think that if men's eyes were seeing eyes, this in itself would be proof enough.

We have watched the sea in the sunset and now we are returning. We look upon Carmel, heart of the world, and at its center the Báb's Shrine, heart of Carmel. We see its terraces from far away, burning like lighted torches before the eyes of its builder. The Guardian smilingly contemplates all this. His voice, strong and clear, rings down the mountain; he is saying, "Terraces of light; light upon light."

His words echo back from the slopes and the sea. We think of the contrast between those long nights on Máh-Kú, when the Báb was denied even a candle, and now, when the terraces of His Shrine are light upon light, the face of the building is a solid sheet of light, the whole mountain is to blaze with light. We remember two lines that were chanted by 'Abdu'l-Bahá: "Glad tidings, glad tidings! Zion is dancing! Glad tidings, glad tidings! The Kingdom of God whirls in delight!"

Instead of panting and struggling up the narrow twisted road at Máh-Kú, stopping at times because we can climb no more, here we can rest on every terrace in the midst of gardens and trees, in lovely settings of mountainside and sea. Pools and fountains are to be built here that will reflect the sky and heaven. Each terrace is dedicated to one of the Letters of the Living, and we are received as it were by him. We forget our sorrows, as we take deep breaths of the delicate air.

No longer is the Báb a captive on Máh-Kú. He rests in the divine gardens on the Mountain of God. He lies across the Bay of Haifa from His Well-Beloved, Bahá'-

u'lláh, the Point of Adoration, Him Whom God made manifest.

'Abdu'l-Bahá, Who had cast aside His turban and wept and sobbed aloud as, with His own hands, He laid the Báb's body in the heart of Carmel, Himself rests now beside the Báb. The companion who died with the Báb has never been separated from Him. Near them are built the tombs of the Most Exalted Leaf, and of the brother, the mother, and consort of 'Abdu'l-Bahá.

From the foot of the mountain all the way to the Shrine, the nine terraces rise in memory of nine Letters of the Living, and, in accord with the Guardian's design, from the Shrine to the summit of Mt. Carmel nine more shall complete the number.

The beloved Guardian, called by the Master "My Shoghi," was from his early childhood enamored of the Báb. He dreamed of the Báb, and he was named Rabbání in memory of the Báb's title Rabb-i-A'lá. It is he who, standing on the heights of the Shrine, drew the geometric designs of the terraces. He laid out the gardens, and established the International Bahá'í Endowments about the Shrine. He has placed here the International Archives, of whose treasures Bahá'u'lláh had promised, "Ere long souls will be raised up who will preserve every holy relic in the most perfect manner." The portrait of the Báb, drawn in Urúmíyyih and gazed upon by Bahá'u'lláh Himself, is here. Here too are His outer garments and His shirt, soaked in His blood. A copy of the portrait and locks of the Báb's hair have been sent as a historic gift to the Bahá'í House of Worship in the United States, which has been completed under the Guardianship of Shoghi Effendi; and the Guardian has promised a copy to Persia, cradle of the Faith, as soon as the first Persian Mashriqu'l-Adhkár is built.

The Guardian has added to the Shrine on Mt. Carmel three rooms built according to the same plan as those already constructed by the Master. He has extended the length, width and height of the Shrine, and is now protecting the Edifice like a pearl of great price within the shell of an arcade and crowning it with a balustrade set with panels, the central one to the north bearing a great green and gold mosaic of the Greatest Name.

It is the Guardian who has widely spread the works of the Báb. In "The Dispensation of Bahá'u'lláh" he has set forth the exalted

station of the Báb. By translating the narrative of Nabíl he has published the days of the Báb across the earth. He has seen to it that in every area the Centenaries of the Báb's Declaration and of His Martyrdom were befittingly celebrated. Across over a hundred countries he has added thousands upon thousands of souls to the company of those who love the Báb, and he is looking for yet more countries to come.

At this time the Guardian is concentrating his labors on completion of the Edifice, importing marbles and granite and other priceless rock materials that had lain in the earth down endless ages until at last they should serve for the building of just such a Shrine—rock materials in jade and rose, that are symbols of the Báb's lineage and the way He died. Following the architect's design (you can see it in color, in the pages of that mirror of Bahá'í activities around the globe, *The Bahá'í World*),⁷ the arcade and balustrade have been completed, and the Guardian is now working day and night to direct completion of the superstructure and rear the great golden dome. Then the light will pour out of this source of light and envelop all mankind, and the "people of Bahá" referred to in the Tablet of Carmel will be made manifest, and God will sail His ark upon His holy mountain, and the laws of God will be made known to all men, and the Tabernacle of the Lord of Hosts will be pitched on the heights of Carmel, and the divine World Order be unveiled; and there near the resting place of the Most Exalted Leaf (the sister of 'Abdu'l-Bahá) and the other blessed ones, and in the neighborhood of the Holy Shrine, the Universal House of Justice will be established, and the promise "Then shalt thou see the Abhá paradise on earth" will be redeemed.

Let us go into the gardens around the Shrine-Tomb. Let us walk there on the Mountain of God, and "unravel the mysteries of love from its windflowers," for "solaced are the eyes of them that enter and abide therein!" Let us see with our own eyes how "the rose-gardens that grow around His Holy Tomb have become the pleasure-spot of all kinds and conditions of men," how the flower beds and fruit-bearing trees cluster so thick around the Shrine. Visitors, not Bahá'ís, will tell you these fresh and green

and delicate gardens have no equal anywhere else.

When the famed Orientalist A. L. M. Nicolas, who had longed to see the Báb's Shrine exalted, received as a gift from Shoghi Effendi a copy of its design, together with a copy of *The Dawn-Breakers* of Nabíl, he was so moved that he kissed the bearer's hand. Strangers love this place, how much more do the friends.

Within the holy precincts we put on slippers and anoint ourselves with rose water poured out by the Guardian himself, this wonderful personage who has arisen "with the most perfect form, most great gift, most complete perfection." His handsome face is so phenomenally bright that the Master wrote, "His face shineth with a brightness whereby the horizons are illumined."

Within the Shrine his voice, resonant, haunting, lifts in the Visitation prayer: "The praise which hath dawned from Thy most august Self, and the glory which hath shone forth from Thy most effulgent Beauty, rest upon Thee . . ."

I wonder if I am awake or in a dream. "Bless Thou, O Lord my God, the Divine Lote-Tree and its leaves, and its boughs, and its branches . . . as long Thy most excellent titles will endure and Thy most august attributes will last." If we observe the Guardian when he places flower petals on the threshold of the Báb's sepulcher, we shall see as he strews the roses and violets there how intense are the stirrings of His love.

Today from the mountain of Máh-Kú the anguished cry of the Báb is raised no more: "In this mountain I have remained alone, and have come to such a pass that none of those gone before Me have suffered what I have suffered, nor any transgressor endured what I have endured!" With these great victories, these new and mighty institutions, surely the sorrow of His heart is stilled at last, and out of the verses of the *Bayán* He is calling: "Well is it with him who fixeth his gaze upon the Order of Bahá'u'lláh and rendereth thanks unto His Lord!"

Today the Báb is not alone on the mountain any more: "The people of the Supreme Horizon and the presences who dwell in the eternal paradise circle around His Shrine." The love of the Bahá'ís around the globe, from Anchorage to Magallanes, from farthest East to farthest West, gathered within the shelter of the Branch of the Sinaitic

⁷ Frontispiece, Volume IX.

Tree, centers on this place and is offered up continuously to Him; while the Guardian labors by day and by night to bring to pass the prophecy of the Master when He said: "I see the ships of all the kings of the world berthed at the docks of Haifa. I see the sovereigns disembark. Bareheaded and barefooted, and carrying on their shoulders vases studded with jewels, they advance toward the Shrine." And to fulfill these written words set down by the Pen of Glory:

"After that which is inevitable shall have come to pass, these very kings and presidents will follow in the footsteps of the champions of the Cause of God. They will enter the field of service. They will fling in the dust the crowns of their perishable sovereignty and place on their heads the diadems of utter servitude, and in the front ranks of the pioneers they will labor with all their heart, with all their possessions, with all that God in His bounty hath bestowed

upon them, to spread this Faith. And when their labors are completed they will hasten to this sacred place, and in complete humility, supplicating God, bowing down before Him, in utter lowliness, they will circle round the Holy Shrines, and lifting their voices will cry out to heaven, extolling and magnifying and glorifying the Lord, and they will unveil and establish before all the peoples of the earth the incalculable greatness of this almighty Faith."

In this unfaithful world, this house of grief, where all things die except the Face of the Beloved, where in a little while there will be no sign of us left, let us bequeath to those who will come after us an enduring proof of what we feel. So that they will remember us, who lived in the days of the first Guardian; so that they will tell one another, for five thousand centuries to come, how we loved the Primal Point.

9. A CENTURY OF WORLD CRISIS, 1850-1950*

By G. A. BORGESE, PH.D.

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THE world crisis as it existed a few weeks ago was bland as compared with its present phase.¹ I shall, however, cling to the topic of my brief talk, while apologizing if it is inherently difficult or practically impossible to

distinguish the scientific factors of the crisis from those related to education and culture, as it is also very difficult or sheerly impossible to separate sharply all these from the political and the social causes of the disorder.

* From stenographic notes of an address delivered at the Centenary Commemoration of the Martyrdom of the Báb held at the Bahá'í House of Worship, Wilmette, Illinois, July 9, 1950.

In this talk Dr. Borgese outlines some of the elements of the crisis of western civilization in the last century. He uses as an explanatory key the proposal that the cause of the crisis has been the fragmentation of the humanistic and cosmopolitan culture of eighteenth century Europe, a time in which educated people were in surprising agreement as to their social and educational ideals and in their scientific and artistic interpretations of the world. Using this fragmentation as a general theme, he traces its development in successive areas of human endeavor—in political, social and economic organization and in science, education and the arts. Finally, Dr. Borgese argues that the only way to end the crisis is to bring about a reunification of social and cultural ideals by a return to the true nature of religion. (*Editors.*)

¹ The invasion of Korea occurred on June 25, 1950, two weeks before this address was delivered. (*Editors.*)

Obviously the main political factor in the crisis of the last century has been the rise of the national states to absolute independent sovereignties with no superior authority acknowledged. Hence ultimately the boundless *bellum omnium contra omnes*—the war of everybody against everybody. There was still, at the beginning of the nineteenth century, a certain shadow if not reality of superior authority. There was striving for something that could connect the various national, local efforts. Napoleon tried it in a bad way in his wars of conquest—in a certain other way, perhaps not quite so bad as those we have seen since, he tried it. At the

middle of the nineteenth century all his cosmopolitan schemes and other remainders of all-embracing authority had collapsed. Nations and nation-states emerged in their self-sufficient power.

Obviously, also, the main social factor has been, as everybody knows, the maturation of the industrial revolution. Here three consequences can be distinguished. The first of these is the growth in the absolute power of management, a development which built the basic pattern for any totalitarianism, fascist or other. Then there is the depersonalization of capital, so that anybody can have shares in a factory manufacturing fertilizers or shares in an automotive industry, without knowing the least thing about either activity and without having any contact with planning and production.

And finally, a third factor as a consequence of the maturation of the industrial revolution: the sharp demarcation between the owner class and the working class, creating a division of classes deeper than has been known in the Middle Ages or in the early modern age.

Now when we speak of these factors, which are supposed to be well known to any cultivated and thoughtful mind, we must, however, incur the danger of speaking moralistically, of sermonizing, as if the only perilous things that have happened were due to the ill will of a few men or states, and as if we were holier than they and we could have avoided them if we had been at the helm. No such boastful and ridiculous implication is included in my presentation. Anything that has happened must be looked at with a certain kind of reverence toward what was evidently inevitable or at least was not avoided.

True, the subject suggested to me, "A Century of World Crisis, 1850-1950," is connected with the event of the martyrdom of the Báb that Sunday—it was a Sunday, too, I have learned—July 9, 1850. However, the connection is not merely arbitrary or pious. As a matter of fact, things of an epoch-making nature did happen at the middle and around the culmination of the nineteenth century. The Revolutions of 1848, that upsurge of idealistic popular will, were suppressed. No occasion for resistance was any more offered. The balance between the possible armaments of the armed people of the barricades and the armaments in the hands of the government reached a decisive

level at that moment. In the future a strong government would always hold a monopoly of arms. The derogatory conception of the popular revolutions, as they had been arising at that time, had two faces, two aspects. On the one hand there was the Communist Manifesto of Marx and Engels of 1848, establishing or contending that nothing like bourgeois revolutions can lead anywhere, that the reformation must be deeper and infinitely more radical, and that this reformation must also be against the assumption of the bourgeois revolution's ideas of liberty, justice and what-not. On the other hand, the other aspect of the crisis at that moment is seen in the dominating behavior of the governments, whether extant or in the making, in so far as they conceived governance as power, or acquisition of power, as a matter of power, exercised from on high, not as a tumult from below.

If you take the examples of the two most recent national unities in Europe, that is, Italy and Germany, you see the phenomenon happening in both countries. In Italy from the Mazzinian or great popular idealism we step over to the wise calculation of the man on horseback, Cavour; and the free bourgeois progressive Germany of Frankfurt disappears, vanishes, before the iron fist policy and success of Bismarck. These are some of the events that happened at the culmination of the nineteenth century.

There is another crisis in the fields to which I have referred, that is, in science, education and culture, which in a very similar way belongs in the same trend. One of the epoch-making events immediately after the culmination of the nineteenth century was the publication in 1859 of the basic book of Darwin, *On the Origin of Species by Means of Natural Selection, or* (the title continues) *the Preservation of Favoured Races in the Struggle for Life*.

There have been a number of occasions on which I have indicated that the real religion of our age is evolution, meaning by religion the complex of imaginations and beliefs, that is, the *Weltanschauung*, the cosmic conception of the whole. But I am glad to make it clear that evolution is nevertheless a religion which falls into two churches: There is evolutionism of the right and there is evolutionism of the left. The evolutionism of the right is a popular interpretation of Darwin which had its heyday in the latter part of the nineteenth century and which

finally received its most glamor-like accent in Nietzsche's philosophy. This church of the right is a church of discord, of struggle, the survival of the fittest. One can say it is the religion of Eris, discord, whereas the church of the left, evolutionism of progress, achieved through cooperation, through mutual aid, much rather than through conflict, should be called the church of Eros, the church of love. The evolutionary church of the right had a prevalence during the latter part of the nineteenth century and the beginning of ours.

In education the consequences both of the prevalence of the natural sciences and of the mechanical sciences and of the industrial revolution were necessarily specialization. The vocational skill was deepened and sharpened in the one direction of labor and production, while the universality of humanism went to pieces.

In another field, that of culture, we have, in 1857, the publication of Baudelaire's *Fleurs du Mal* (the flowers of evil), a book of grandiose lyrical power which, however, has the effect of making amends to the prophetic, the moral, the ethical kind of poetry which was represented at that time, particularly by Victor Hugo in France, but you may also remember as part of its imitations Tennyson in England or Walt Whitman in the United States. Even at the risk of exposing the moralistic poetry to ridicule, of sapping the authority of the Good and establishing Beauty as the criterion, even as the Flower (*La Fleur*) on the root and stem of evil, the former poetry no longer has the approval of Baudelaire and those who follow. Most of the poetry since Baudelaire has stressed Beauty in the form of expression over the Good.

However, I cannot help returning to a crude but extremely significant book by Tolstoy, written around, very shortly before, the end of the nineteenth century, the title of which is *What Is Art?* It is crude because the taste of Tolstoy was, shall I say, fanatically colored—a direction of judgment that was taken by him in that he did not have any remorse or any restraint. Having established that music can be corruptive, he breaks his lances not only against Wagner's Siegfried but also against Beethoven's Kreutzer Sonata, even against the Ninth Symphony with which he should have felt himself in complete agreement. And equally savage is he in scores of other particular

judgments. But he is right when he speaks against what we have called the aesthetics of expressionism, saying that art or poetry or fiction is not expression alone, it is communication. It is a communicated expression which has power over the minds and hearts of our fellow men. "Art," he wrote, "is not a pleasure, a solace or an amusement. Art is a great matter. Art is an organ of human life, transmuting man's reasonable perception into feeling. The task of art is enormous. It is through the influence of the real art that the peaceful cooperation of man which is now plagued by external means should be obtained, by man's free and joyous activity. Art should cause violence to be set aside, and it is only art that can accomplish this."

Now if we consider what is our present attitude toward these main factors of the crisis through which we have lived and are living, we see that the first factor consisted of national policies and the industrial revolution mastered by the will to power, both of them to be considered together—military political power in the state, production and enlargement of production in industry. We have also had regimentation, a second factor in the fragmentation of humanism, that is, specialized and vocational skill. The third factor is deviation of the arts and of culture in general, which have become an assemblage of facts, a deviation from a feeling of responsibility as communication to its feverish exultation in pure expressionism.

If we look at our attitudes toward these evils, the progress that has been achieved is that we have become cautious, we have become aware of them, and we realize that the higher and bloodier the crisis arises, the more tensely are we in quest of remedies, of rewards. There are remedies that have been proposed of the reactionary, of the retrograde kind, that is, to dig out some things from the past ancient medieval civilization or even from the monistic² liberal civilization of the eighteenth century, and to build them anew and give them a new chance for life; that is the fertilization of fossils. It cannot be successful. At least the second kind of remedy is more hopeful, and that is the creation of something new from the past with the clear vision that when we speak of politics and industrial revolution

² Monistic, that is, the humanized world as composed of interrelated cultures which was destroyed (broken up into fragmentary concepts) in the nineteenth century. (Editors.)

and science and technology and education and culture and liberty and the arts, we are simply naming and listing the boughs of one tree, the tree being religion, provided that the word religion is understood in its cosmic sense.

It is very curious that even at the acme of scientism, of positivism, it is Auguste Comte who already at the beginning of the latter part of the nineteenth century tried to transmute the belief in science into a mystical belief. He created, together with a sublime woman friend of his, an unsuccessful and yet significant religion of science. But then, even more convincing, you see a personality like Gandhi arise from the tail end of Hinduism and extract from Hinduism what is of universal and permanent value, leaving the metaphors and imaginations and the myths to the delight of the cultivated mind or to the pleasure of the uncultivated, to the pleasure and comfort of the popular mind, but hallowing and cleansing the substance of the Hindu teaching as the age wants it to be understood. Nor is the experience of Tolstoy different, who, after all, performed the same operation in what concerned Christianity. He did not even want to know, right or wrong as he may have been, anything about the resurrection of Jesus, or about redemption through Christ's sacrificial death; all this was for him superstition or myth. What he wanted was the Christian idea of the universality of man, and of brotherly love, to be extracted as the real, permanent, inextinguishable quintessence of the historical transformation of the Christian creed.

But the importance—I should not say *but*, I should say *and*—the real meaning and importance of your religion of the Bahá'í Faith is in this trend, that it is again a contribution through the very curvilinear ways, one might say providential, of Islám which had been separated for centuries from the culture of the human progressive family and which enters it again through a twig arising from that branch of the Islám tree which had already given the fruits that everybody remembers in the late Middle Ages and in the Sufi poetry of that Persia where Tabríz, the place of the martyrdom of the Báb, is located. Nor could anybody forget that civilization owed to Islám one of the most creative elements of progress in the late Middle Ages and in the eve of the Renaissance, that is, the principle of religious tolerance, or even more than tolerance, the idea

that the Jew, the Christian and the Arabian all, after all, believe the same thing.

Then, in later times, it seemed as if the West had gone its own way; as if only the self-enclosed or impoverished elements of the Islám tradition were at work in the Near and Middle East.

There is something dramatic and thrilling in the appearance of this solitary man, the Báb, who resumes the Islám tradition from its sources and who brings it to the necessary conclusion that there is one mankind, one world, and "mankind its citizens." And that there is only one religion and all the Prophets have taught that one.

So there is another spur, and it is another revelation of the concomitance of the good efforts all around the world; the fact that the Báb and His successors have been able to raise congregations in the United States is another evidence, if you are ready for the paradox, that the real Christianity or real Judaism is not quite dead in this country, so that an Islám prophecy could be accepted in so far as it found a terrain in traditions of the West which you did not want to dishonor or disown.

Now I have finished, with the desire only of adding one more expression of my thankfulness for having been singled out for this appearance. As a matter of fact the distance, physical, between Wilmette and the South Side of Chicago where the University is located, and a little house where are the offices of the Committee to Frame a World Constitution, in which is located the *Common Cause* of which I am the director—the distance between Wilmette and the South Side of Chicago is small. The distance between what you are doing and worshiping here and what we are doing and attempting there is nothing. It has been said in 1936 by Shoghi Effendi, and similar words have appeared in earlier Writings of the Bahá'í Faith:

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

is the goal towards which humanity, impelled by the unifying forces of life, is moving."³

And we wrote in the Preamble of our preliminary draft of a World Constitution: "The people of the earth having agreed that the advancement of man in spiritual excellence and physical welfare is the common goal of mankind, that universal peace is the prerequisite for the pursuit of that goal, that justice in turn is the prerequisite of peace, and peace and justice stand or fall together, that iniquity and war inseparably spring from the competitive anarchy of the national states, that therefore the age of nations must end and the era of humanity begin."

That is what we wrote and write, because our work proceeds. It counts on your help and on your vicinity. This is a good occasion for me to invite all of you, or at least

³ From "Unfoldment of World Civilization," written in 1936, by Shoghi Effendi, published in *World Order of Bahá'u'lláh*, p. 204.

those who can, to join physically or spiritually in what ways would be the best to further the Fourth World Congress for World Federal Union which we are calling to be assembled in Rome in 1951⁴—a year of decision. The spirit which leads us there is yours as it is ours. Nowhere has it been said better what unites us to you and you to us, as a symbolic meeting of what should be and shall be, the universal meeting of the human mind, than in the first two and most basic of the nine selected utterances of Bahá'u'lláh carved on the exterior of this House of Worship. The first repeats: "The earth is but one country and mankind its citizens."⁵ The second: "The best beloved of all things in My sight is Justice. Turn not away therefrom if thou desirest Me."⁶

⁴ The Fourth World Congress for World Federal Government was held in Rome, Italy, April 2-9, 1951. The *Preliminary Draft of a World Constitution* has been published by The University of Chicago Press, 1948.

⁵ *Gleanings from the Writings of Bahá'u'lláh*, page 250.

⁶ *Hidden Words* (Arabic), verse 2.

10. DER 100. JAHRESTAG DES OPFERTODES DES BÁB

ZUR GEDENKFEIER AM 9. JULI 1950 IN KARLSRUHE, DEUTSCHLAND
NACH EINER ANSPRACHE VON DR. EUGEN SCHMIDT, STUTTGART

ES SIND heute 100 Jahre, dass an jenem wildbewegten Sommertag, am 9. Juli 1850 in Täbris in Aserbeidschan (Persien) ein junger Perser, erst 31 jähig, auf Geheiss einer fanatischen, muhammadanischen Geistlichkeit und seiner Regierung von einem Regiment Soldaten unter ungewöhnlichen Umständen erschossen wurde. Mit roher irdischer Gewalt wurde das Leben eines grossen Menschen ausgelöscht, der sechs Jahre lang das Evangelium einer neuen religiösen Sendung verkündete.

Obwohl der Hingerichtete—Sein Name war 'Alí Muḥammad—in seinem Lande eine mächtige geistige Bewegung auslöste, wurde jenem Ereignis wenig Beachtung geschenkt, in einer Zeit, die in den grösseren Bann neuer Erfindungen, nationaler Machtentfaltung und materiellen Reichtums gezogen war.

Heute, nach 100 Jahren seit jenem denkwürdigen Geschehen, finden sich in

mehr als 100 Ländern auf allen Kontinenten, in Hunderten von Städten und Dörfern, viele Hunderttausende aller Rassen und Stände zu einer Gedenkfeier zusammen, die dem Märtyrertod des genannten Persers gewidmet ist, dem Báb, das soviel besagt wie das Tor oder die Pforte zu einem neuen Gottgesandten, einer göttlichen Manifestation.

DURCH OPFER ZUR WELTORDNUNG

In der Geschichte der Völker, im Auf- und Niedergang ihrer Kulturen sind es nicht viele menschliche Opfertaten, die die Geschichte der Menschheit wesentlich bestimmten. Wohl kennen wir manche heldenmütige Taten von Menschen, die aus politischen oder sozialen Gründen den Einsatz ihres persönlichen Lebens nicht scheuten. Es sind uns auch menschliche Opfer um des Glaubens oder einer Idee willen bekannt. Die erhabensten und erschütterndsten Zeug-

nisse von Selbstüberwindung und Opfergang sind uns aber in der fortschreitenden Entwicklung der Religion gegeben.

Es sind die unvergesslichen Beispiele bedingungsloser Unterwerfung überragender einzelner unter den Willen Gottes, die eine erlösende Kraft und zukunftsweisendes Licht in das Dunkel der Menschheitsentwicklung hineintrugen. Das Leben, Wirken und Leiden der wenigen Grossen, der göttlichen Boten, wiesen den Menschen immer wieder durch jener opfervolle Hingabe den Weg zu deren höchsten Bestimmung, zur liebenden Hingabe an den Schöpfer und die Mitmenschen.

Wenn Abrahams Opferbereitschaft noch darin geprüft wurde, dass er seinen über alles geliebten Sohn Gott auf dem Altar des Opfers darbringen sollte, so steht uns der Opfertod Christi als das bezwingendste Zeugnis des bedingungslosen Gehorsams gegenüber Gott vor Augen. Das Geschehen von Golgotha, der Kreuzestod des Nazareners, wurde für das Abendland zu einem geschichtsbildenden Ereignis von nicht geahnter Kraft und Bedeutung, hat aber seit der Reformation mehr und mehr an Einfluss auf das Völkerleben verloren. Die kulturschöpferische Macht der Sendung Muḥammads, die im Mittelalter bis nach Spanien vordrang, verebte in den letzten Jahrhunderten ebenfalls in wachsendem Masse und verfiel ebenso wie das Christentum einer Verweltlichung und Verflachung.

An die Stelle der aussöhnenden, verbindenden Religion hat der aufgeklärte Mensch der Neuzeit die Vernunft, Systeme von Lebensanschauungen, Philosophien und Ideologien gesetzt, die die inneren, sittlichen Bindungen des einzelnen wie der Gemeinschaft bedrohlich lockerten und aushöhlten. Ein Autor unserer Zeit gab kennzeichnenderweise seinem Buch über den *Weg des 19. Jahrhunderts*¹ den Untertitel: „Am Abgrund der Ersatzreligionen“!

Nun haben sich aber seit 1844 Dinge ereignet, die wir bis jetzt auf Geschichts- und Zeittafeln nicht verzeichnet finden, die jedoch den Beginn eines neuen Zeitalters für die Menschheit bedeuten. Der Báb, von dem wir eingangs sprachen und Dessen Opfertod am heutigen Tag wir und viele mit uns in tiefster Ehrfurcht und Liebe gedenken, kündigte Mitte des letzten Jahrhunderts eine geistige Wiedergeburt der straucheln-

den Menschheit an, eine neue Menschheit, die ein grösserer als Er, eine göttliche, Manifestation, zu einer befriedeten, geistigen Einheit heraufführen werde.

Der Báb als das Tor zu einem neuen, erleuchteten Zeitalter war mehr als ein Reformator oder Mystiker auf muhammadianisch-persischem Boden—Er war selbst ein Sprecher Gottes, ein Herold göttlicher Führung, der in wenigen gefahrvollen Jahren in bezwingender geistiger Macht die Rechte der Menschheit über die der Rasse, Klasse und Nation erhob und unter Hinweis auf die grosse Offenbarung einen trennende Bekenntnisse übergreifenden, universalen Glauben verkündete. Er legte den Grund zu einer mit Seinem Blut geweihten Weltreligion und machte den Weg frei für jenen, „den Gott offenbaren wird,“ Bahá'u'lláh—die Herrlichkeit Gottes—Der, im Jahre 1863, Seine vom Báb vorausgesagte Sendung öffentlich verkündigte.

Der denkwürdige 9. Juli 1850, an dem der Báb hingerichtet wurde, ist durch Augenzeugenberichte von Freunden und Feinden für die Nachwelt festgehalten worden.

Unterdrückung, Verfolgung und Einkerkelung des neuen Propheten konnten nicht verhindern, Seine Anhänger stärker und mutiger anwachsen zu lassen, weshalb trotz Fehlens einer Bestätigung durch ein Gericht und ohne letzte Rechtfertigungsmöglichkeit des Báb das von der geistlichen Führung gefällte Todesurteil am 9. Juli 1850 in Täbris ausgeführt wurde. Dem Bruder des Grosswesirs, Mírzá Sám Khán, einem Christen, wurde als Oberst eines armenischen Regiments der Befehl zur Hinrichtung des Báb gegeben. Dem Regimentskommandeur fiel das edle Betragen seines Gefangenen so sehr auf, dass er dem Báb erklärte, keine böse Absicht gegen ihn zu hegen und dass er, erfüllt von Furcht, dass seine Tat den Zorn Gottes herbeiführen würde, den Verurteilten bat, ihn von der ihm auferlegten Pflicht zu entbinden, wenn Seine Sache die Sache der Wahrheit sei. Der Báb gab dem Obersten darauf folgende Zusicherung: „Folgen Sie ihren Anweisungen, und wenn Ihre Absicht aufrichtig ist, so ist der Allmächtige sicher imstande, Sie aus Ihrer Verlegenheit zu befreien.“

Noch ein bedeutungsvolles Vorkommnis ereignete sich vor der Hinrichtung des Báb. Der Farrásh-Báshí, der die Durchführung des Befehles des Grosswesirs übernahm, hatte schroff die letzte Unterhaltung unter-

¹ Hermann Ullmann (Chr. Kaiser Verlag, München).

brochen, die der Báb vertraulich in einem der Räume der Kaserne mit Seinem vertrauten Gehilfen Siyyid Ḥusayn führte, und zog den letzteren beiseite und schalt ihn heftig aus, als er von seinem Gefangenen also angedredet wurde:

„Nicht ehe Ich ihm alles gesagt habe, was Ich ihm sagen will, kann irgend eine irdische Macht Mich zum Schweigen bringen. Möge auch die ganze Welt gegen Mich in Waffen stehen, so soll es ihr doch nicht gelingen, Mich am Vollbringen Meiner Absicht bis zum letzten Wort zu hindern.“

Aus *The Dawn-Breakers*,² entnehmen wir auch:

„Sám Khán befahl seinen Leuten, einen Nagel in den Pfeiler zwischen der Tür zu dem von Siyyid Ḥusayn bewohnten Zimmer und dem Eingang zum Nebenraum einzuschlagen und zwei Seile an ihn zu heften, von denen der Báb und Sein Gefährte gesondert herabhängen sollten. Mírzá Muḥammad-‘Alí [der Gefährte des Báb] bat Sám Khán, so angebinden zu werden, dass sein Körper an der Brust des Báb ruhte . . . Sobald sie angebunden waren, trat ein Regiment Soldaten in drei Gliedern an, jedes zu 250 Mann, mit der Weisung, wechselweise zu feuern, bis die ganze Abteilung ihre Salven verschossen hätte. Der Pulverdampf derfeuernden 750 Gewehre war geeignet, das Licht des Mittags in Dunkel zu wandeln. Auf dem Dach der Kaserne sowohl als auch auf den angrenzenden Häusern hatten sich an zehntausend Menschen angesammelt, von denen jeder Zeuge dieses traugigen und erregenden Schauspiels war.

„Sobald der Rauch sich verzogen hatte, starrte eine verblüffte Menge auf ein Bild, das ihre Augen kaum zu fassen vermochten: Da stand der Gefährte des Báb vor ihnen, lebend und unversehrt, während Er Selbst ohne Schaden ihren Blicken entchwunden war. Obgleich die Kugeln ihre Hängestricke zerfetzt hatten, waren ihre Leiber wunderbarerweise den Salven entgangen. Selbst das Gewand Mírzá Muḥammad-‘Alí's war, trotz der Dichte des Rauches, ohne Flecken geblieben. ‚Der Siyyid-i-Báb ist unseren Blicken entchwunden!‘, so tönten die Stimmen der bestürzten Menge. Rasend fing sie an, Ihn zu suchen und fand Ihn schliesslich in dem Zimmer sitzend, in dem Er zuvor übernach-

tet hatte, Sein unterbrochenes Gespräch mit Siyyid Ḥusayn vollendend. Ein Ausdruck ruhigsten Friedens war auf Seinem Antlitz. Sein Körper war dem Kugelhagel, den das Regiment auf Ihn gerichtet hatte, unbeschädigt entgangen.— ‚Ich habe meine Unterhaltung mit Siyyid Ḥusayn beendet‘, sagte der Báb zum Farrāsh-Bāshí. ‚Nun mögen sie ihre Absicht erfüllen.‘

„Der Mann war zu sehr erschüttert, um fortzufahren. Er weigerte sich, seiner Aufgabe nachzukommen, verliess augenblicklich den Schauplatz und legte seinen Posten nieder . . . Sám Khán war genau so betäubt von der Wucht dieser gewaltigen Offenbarung. Er befahl seinen Leuten, die Kaserne sofort zu verlassen und verweigerte für sich und sein Regiment jede Handlung, die auch nur die kleinste Unbill für den Báb eintragen könnte. Er schwor beim Verlassen des Hofes, nie wieder die Aufgabe zu übernehmen, selbst wenn seine Weigerung ihm den Tod einbringen sollte.

„Kaum hatte Sám Khán sich entfernt, als sich Aqá Ján Khán-i-Khamsih, Oberst der Leibgarde, auch bekannt unter den Namen Khamsih und Násirí, freiwillig erbot, den Hinrichtungsbefehl zu vollstrecken. Der Báb und Sein Gefährte wurden an der gleichen Mauer und in der gleichen Weise wieder hochgehängt, und das Regiment trat in Linie an, um auf sie zu feuern. Anders als vorher, da nur ihr Hängeseil in Stücke geschossen war, wurden ihre Körper diesmal verletzt und zu einer einzigen Masse von Fleisch und Knochen vermengt.

„Hättest du, o widerspenstiges Geschlecht, an Mich geglaubt‘, waren die letzten Worte des Báb an die gaffende Menge, während sich das Regiment anschickte, die letzte Salve abzufeuern, „so würde jeder von euch dem Beispiel dieses Jünglings, der im Rang hoch über den meisten von euch stand, gefolgt sein und sich gern auf Meinem Pfad geopfert haben. Der Tag wird kommen, da ihr Mich erkannt haben werdet, an jenem Tag werde ich aufgehört haben, in eurer Mitte zu weilen.“

„Im Augenblick, als die Schüsse fielen, erhob sich ein Sturm von ungewöhnlicher Stärke und fegte über die ganze Stadt hin. Ein unglaublich dichter Wirbel von Staub verdunkelte die Sonne und blendete die Augen der Leute. Die ganze Stadt blieb in das Dunkel gehüllt von Mittag bis Abend.“

² „Nabil's Narrative“ (New York, 1932), Kapitel XXIII.

EIN JAHRHUNDERT IM ZEICHEN DER
NEUEN GOTTESOFFENBARUNG

Heute, ein Jahrhundert, nachdem die Stimme des Báb durch seine Hinrichtung zum Schweigen gebracht wurde, müssen wir erkennen, dass die ganze Menschheit ihr eigenes, selbstverschuldetes Märtyrertum erleidet, weil sie sich immer noch weigert, dem göttlichen Ruf zu folgen und sich in einem umfassenden Glauben auszusöhnen und zu vereinigen. Gleichsam wie ein Meteor trat der Báb mit prophetischer Verheissung der unmittelbar bevorstehenden Heraufkunft eines Gottgesandten am Firmament auf und wurde durch seinen Opfertod zum Wegbereiter und Lichtstrahl der erlösenden Wahrheit, die der von Ihm Verheissene, Bahá'u'lláh, in der Niederlegung einer gerechten Weltordnung im Zeichen der Einheit der Menschheit und der Religionen bald nach dem erschütternden Ereignis in Täbris offenbarte.

Der berufene Erklärer der Sendungen des Báb und Bahá'u'lláh's, 'Abdul-Bahá, legt die Beziehungen zwischen den beiden mit der Bahá'í-Sendung verbundenen Manifestationen wie folgt dar:³

„Die Offenbarung des Báb mag mit der Sonne verglichen werden, deren Stand dem ersten Tierkreiszeichen entspricht, dem Zeichen des Widders, in welches die Sonne mit der Tag- und Nachtgleiche des Frühlings eintritt. Die Stufe der Offenbarung Bahá'u'lláh's dagegen wird durch das Zeichen des Löwen dargestellt, wenn die Sonne die Sommermitte und ihren höchsten Stand erreicht hat. Das bedeutet, dass diese heilige Offenbarung erleuchtet ist vom Lichte der Sonne der Wahrheit, die von ihrem erhabensten Punkte aus in der Fülle ihres Glanzes, ihrer Wärme und ihrer Herrlichkeit herrscheint.“

Die heutigen Probleme des Aufbaus einer friedlichen und gerechten Weltordnung übersteigen menschliches Können und Vermögen; sie erheischen wahrlich eine göttliche inspirierte Lösung, die nur aus dem Bereich der Religion kommen kann. Alle grossen Kulturen hatten ihren Aufstieg einem religiösen Impuls zu verdanken und zerfielen mit dem Niedergang ihrer göttlichen Bindungen. Hatte Goethe nicht recht, wenn er sagte: „Das eigentlich einzige und tiefste Thema der Welt- und Menschheitsgeschicht-

chte, dem alle übrigen untergeordnet sind, bleibt der Konflikt des Glaubens und Unglaubens“?

Aus der Diagnose der tiefsten Ursachen der heutigen allgemeinen Unsicherheit, des Misstrauens und des Zweifels, der Verantwortungsmüdigkeit und des Glaubenschwundes ergibt sich für den tiefer Schauenden fast zwangsläufig die Antwort, dass nur eine neue sittlich-religiöse Fundamentierung der einzelmenschlichen, gesellschaftlichen und zwischenstaatlichen Beziehungen und Bindungen eine durchgreifende Wendung der bedrohlichen Lage der Menschheit herbeiführen kann. Verständigung oder Chaos, Ordnung oder Untergang heisst die alternative Lebensfrage der Menschheit.

Wir sind der gleichen Auffassung wie Toynbee, der sagt: „Was der modernen Welt zutiefst not tut, ist eine Neugeburt des Glaubens an das Uebernatürliche.“ Wahrer Glauben kann aber nur aus der Religion kommen und diese kann heute nur eine solche sein, die die ganze Menschheit erneuert und vereinigt.

Die Sicherung des Weltfriedens und eines sozialen Ausgleichs ist ohne die Errichtung einer gerechten Weltordnung nicht denkbar und diese wiederum kann nur dann von Bestand sein, wenn sie göttlichen Ursprungs ist.

In religionsgeschichtlicher Einmaligkeit hat nun Bahá'u'lláh schon vor mehr als 80 Jahren trotz Verfolgung, Verbannung, Einkerkung und Lebensbedrohung „den Zirkel der Einigkeit geführt, Er hat einen Plan niedergelegt für die Vereinigung aller Völker, um sie alle unter dem schützenden Zelt der Einigkeit zu sammeln.“ ('Abdu'l-Bahá)

Es ist zum Ereignis geworden: Für die Völker der Welt liegt seit dem Erscheinen Bahá'u'lláh's eine göttlich geoffenbarte Welt-Charta in authentischdokumentarischer Form bereit. Die Zukunft der Menschheit wird durch deren allgemeine Annahme und Verwirklichung bestimmt werden.

Die von Bahá'u'lláh niedergelegte Weltordnung und deren autoritative Erläuterung durch Seinen ältesten Sohn 'Abdu'l-Bahá verbürgen in ihrem Aufbau soziale Gerechtigkeit, treuhänderische, beratende und übernationale Zusammenarbeit im Bewusstsein wahrer und weltoffener Bruderschaft. Ausgehend von der tragenden Idee der geistigen Einheit der Menschheit zielt die Weltordnung von Bahá'u'lláh auf die schliess-

³ Die Sendung Baha'u'llah's, S. 40.

liche Bildung eines Weltgemeinwesens ab, da die nationalstaatliche Entwicklung ihren Abschluss gefunden hat. Zu den wesentlichen Bestandteilen der überstaatlichen Völkergemeinschaft werden folgende Voraussetzungen zählen: Ueberwindung aller imperialistischen Macht- und Herrschaftsansprüche, Einführung der obligatorischen internationalen Schiedsgerichtsbarkeit und Bildung eines Internationalen Schiedsgerichtshofes nebst einer Weltpolizei als Sicherheits- und Vollzugs-Weltorgan, allgemeine Abrüstung, Kriegführung nur bei unbestrittener Verteidigungszwangslage im Sinne einer kollektiven Verteidigungs- und Schutzpflicht im Aggressionsfalle, Abschaffung der allgemeinen Wehrpflicht ohne unbedingte Kriegsdienstverweigerung, Lösung der sozialen Fragen auf der Grundlage der Würdigung jeglicher menschendienenden Arbeit und einer Begrenzung von Armut und Reichtum nach Grundsätzen der Leistung und gerechter Teilhaberschaft am Arbeitsertrag, Einheit von Religion und Wissenschaft als Basis der Völkerverständigung, Einführung einer Welthilfssprache und Einheitsschrift, einer Weltverfassung unter Einbeziehung der unverletzlichen Menschenrechte und -Pflichten.

Shoghi Effendi schrieb darüber:⁴

„Ein Weltbundsystem, das die ganze Erde beherrscht und eine unanfechtbare Befugnis über ihre unvorstellbar umfassenden Hilfsquellen ausübt, die Ideale sowohl des Ostens als auch des Westens verschmilzt und verkörpert, von dem Fluch des Krieges und seines Elends befreit ist und sich auf die Ausnützung aller verfügbaren Kraftquellen auf der Oberfläche des Planeten richtet, ein System, in dem die Stärke zur Dienerin der Gerechtigkeit gemacht ist, dessen Dasein durch seine allumfassende Anerkennung des einen Gottes und durch seinen Gehorsam gegen eine gemeinsame Offenbarung getragen wird—dies ist das Ziel, dem die Men-

scheit durch die vereinenden Lebenskräfte zustrebt.“

Gott geht vorüber betitelt Shoghi Effendi sein Buch über das erste Bahá'í-Jahrhundert. Wenn wir heute des freiwilligen Opfertodes des Báb gedenken, können wir uns der erlösenden und verpflichtenden Macht dieses erschütternden Ereignisses nicht entziehen. Christi Wort: „Nehme dein Kreuz auf dich und folge mir nach“ hat durch den Opfergang des Báb und die von Bahá'u'lláh aus freiem Entschluss auf sich genommene 40-jährige Freiheitsberaubung in unbeschreiblicher, härtester und erniedrigender Gefängnis- und Kerkerhaft eine unvergleichliche Steigerung erfahren. Die neue Weltordnung muss von wiedergeborenen Menschen getragen werden, von opferbereiten, glaubensstarken Menschen, deren liebende Taten sie zur Stufe des wahren Menschen erheben.

Die tiefste Bedeutung, die erlösende Kraft des Opfers erschliesst sich den Menschen in dem Geschehen der fortschreitenden Gottesoffenbarung, in der unbedingten Hingabe der Gottgesandten an Gott für die Menschen, in ihrer Wahrheitsoffenbarung.

Dem Glauben an den Erlöser muss aber die sittliche Tat der Selbstüberwindung des Menschen folgen.

Die folgenden Worte Bahá'u'lláh's mögen uns am heutigen Gedenktag zur 100. Wiederkehr des Märtyrertodes des Báb die hohe Berufung des Menschen unserer Zeit vergegenwärtigen:⁵

„O Sohn des Menschen!

Auf die Tafel des Geistes schreibe alles, was Wir dir verkündet haben, mit der Tinte des Lichtes. Wenn du dies nicht vermagst, so mache zu deiner Tinte das Wesen deines Herzens. Bist du auch dazu nicht imstande, dann schreibe mit der roten Tinte, die auf dem Pfade zu Mir vergossen wurde. Wahrlich, dies ist Mir kostbarer als alles andere, denn solches Licht währet ewiglich.“

⁴ Aus *World Order of Bahá'u'lláh*, by Shoghi Effendi, S. 204.

⁵ *Verborgene Worte* (Arabische v. 71).

VI

THE COMPLETION OF THE CONSTRUCTION OF THE SEPULCHER OF THE BÁB IN THE HOLY LAND, 1953

1. ENTOMBMENT OF THE BÁB'S REMAINS ON MT. CARMEL

From *GOD PASSES BY**

By SHOGHI EFFENDI

WITHIN a few months of the historic decree which set Him free, in the very year that witnessed the downfall of Sultán 'Abdu'l-Hamíd, that same power from on high which had enabled 'Abdu'l-Bahá to preserve inviolate the rights divinely conferred on Him, to establish His Father's Faith in the North American continent, and to triumph over His royal oppressor, enabled Him to achieve one of the most signal acts of His ministry: the removal of the Báb's remains from their place of concealment in Tíhrán to Mt. Carmel. He Himself testified, on more than one occasion, that the safe transfer of these remains, the construction of a befitting mausoleum to receive them, and their final interment with His own hands in their permanent resting-place constituted one of the three principal objectives which, ever since the inception of His mission, He had conceived it His paramount duty to achieve. This act indeed deserves to rank as one of the outstanding events in the first Bahá'í century.

As observed in a previous chapter the mangled bodies of the Báb and His fellow-martyr, Mírzá Muḥammad-'Alí, were removed, in the middle of the second night

following their execution, through the pious intervention of Hájí Sulaymán Khán, from the edge of the moat where they had been cast to a silk factory owned by one of the believers of Mílán, and were laid the next day in a wooden casket, and thence carried to a place of safety. Subsequently, according to Bahá'u'lláh's instructions, they were transported to Tíhrán and placed in the shrine of Imám-Zádih Ḥasan. They were later removed to the residence of Hájí Sulaymán Khán himself in the Sar-Chashmih quarter of the city, and from his house were taken to the shrine of Imám-Zádih Ma'súm, where they remained concealed until the year 1284 A.H. (1867-1868), when a Tablet, revealed by Bahá'u'lláh in Adrianople, directed Mullá 'Alí-Akbar-i-Shahmírzádí and Jamál-i-Burújirdí to transfer them without delay to some other spot, an instruction which, in view of the subsequent reconstruction of that shrine, proved to have been providential.

Unable to find a suitable place in the suburb of Sháh 'Abdu'l-'Azím, Mullá 'Alí-Akbar and his companion continued their search until, on the road leading to Chashmih-'Alí, they came upon the abandoned and dilapidated Masjid-i-Mashá'u'lláh, where they deposited, within one of its

* From Chapter XVIII.

walls, after dark, their precious burden, having first re-wrapped the remains in a silken shroud brought by them for that purpose. Finding the next day to their consternation that the hiding-place had been discovered, they clandestinely carried the casket through the gate of the capital direct to the house of Mírzá Hasan-i-Vazír, a believer and son-in-law of Hájí Mírzá Siyyid 'Alí-i-Taf-ríshí, the Majdu'l-Ashráf, where it remained for no less than fourteen months. The long-guarded secret of its whereabouts becoming known to the believers, they began to visit the house in such numbers that a communication had to be addressed by Mullá 'Alí-Akbar to Bahá'u'lláh, begging for guidance in the matter. Hájí Sháh Muḥammad-i-Manshádí, surnamed Amínu'l-Bayán, was accordingly commissioned to receive the Trust from him, and bidden to exercise the utmost secrecy as to its disposal.

Assisted by another believer, Hájí Sháh Muḥammad buried the casket beneath the floor of the inner sanctuary of the shrine of Imám-Zádih Zayd, where it lay undetected until Mírzá Asadu'lláh-i-Ishfáhání was informed of its exact location through a chart forwarded to him by Bahá'u'lláh. Instructed by Bahá'u'lláh to conceal it elsewhere, he first removed the remains to his own house in Tíhrán, after which they were deposited in several other localities such as the house of Ḥusayn-'Alí-i-Ishfáhání and that of Muḥammad-Karím-i-'Atṭár, where they remained hidden until the year 1316 (1899) A.H., when, in pursuance of directions issued by 'Abdu'l-Bahá, this same Mírzá Asadu'lláh, together with a number of other believers, transported them by way of Ishfáhán, Kirmánsháh, Baghdád and Damascus, to Beirut and thence by sea to 'Akká, arriving at their destination on the 19th of the month of Ramaḍán 1316 A.H. (January 31, 1899), fifty lunar years after the Báb's execution in Tabríz.

In the same year that this precious Trust reached the shores of the Holy Land and was delivered into the hands of 'Abdu'l-Bahá, He, accompanied by Dr. Ibráhím Khayru'lláh, whom He had already honored with the titles of "*Bahá's Peter*," "*The Second Columbus*" and "*Conqueror of America*," drove to the recently purchased site which had been blessed and selected by Bahá'u'lláh on Mt. Carmel, and there laid, with His own hands, the foundation-stone of the edifice, the construction of which He, a

few months later, was to commence. About that same time, the marble sarcophagus, designed to receive the body of the Báb, an offering of love from the Bahá'ís of Rangoon, had, at 'Abdu'l-Bahá's suggestion, been completed and shipped to Haifa.

No need to dwell on the manifold problems and preoccupations which, for almost a decade, continued to beset 'Abdu'l-Bahá until the victorious hour when He was able to bring to a final consummation the historic task entrusted to Him by His Father. The risks and perils with which Bahá'u'lláh and later His Son had been confronted in their efforts to insure, during half a century, the protection of those remains were but a prelude to the grave dangers which, at a later period, the Center of the Covenant Himself had to face in the course of the construction of the edifice designed to receive them, and indeed until the hour of His final release from His incarceration.

The long-drawn out negotiations with the shrewd and calculating owner of the building-site of the holy Edifice, who, under the influence of the Covenant-breakers, refused for a long time to sell; the exorbitant price at first demanded for the opening of a road leading to that site and indispensable to the work of construction; the interminable objections raised by officials, high and low, whose easily aroused suspicions had to be allayed by repeated explanations and assurances given by 'Abdu'l-Bahá Himself; the dangerous situation created by the monstrous accusations brought by Mírzá Muḥammad-'Alí and his associates regarding the character and purpose of that building; the delays and complications caused by 'Abdu'l-Bahá's prolonged and enforced absence from Haifa, and His consequent inability to supervise in person the vast undertaking He had initiated—all these were among the principal obstacles which He, at so critical a period in His ministry, had to face and surmount ere He could execute in its entirety the Plan, the outline of which Bahá'u'lláh had communicated to Him on the occasion of one of His visits to Mt. Carmel.

"Every stone of that building, every stone of the road leading to it," He, many a time was heard to remark, "*I have with infinite tears and at tremendous cost, raised and placed in position.*" "*One night*," He, according to an eye-witness, once observed, "*I was so hemmed in by My anxieties that I*

had no other recourse than to recite and repeat over and over again a prayer of the Báb which I had in My possession, the recital of which greatly calmed Me. The next morning the owner of the plot himself came to Me, apologized and begged Me to purchase his property."

Finally, in the very year His royal adversary lost his throne, and at the time of the opening of the first American Bahá'í Convention, convened in Chicago for the purpose of creating a permanent national organization for the construction of the Mashriqu'l-Adhkár, 'Abdu'l-Bahá brought His undertaking to a successful conclusion, in spite of the incessant machinations of enemies both within and without. On the 28th of the month of Šafar 1327 A.H., the day of the first Naw-Rúz (1909) which He celebrated after His release from His confinement, 'Abdu'l-Bahá had the marble sarcophagus transported with great labor to the vault prepared for it, and in the evening, by the light of a single lamp, He laid within it, with His own hands—in the presence of believers from the East and from the West and in circumstances at once solemn and moving—the wooden casket containing the sacred remains of the Báb and His companion.

When all was finished, and the earthly remains of the Martyr-Prophet of Šhíráz were, at long last, safely deposited for their everlasting rest in the bosom of God's holy mountain, 'Abdu'l-Bahá, Who had cast aside His turban, removed His shoes and thrown off His cloak, bent low over the still open sarcophagus, His silver hair waving about His head and His face transfigured and luminous, rested His forehead on the border of the wooden casket, and, sobbing aloud, wept with such a weeping that all those who were present wept with Him. That night He could not sleep, so overwhelmed was He with emotion.

"The most joyful tidings is this," He wrote later in a Tablet announcing to His followers the news of this glorious victory, *"that the holy, the luminous body of the Báb . . . after having for sixty years been transferred from place to place, by reason of the ascendancy of the enemy, and from fear of the malevolent, and having known neither rest nor tranquillity has, through the mercy of the Abhá Beauty, been ceremoniously deposited, on the day of Naw-Rúz, within the sacred casket, in the exalted*

Shrine on Mt. Carmel . . . By a strange coincidence, on that same day of Naw-Rúz, a cablegram was received from Chicago, announcing that the believers in each of the American centers had elected a delegate and sent to that city . . . and definitely decided on the site and construction of the Mashriqu'l-Adhkár."

With the transference of the remains of the Báb—Whose advent marks the return of the Prophet Elijah—to Mt. Carmel, and their interment in that holy mountain, not far from the cave of that Prophet Himself, the Plan so gloriously envisaged by Bahá'u'lláh, in the evening of His life, had been at last executed, and the arduous labors associated with the early and tumultuous years of the ministry of the appointed Center of His Covenant crowned with immortal success. A focal center of Divine illumination and power, the very dust of which 'Abdu'l-Bahá averred had inspired Him, yielding in sacredness to no other shrine throughout the Bahá'í world except the Sepulcher of the Author of the Bahá'í Revelation Himself, had been permanently established on that mountain, regarded from time immemorial as sacred. A structure, at once massive, simple and imposing; nestling in the heart of Carmel, the "Vineyard of God"; flanked by the Cave of Elijah on the west, and by the hills of Galilee on the east; backed by the plain of Sharon, and facing the silver-city of 'Akká, and beyond it the Most Holy Tomb, the Heart and Qiblih of the Bahá'í world; overshadowing the colony of German Templars who, in anticipation of the "coming of the Lord," had forsaken their homes and foregathered at the foot of that mountain, in the very year of Bahá'u'lláh's Declaration in Baghdád (1863), the mausoleum of the Báb had now, with heroic effort and in impregnable strength been established as *"the Spot round which the Concourse on high circle in adoration."* Events have already demonstrated through the extension of the Edifice itself, through the embellishment of its surroundings, through the acquisition of extensive endowments in its neighborhood, and through its proximity to the resting-places of the wife, the son and daughter of Bahá'u'lláh Himself, that it was destined to acquire with the passing of the years a measure of fame and glory commensurate with the high purpose that had prompted its founding. Nor will it, as the years go by, and the institutions revolving

around the World Administrative Center of the future Bahá'í Commonwealth are gradually established, cease to manifest the latent potentialities with which that same immutable purpose has endowed it. Resistlessly will this Divine institution flourish and expand, however fierce the animosity which its future enemies may evince, until the full measure of its splendor will have been disclosed before the eyes of all mankind.

"Haste thee, O Carmel!" Bahá'u'lláh, significantly addressing that holy mountain, has written, "for lo, the light of the Countenance of God . . . hath been lifted upon thee . . . Rejoice, for God hath, in this Day, established upon thee His throne, hath made thee the dawning-place of His signs and the dayspring of the evidences of His

Revelation. Well is it with him that circleth around thee, that proclaimeth the revelation of thy glory, and recounteth that which the bounty of the Lord thy God hath showered upon thee." "Call out to Zion, O Carmel!" He, furthermore, has revealed in that same Tablet, "and announce the joyful tidings: He that was hidden from mortal eyes is come! His all-conquering sovereignty is manifest; His all-encompassing splendor is revealed. Beware lest thou hesitate or halt. Hasten forth and circumambulate the City of God that hath descended from heaven, the celestial Kaaba round which have circled in adoration the favored of God, the pure in heart, and the company of the most exalted angels."

2. CONSTRUCTION OF THE SUPER-STRUCTURE OF THE SHRINE OF THE BÁB

ANNOUNCEMENTS BY THE GUARDIAN

(a)

I AM) happy (to) announce (the) completion of plans and specifications for (the) erection of (the) arcade surrounding the Báb's Sepulcher, constituting (the) first step in (the) process destined to culminate in (the) construction of the Dome anticipated by 'Abdu'l-Bahá and marking (the) consummation of (an) enterprise initiated by Him fifty years ago according to instructions given Him by Bahá'u'lláh.

Announce (to the) friends (the) completion, (on the) eve (of) Naw-Rúz, (of the) erection (of) parapet crowning (the) eastern façade (of) Holy Shrine one year after placing (the) first threshold stones upon (the) foundation (of the) arcade. (The) beauty (and) majesty (of the) finely carved panels surmounting (the) soaring arches spanning (the) rosy monolith columns, emblazoned with emerald green and scarlet mosaic symbolizing (the) Báb's lineage and martyrdom, (is) strikingly revealed. (The) original pearl-like structure raised by (the) hands (of the) Center (of the) Covenant, enshrining (the) remains (of the) Martyr Prophet (of the) Faith, acquiring, through

construction (of the) shell designed (for) its embellishment (and) preservation, additional height by one-third, additional width by one-fifth, enhancing (the) massiveness (of the) edifice embosomed (in the) Mountain of God, heralding (the) erection (of the) lofty gilded dome that will eventually shine forth in solitary splendor from its heart.

(b)

(On the) occasion (of the) fivefold historic celebration—(the) dedication (for) public worship (of the) holiest Mashriqu'l-Adhkar (of the) Bahá'í world; (the) convocation (of the) Second Intercontinental Teaching Conference (of the) Holy Year; (the) Anniversary (of the) Declaration (of) Bahá'u'lláh (in the) Garden of Ridván; (the) holding (of the) Forty-Fifth American Bahá'í Convention, (and the) launching (of the) epochal, global spiritual Crusade, marking (the) climax (of the) festivities associated (with the) Centenary (of the) Birth (of) Bahá'u'lláh's Mission—announce (to) His followers (of) East (and) West (that the) final phase (of the) construction (of the) Báb's Sepulcher (has

been) ushered in through (the) erection (of) scaffolding (for the) completion (of the) shuttering (of the) dome.

Forty-four gilded tiles out of (a) total (of) twelve thousand, designed (to) cover two hundred fifty square meter surface (of the) dome (were) placed (in) permanent position (on the) eve (of the) ninth day (of the) Ninetieth Anniversary (of the) Riḍván Festival. (On the) afternoon (of the) same day, during (the) course (of a) moving ceremony (in the) presence (of) pilgrims (and) resident believers (of) 'Akká (and) Haifa, (there was) placed reverently (a) fragment (of the) plaster ceiling (of the) Bá'b's prison cell (in the) Castle (of) Máh-Kú, beneath (the) gilded tiles (of the) crowning unit (of the) majestic edifice. Circumambulated (the) base (of the) dome, paid homage (to) His memory, recalled (His) afflictive imprisonment (and) offered prayers (on) behalf (of the) friends (of) East (and) West (on a) subsequent visit (to the) interior (of) His Shrine.

Preparatory steps are now being taken (for the) pouring (of) concrete (for the) construction (of the) ribs (of the) dome, as well as for (the) placing (of) ornamental stones surrounding its base.

(My) hopes (are) heightened (that the) termination (of the) five-year-long, three-quarter million dollar enterprise, undertaken (in the) heart (of) Carmel, (will) coincide (with the) termination (of the) world-wide celebrations commemorating (the) Centenary (of the) inception (of) Bahá'u'lláh's Ministry.

(c)

(On the) occasion (of the) conclusion (of the) Holy Year (I am) overjoyed (to share the) following triple announcement (with the) attendants (at the) fourth (and) final Intercontinental Teaching Conference, marking (the) termination (of) festivities associated (with the) Centenary (of the) Birth (of) Bahá'u'lláh's Prophetic Mission.

(The) five-year-old, three-quarter million dollar enterprise, constituting (the) final

stage (of the) initial epoch (in the) evolution (of the) process initiated over sixty years ago (by the) Founder (of the) Faith, (in the) heart (of the) Mountain (of) God, (is) consummated. (The) finishing touches (of the) installation (of) stained glass windows (in the) Drum (and) Octagon, (the) removal (of) scaffolding (from the) exterior (and) interior (of the) edifice, (the) interior calcimining (of the) Dome, Drum (and) Octagon, tuckpointing, cleaning (and) floodlighting (the) entire Structure (have been) completed, synchronizing (with the) closing weeks (of the) glorious twelve-month (in the) annals (of the) Holy Faith.

(A) steadily swelling throng (of) visitors (from) far (and) near, (on) many days exceeding (a) thousand, (is) flocking (the) gates leading (to the) Inner Sanctuary (of this) majestic mausoleum; paying homage (to the) Queen of Carmel enthroned (on) God's Mountain, crowned (in) glowing gold, robed (in) shimmering white, girdled (in) emerald green, enchanting every eye from air, sea, plain (and) hill.

(I am) moved (to) request (the) attendants (at the) Conference (to) hold (a) befitting memorial gathering (to) pay tribute (to the) Hand (of the) Cause, Sutherland Maxwell, immortal architect (of the) Arcade (and) Superstructure (of the) Shrine. (I) feel, moreover, acknowledgement (should) be made (at the) same gathering (of the) unflagging labors (and) vigilance (of the) Hand (of the) Cause, Ugo Giachery, (in) negotiating contracts, inspecting (and) despatching all materials required (for the) construction (of the) Edifice, as well as (of the) assiduous, constant care (of the) Hand (of the) Cause, Leroy Ioas, (in) supervising (the) construction (of) both Drum (and) Dome. To two doors (of the) Shrine recently named after (the) first two aforementioned Hands, (the) Octagon Door, now added, (will) henceforth (be) associated (with the) third Hand who contributed (to the) raising (of this) stately, sacred Structure. . . .

3. AN ACCOUNT OF THE PREPARATORY WORK IN ITALY

By DR. UGO R. GIACHERY¹

ON April 29, 1948, at four o'clock in the afternoon, in a room of the Hotel Savoia in Rome, William Sutherland Maxwell, acting for Shoghi Effendi, the Guardian of the Bahá'í Faith, signed the first contract for the marble necessary to complete the Shrine of the Báb on Mt. Carmel. As the signatures were being affixed to the document, the fine drizzle which had been falling for many hours ceased as by magic, and a ray of the warm spring sun lit up the room.

All those present looked at the skies through the open balcony and smiled cheerfully, while this correspondent reviewed rapidly in his mind the contrasting conditions prevailing on this joyous occasion and those during the tremendous hours which followed the noon of July 9, ninety-eight years before, when an obscuring gale swept the city of Tabríz at the time of the Báb's martyrdom.

On May 5 a second contract was signed in the same room, and a complex and ponderous machinery was set in motion. Architects, draftsmen, quarriers, stonecutters, sculptors, and artists began a momentous activity. Many are familiar with the beautiful color plate giving the architect's design of the Shrine as it appears in Volume IX of *The Bahá'í World* as the frontispiece. But only a few have seen the countless accurate and detailed drawings of this unique building, a mighty work done by one man.

The Italian architects who have had the opportunity to examine these plans have expressed their admiration, with the highest words of praise, for the conception, the style, the elegance, and the exquisite intricacy of the decoration which characterizes the entire project.

So begins the befitting completion of the work envisioned by 'Abdu'l-Bahá, which He so dramatically described, "Every stone of that building, every stone of the road leading to it, I have with infinite tears and at tremendous cost, raised and placed in posi-

tion."² For around and above the original Edifice erected by 'Abdu'l-Bahá this beautiful new exterior is being placed, as by enchantment, within the matchless setting of magnificent gardens. The Persian gardens of Haifa are the finest in the East, and the constant loving supervision of the Guardian has embellished them to a degree almost impossible to visualize.

At ground level the design of the Shrine calls for a quadrate colonnade, with twenty-four columns and eight pilasters of Rose Granite of Baveno, each fifteen feet high and resting on bases of the same granite.

All tourists who have visited Italy know Lake Maggiore. Between Stresa and Verbania on the shores of this romantic lake, stands Mt. Mottarone, famous for the unique view of Lombardy's plains. On the north side of this mountain, lies the *Cava del Camoscio*, or Quarry of the Chamois, from which the rose granite for the columns, pilasters and bases has been quarried. Huge blocks have been hewn from the side of the mountain, thence lowered by cograil to the plains and transported by sturdy horse-drawn carts to the marble works in Gravellona. Scores of men have been at work on these blocks, week after week, producing by their accurate, painstaking labor the most perfect columns that glisten like mirrors in the sun. Every column has been packed as if it were precious glassware, in mammoth wooden boxes, for shipment to Haifa.

The columns and pilasters support beautifully carved capitals of rare design, embodying classic elements of ancient Greco-Roman architecture and the delicate filigree-like motifs of Persia. Twenty-eight carved arches sustain the façade with sculptured panels and join the four monumental corners into a harmonious ensemble. The arches, panels, corners, and façades have been made, piece by piece, of a marble-like

¹ Dr. Giachery was appointed by Shoghi Effendi as his personal representative for the work in Italy for the Shrine of the Báb. (*Editors.*)

² Cited in *God Passes By*, by Shoghi Effendi, page 275. The original Edifice was completed in 1908 and the Báb's remains were laid to rest therein on March 21, 1909. (See "Entombment of the Báb's Remains on Mt. Carmel," page 235 this Section.)

stone called *Chiampo*. This stone, which is quarried near Vicenza, fifty miles northwest of Venice, is hard, compact, of uniform texture, and the delicate tint of wheat straw at harvest time.

Car loads of large blocks of Chiampo have been carried from the quarry to Pietrasanta, on the Tyrrhenian sea. Pietrasanta, just north of Pisa, is one of the foremost marble working centers of Italy, not far from Carrara. Here a large group of skilled artists, carvers, stonecutters, carpenters, and sculptors have been mobilized under the guidance of two able architects (one, a college professor) to transfer into stone the dream-like conception of Mr. Maxwell.

This correspondent has had the special privilege of visiting the laboratory of Pietrasanta where over sixty men work daily with incredible facility to make the various pieces of the building which dovetail to perfection. It is a sight never to be forgotten: dozens of men at work in clouds of dust raised by their drills and chisels, deft fingers moving with care and skill, shaping the stone they have learned to love, humble artists contributing to the engraving of pages of splendor in the history of the Bahá'í Faith, unknown actors in the unfolding of the most glorious of all Plans as envisaged by Bahá'u'lláh.

In Pietrasanta, also, a large portion of the outdoor yard is ever covered with immense packing cases containing the completed pieces ready for shipment to Haifa.

It was on November 16, 1948, that the following memorable cablegram was sent from Rome to Shoghi Effendi in Haifa, and was despatched with deep emotion by this correspondent:

"First shipment granite, stone holy Báb's Shrine left Leghorn Sunday November 14th Steamship *Norte* due Haifa twenty-third entrusting safety beloved Guardian's prayer assistance Blessed Perfection ever-present Master's guiding hand. Loving devotion. Ugo Giachery."

This message, the delivery of which was not guaranteed in war-torn Israel,³ was to bring to the Guardian the much awaited news that the fruits of the first six months of intense activity and toil in four different parts of Italy were ripe and ready to be delivered. Since that day in April, when Wil-

liam Sutherland Maxwell, the architect for the Shrine, had signed, on behalf of the Guardian, the first contract much had already been accomplished.

Seventy-two wooden cases, occupying 67 cubic meters and weighing 90 metric tons, were stowed safely in the holds of the *S.S. Norte*, to be carried through a blockade of hostile naval vessels to its final destination in Haifa. Those early months will remain in our memory as the most difficult of the entire period necessary to the procurement of material for the Shrine.

There was no mail service at this time between Italy and the nascent State of Israel; a few letters which had been posted had been returned to the sender. Shipping was erratic, and only a very few steamers dared to approach the shores of Israel as there was constant danger of confiscation of the cargo by hostile warships. To maintain correspondence with the International Bahá'í Center in Haifa was the most complex and difficult problem. Plans and architectural drawings had to be sent back and forth. Photographs of the work accomplished had to be submitted to Mr. Maxwell for his approval. Cablegrams sent only at the sender's risk and without promise of delivery, if transmitted, were delayed by the censor for weeks at a time. After much searching, a method was found by which the necessary and vital correspondence could be carried on: Once a week there passed through Rome a lone plane going from Prague to Haifa. By complying with a tedious and endless procedure of filling out forms, waiting in long queues and obtaining government permits, it became possible to entrust to the crew of the plane the packages of mail. These were delivered with regularity but with much delay on account of the censorship. In looking back, it all seems a continuous chain of miracles!

The activity which originated in Rome with the signing of three contracts in less than three months included, in the beginning, the choice of the stone or marble to be used in the construction. Mr. Maxwell wanted very much to match a Palestinian stone with a similar Italian marble. To simplify the search Mr. Maxwell was taken to the Geological Office of Rome, a government institution where samples of stones of every geological era and description are available. With the assistance of the director of the Office a stone was found which

³ Israel was declared an independent Republic in May, 1948.

matched the Palestinian stone in color, structure and geological formation. It was a typical Italian marble used chiefly in the civil building trade. When the contractor for the work on the Shrine, Messrs. Guido M. Fabbriotti, Successors, of Carrara, was charged with locating the quarry and making a substantial purchase of this stone, it was found that all the approaches to the quarry had been blown up during the war and that to put the quarry back into operation would require many months of work and a considerable sum of money.

Taken aback but undaunted, we directed the search in other directions and after a second visit to the Geological Office another quarry was located, in Northern Italy at the little town of Chiampo, not far from Venice.

Signor Andrea Rocca,⁴ the energetic Italian architect who has been carrying out all the technical details of the work in Italy as envisaged by Mr. Maxwell, was dispatched immediately to this quarry to make a thorough survey of the material. The reports were good and heartening, and arrangements were made to quarry the needed quantity of large blocks of "Chiampo," to be sent by lorries, or trucks, to the Tyrrhenian side of the Italian peninsula where the stone would be cut and carved.

The reader should consider for a moment the arduous and intricate process of stone quarrying as applied to the requirements for the Shrine. A perfect stone was needed, without blemishes or even the most minute imperfection. Tons upon tons of rock had to be removed first in order to reach the vein or stratum of the marble to be quarried. After that, a quantity about three times larger than needed was to be removed and shipped to the laboratory. To illustrate this point, for example, in order to carve to perfection an ornate capital, weighing when finished about one ton, a block three times that weight was initially required—and there were thirty-two capitals to be carved!

After the signing of the third and fourth contracts, when much more "Chiampo" was needed, considerable difficulties were met with. First, the quarry had to be closed on account of the frigid weather and much snow which made any work impossible.

Then, when operation was resumed at the first signs of spring, the stratum uncovered was imperfect and criss-crossed by flaws. Weeks of anxiety followed until another perfect stratum was struck and the much needed material started to flow again from Chiampo to Pietrasanta.

For the columns, the pilasters and their bases, which were made of Rose Baveno granite, the matter was not so complicated as the quarry yielded perfect blocks for all our needs. This part of the work was carried out in the little town of Gravelona near Lake Maggiore.

From the same district came also the green marble used in the panels of the balustrade and as background for the central panel of the Greatest Name.⁵ "Verde Ugo" is the name of this beautiful green marble chosen by Mr. Maxwell; it is named after the owner of the quarry, Count Ugo d'Ivrea of Gressoney, Piedmont.

After the first shipment had arrived safely in Haifa, we initiated a continuous flow of material from the Italian ports of Genoa, Leghorn and Venice to Haifa. Obstacles of every nature arose from time to time, from the most unexpected sources. The most serious was created by the drought which prevailed in Italy during the winter and spring of 1949. All industrial electric power was curtailed to three working days per week. The workmen could not operate the pneumatic drills and chisels; the great cutting saws were idle, and the production of cut stone lagged behind the schedule which had been set. After this correspondent had prevailed on the contractors to purchase a diesel electric generator, the rain started again and things went back to normal.

During these crises one of the partners of the contracting firm became very ill and suddenly died. He was Colonel Alberto Bufalini of Carrara, a fine and competent gentleman in whom Mr. Maxwell and this correspondent had placed a great deal of trust and responsibility. His death was a real loss, an irreparable loss to the firm and his family. His last words addressed to his wife were an exhortation to complete the work of the Shrine in the best possible manner, as this was the greatest thing he had done in his life time. Fortunately, his two young sons are carrying on, with competence and

⁴ The Academy of Fine Arts of Carrara bestowed upon Signor Rocca the honorary Professorship in Architecture of that Academy, in recognition of his meritorious skill as an artist and an architect.

⁵ Yá-Bahá'u'l-Abhá, or Alláh-u-Abhá, meaning "God the All Glorious!"

interest, the work so well initiated by their father.

Great anxiety was also caused by the shipping situation. We would engage a steamer to take a cargo on a certain date from a certain port. The precious cargo of material for the Shrine would be brought to the wharf and there it would have to wait for days and days until the ship arrived. One time the steamer arrived on schedule but an earthquake sent the population of Leghorn fleeing to the countryside, and there was no one to load the ship! In another instance, when the steamer was unloading our cargo of stone in the port of Haifa, the captain became alarmed at a plane flying overhead and hastily took the ship out of the port, returning half of the cargo back to Italy. Another time a fire broke out on board the steamer *Sacro Cuore*, endangering all our shipment, but it remained miraculously undamaged. Still another time a full load of stone which had been transferred from the ship to a lighter in the port of Haifa went to the bottom of the sea, when a stiff wind arose and capsized the lighter. Again good fortune was on our side and a salvage company with the aid of a diver brought every case to the surface undamaged.

The testing of all the cut stone has been one of the most meticulous tasks and has been carried out with unflinching precision and accuracy. The reader should realize that the stone shipped was not merely cut; it was cut to a size prescribed by plans made by the architect, then carved, finished to a smooth surface, and placed with its neighboring stones in the actual part of the building erected in the marble works, in sections held together by plaster of Paris. Specialized workers then went over every single stone to eliminate any imperfection to the fraction of a line. The stones were then numbered, the temporary part of the building dismantled, and every piece placed in a strong wooden box made especially for it, to be shipped to Haifa.

A detailed list would give the number of the case and the number of each stone contained in it, while a master key-plan indicated the location of each stone in the building. A fascinating gigantic puzzle. An Italian journalist has stated that this appears to be the largest prefabricated building to move from the European continent to any point in the world, even larger than the

Rockefeller "Cloister" which was moved from France to New York City.

The Guardian's desire was to have the complete colonnade surrounding the original Shrine, built by 'Abdu'l-Bahá, erected and finished for the one hundredth anniversary of the Martyrdom of the Báb—July 9, 1950.

Time was racing by fast. New contracts were concluded for the parapet which crowns the colonnade. Samples of gold and green mosaics were submitted for approval. Their acceptance started a new activity, the completion of twenty-eight large panels carved and embellished with "blue-green" mosaic and "scarlet-red" blossoms. The great central panel, the one which was to bear the Greatest Name, was completed with its huge star of green marble in one piece and with background rays filled in with gold mosaic.

The shipment of these panels presented a great problem. They were heavy, large in size and delicate to handle on account of the mosaic. After thorough consultation with the Contractors and Signor Rocca it was decided to ship the panels in double cases to be sure they would arrive in Haifa in excellent condition. The Guardian approved this plan, and every panel reached its destination in the utmost state of perfection. But the problem of moving such large cases was not a small one; again another link was added to the chain of miracles.

To ship all the columns, pilasters, capitals, star panels, arches of the arcade, walls of the arcade, monumental corners, cornices, small pilasters and panels of the parapet, we used seventeen different steamers over a period of nineteen months. Nearly eight hundred tons of finished material were shipped and safely delivered in Haifa, in 1,800 wooden cases. The largest piece shipped weighed over three tons, and the largest carved piece of "Chiampo" weighed over one ton. Altogether 4,587 finished pieces were transported from Italy to Mt. Carmel during this period.

Over 100 trucks were required, to carry the material from the laboratory to the wharves to be shipped, and more than 100 railroad cars and lorries were used to bring the stone blocks from the quarry to the laboratory.

On May 8, 1950, the last shipment left Leghorn on the *S.S. Maria*—the last 44 cases containing the precious cargo for the

Báb's Shrine. This steamer entered the harbor of Haifa on May 20, thus bringing to a close the nineteen months of intense labor on the Italian side of the Mediterranean Sea. On June 29, 1950, the last small stone was put in position at 3:30 P.M. in the Arcade of the Shrine on Mt. Carmel, in ample time for the commemoration of the Centenary of the Martyrdom of the Báb. The Guardian's foresight had won; the colonnade was completed and all the Bahá'í world rejoiced at the announcement.

The morning of the first of September, 1950, a cable from Shoghi Effendi was received, announcing the shipment by plane of the architectural drawings for the octagon section of the Shrine superstructure, to obtain an estimate of the cost and of the time required to complete this part of the construction. On September 8 the drawings finally arrived. After a series of conferences and consultations with Architect Rocca and representatives of the firm of Messrs. Guido M. Fabbriotti, Successori, of Carrara, a new contract for the carved Chiampo necessary to erect the octagon was stipulated. The contract was signed in Rome, at Via Liguria 38, on Saturday, October 21. Again a complex machinery was set in motion with a speed that, at the time, left both this correspondent and the contractors spellbound and breathless; immediately a representative of the contractor was dispatched to Chiampo to purchase all the blocks of marble required, before the closing of the quarry which, on account of the inclement weather, was scheduled the first week of November.

As soon as the work of cutting and carving the stone started, new technical problems of vital importance arose in Haifa which demanded skillful, rapid and accurate solution. The reader should consider that the ensemble of the octagon, the drum and the dome—a mighty construction weighing over 1,000 tons—could not be laid on the roof of the original Shrine, this venerable Edifice erected by 'Abdu'l-Bahá being unable to hold such tremendous weight.

Prof. H. Neuman of Haifa Institute of Technology, the engineer for the project, devised a very ingenious system to support the entire superstructure by planning to sink eight mighty piers, of unusual dimensions, all the way through the original Shrine to reach the bedrock lying under its foundation. It was a truly gigantic and delicate task to break through the masonry of the Shrine

without damaging its structure or impairing in any manner the sacred entirety of the Holy Tombs. To carry out this bold plan, this correspondent was called upon to provide and ship at the earliest possible moment a large amount of structural steel, eight huge Manesmann pipes⁶ and 100,000 pounds of cement—all material it was impossible to secure in Israel. On the other hand, Italy's reconstruction program made these materials extremely scarce in Italy and they were exportable only under special Government licenses. Twice the cement was obtained and twice, with great swiftness, its shipment was prevented by ever-changing and unheralded Government regulations. After weeks of stubborn perseverance, and soliciting and pleading with Government agencies, the licenses were obtained and the material left the port of Leghorn on two ships, the *S.S. Komemiut* and the *S.S. Frankis*, on April 5 and 13, 1951, respectively.

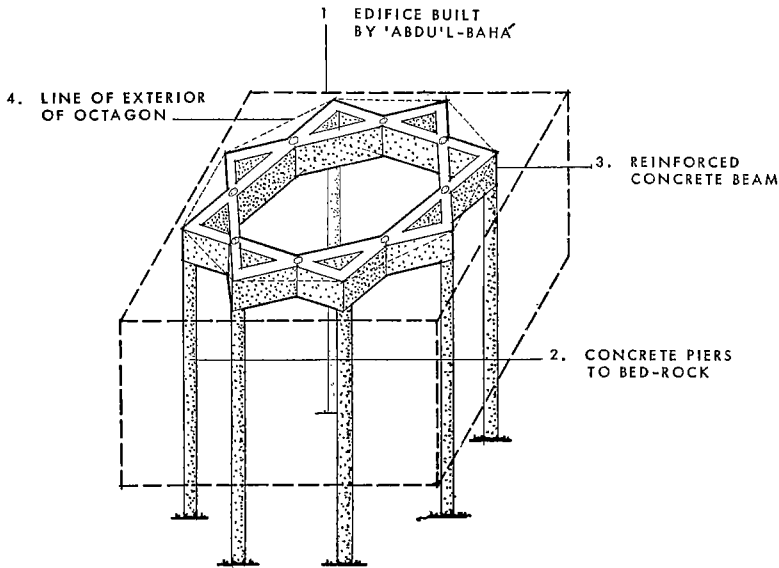
Professor Neuman has personally described to this correspondent the fascinating and highly skilled work of casting the eight huge piers and the eight-pointed star on which the entire new structure—the octagon, the drum and the dome—will rest. The star consists of eight interlocked beams of reinforced concrete, each measuring one foot wide, six feet deep and forty-three feet long, each point of the star resting on one of the eight vertical piers. The lower edge of the beams is a distance of about one foot from the roof of the original Shrine. On the upper part of the beams is laid a mighty concrete platform which constitutes the floor of the octagon and the foundation for the eight steel columns. As all the beams are interlocked (like two superimposed quadrangles), it was necessary to cast this enormous foundation in one day—something of a miracle, "epoch-making, unique in the history of engineering in the entire Middle East," said Professor Neuman, "as we had to cast 135 cubic meters of concrete in one single day."

During this search for the materials mentioned, another cablegram from Shoghi Effendi requested an estimate of the cost of the cylinder (or drum) and of the dome. Again new conferences and consultations took place, to agree on many important technical details and to discuss costs and labor.

⁶ Hollow steel columns 15 feet high and one foot wide, to support the drum and the dome.

After several quotations were submitted to the Guardian, authority was received to stipulate a new contract at a favorable cost, and on Friday, March 24, the contract was signed at Via Liguria, in Rome. During negotiations for this contract, additional requests were received from time to time from Shoghi Effendi which resulted in new con-

The task of cutting and carving the Chiampo stone for the octagon was proceeding with great alacrity. It was a meticulous and vast undertaking to carve out of the stone eight façades each measuring twenty-four by twenty-six feet, with intricate ornamental carvings and eight huge pinnacles to be placed at the summit of every corner.



Construction of Shrine of the Báb, Mt. Carmel, Haifa, Israel.

Sketch of the eight-pointed star foundation for the Octagon:

1. Outline of original Edifice, built by 'Abdu'l-Bahá, roughly square in shape.
2. Eight reinforced concrete piers rising from bedrock to one foot above roof level of original Edifice.
3. Reinforced concrete eight-pointed star foundation, consisting of eight interlocked concrete beams one foot wide, six feet deep and forty-three feet long. The eight points of this star rest on the eight concrete piers; the entire star is raised one foot above the roof of the original Edifice.
4. Dotted line connecting points of the star foundation represents the façade of the Octagon. Small circles at intersections of beams indicate position of the eight hollow steel columns (Manesmann pipes).

tracts for the beautiful hand-wrought iron railing for the octagon, iron window frames for the same structure and for the cylinder—a total of eighteen large windows, eight of medium size, sixteen small ones—and an oak door with wrought-iron grill. In addition to these items other contracts were drawn up for lamp posts to embellish the terraces outside the Shrine and for artistic wrought-iron gates for the completion of the terraces.

Over fifty highly skilled stone cutters and artist carvers accomplished this work, sometimes laboring until late at night in order to deliver the material in less than a year. Shipments were made from time to time. The first lot of Chiampo, 18 tons carefully packed in sealed wooden boxes, left the port of Leghorn on May 4, on the *S.S. De Vilhena*. Another important shipment of 105 tons was made on August 2 on the *S.S. Resi*,

and was followed by other shipments of 54 tons on the same steamer on September 26, of 30 tons on the *S.S. Rapido* on November 12, and the balance on the *S.S. De Vilhena* on December 3.

About the middle of September an additional request was received, for structural steel, another 100,000 pounds of cement, a huge quantity of construction lumber, all to permit the erection of the cylinder and the dome. By this time the Italian Government had made it almost impossible to purchase or to ship abroad any quantity of steel, even the smallest. Petitions to the proper authority, and verbal pleading seconded by written statements stressing the importance of completing the cylinder and the dome of the Shrine, which would extoll the skill of Italian artistry, brought the capitulation of the adamant Committee on Exports, and with the great rejoicing of this correspondent the export license for the steel, cement and lumber was granted. "This is an exceptional measure," stated the government official who signed the license, "as no such permit has been granted for months, even to larger corporations with world-wide trade."

By the middle of October storms of un-

precedented violence were lashing the north and the south of the Italian peninsula, bringing about the disastrous floods which devastated all the Polesine region in the north and a good part of Calabria in the south. The Tyrrhenian and the Adriatic seas were stormy as they had never been in the memory of any living man. Right at that moment a large cargo of Chiampo stone, of steel and a good part of the lumber had been sent to the port of Leghorn for shipment. No steamer was then able to enter or leave any port. All shipping was paralyzed for a few weeks and our precious and most needed cargo lay idle at the wharf. It was only on November 12 (Bahá'u'lláh's birthday) that the *S.S. Rapido*, after completing hasty loading operations, sailed from Leghorn with the weather still unsettled.

At the present date, January, 1952, the work is proceeding with great speed to complete the cylinder with its eighteen intricately carved windows, the eighteen great ribs of the dome, and the stone lantern which crown this superstructure of the Shrine, like outstretched arms and uplifted hands joined in a prayer to the Almighty.

4. REPORTS ON THE CONSTRUCTION OF THE ARCADE

By BEN D. WEEDEN

SHOGHI EFFENDI has asked me to write you about the progress of the building of the arcade about the Shrine of the Báb on Mt. Carmel from time to time, with the suggestion that it be printed in *Bahá'í News* for the information of the friends. This is a rather large task for so poor a servant to undertake, for truly the erection of this arcade will be an epic milestone in the annals of the Bahá'í Faith, and will foreshadow the erection of the golden dome, some one hundred and twenty feet in height, and the completion of the enterprise conceived by Bahá'u'lláh sixty years ago.

Many of the friends will recall the circular group of cypress trees near the Shrine, under which Bahá'u'lláh sat when He indicated to 'Abdu'l-Bahá the spot upon which the Shrine of the Báb was to be erected, and

where the Báb's earthly remains should be placed at rest. That was a memorable day and it is fitting that one of the Bahá'ís present at the time should now be residing at the Bahá'í Pilgrim House near the Shrine and acting as host to all visitors—Hussein Ekbal. He is a fine and kindly, elderly gentleman, and it is a privilege to meet and know him.

All Bahá'ís know that 'Abdu'l-Bahá was able to bring the precious remains of the Báb to Mt. Carmel and to erect six of the nine rooms of the present Shrine building. Perhaps, something not so well known, is that one day in 1915, 'Abdu'l-Bahá was sitting on the terrace at the top of the steps of His home looking up to the building then on Mt. Carmel and remarked that as yet the Shrine of the Báb was "unbuilt" and that

considerable sums of money would be needed, but God willing, they would be forthcoming. How significant that word "un-built," and yet, how precious are the rooms built at His direction! How indicative it was that He envisaged the beautiful structure which is to be raised about the precious kernel He had placed on Mt. Carmel. You may be sure no stone which was laid at His desire will ever be disturbed. This same will hold true of the three rooms added by Shoghi Effendi after the passing of 'Abdu'l-Bahá, and in accordance with His desire. The present nine-room structure will always remain the kernel of the Shrine and the present project will only be a beautiful and glorious shell to protect and preserve it.

Even with this bit of background in mind, few will ever know the intense longing which has been in the heart of Shoghi Effendi, over a long period of years, to start the construction of the edifice he knew was so dear to the heart of 'Abdu'l-Bahá. Then, suddenly, in the spring of this year, 1948, he felt that the end of his patient waiting had come, even though conditions in the world, and especially in Palestine, were far from propitious. However, he well knew that every great step forward in our Bahá'í Faith has been taken under severe difficulties, therefore, he did not hesitate to send Mr. William S. Maxwell to Italy with his exquisitely designed plans, to contract for the cutting and carving of the stone necessary to bring out the full richness and delicacy of the arcade he, Mr. Maxwell, has conceived. It might be mentioned that his designs and drawings have excited the admiration of many of the finest stonecutters in Italy. This is justified and it is to be regretted that space does not allow the telling of the labor and devotion Mr. Maxwell has put into this work. It is great, very great.

The trip to Italy was most successful; with the very able assistance of Dr. Ugo R. Giachery, contracts were entered into with Guido M. Fabbriotti, Successors, of Carrara, Italy, for twenty-four columns and eight pilasters, with their bases, to be cut and polished from Rose Baveno granite, the capitals for these, together with the twenty-eight graceful arches, star panels and delicate, curved corner panels to be cut and carved of cream, Chiampo granite. The search for a proper stone and the selection of Chiampo granite for this fine carved work is a tale in itself and could better be

told by Ugo Giachery who rendered so great a service in all this work, and continues to act as Shoghi Effendi's appointed representative in Italy in the matter of stone for the Shrine of the Báb.

Very quickly after the return from Italy, on May 15, affairs in Palestine took on a swifter tempo. The British Mandate had come to an end and the State of Israel came to birth. This latter event forced a change in the construction plans for the Shrine. The first intent was to use Palestinian stone for the thresholds, the corners, walls, and the cornices, but circumstances left the quarries of the needed stone in the hands of the Arabs. This looked like a serious obstacle and might cause a serious delay, but Shoghi Effendi immediately communicated with Ugo Giachery and within a surprisingly short time Ugo was able to place a further contract with Guido M. Fabbriotti, Successors, for the cutting, in Chiampo granite, of all the stone needed to construct the arcade. Everyone feels this has been a happy turn of events as this Chiampo granite is a very fine and beautiful stone. The placing of this latest contract means that all the stone of the arcade will be Italian and it is possible that when the time comes to add the balustrade and the tall dome the master stonecutters of Italy will have more work to do.

With the matter of the stonework decided, Shoghi Effendi took swift action toward preparing the site about the Shrine for the work to come. This is a huge task in itself and is not without a little heartbreak for it means disturbing the beauty Shoghi Effendi has devoted so many years to create about the Shrine, to gladden the hearts of the pilgrims and visitors. There were hundreds upon hundreds of finely laid tiles to be carefully removed and properly stored, many yards of well-cared-for hedging and trees to take up and replant, four huge, lead vases and their pedestals dismantled, the laying of the foundation and the taking of many, many cubic yards of stone from the high wall on the mountain side of the Shrine. The laying of the foundation has been completed and the cutting of the rock wall progressing swiftly under Shoghi Effendi's direction.

While work was progressing in Haifa much of the work in Italy was being finished and packed for shipment. The excitement of the day Shoghi Effendi asked Ugo Giachery

to arrange for the first shipment of stone was only equaled by the day we learned that the *S. S. Norte* had left Italy with some one hundred and twelve tons of columns, pilasters, bases, socles, and threshold stones, and would arrive in Haifa on November 28. Activities increased greatly here as there was much to be done to clear the shipment through customs, arrange transportation from the port and prepare a space near the Gardens where this precious cargo could be stored. And then came word from Ugo that an additional forty tons was being loaded on the *S. S. Campidoglio* and would arrive in Haifa on December 3. One hundred and fifty-two tons of cut, carved and polished stone on the high seas! Only a small part of the six hundred and fifty odd tons to come from Italy, but the flow of stone had started!

At last the 28th came and the slow and careful unloading got underway. A good measure of the pieces were unloaded into lighters but the great columns and pilasters, weighing about three tons each, had to be taken from the *S.S. Norte* by one of the big shore cranes. It was a grand sight to see those huge crates rise slowly out of the hold of the ship and be gently lowered onto the quay. With the unloading completed, the work of clearing the shipment was quickly finished and the transportation to the storage space near the Gardens started. Before this task was completed the *S.S. Campidoglio* arrived with forty additional tons, was cleared and in due time all stone transported to the storage space to await the day it can be placed in its position to form the arcade about the Shrine of the Báb.

How everyone is looking forward to the day when the first stone will be laid on the foundation! Then day by day this great and beautiful structure will take form. The polished rose granite bases will be put into position, the twenty-four polished, rose granite columns and eight pilasters will be stood proudly erect ready to receive their intricately carved Chiampo stone capitals, the beautifully designed curved corners will rise stone upon stone, the twenty-eight graceful arches will rest secure on the capitals, the delicately carved star panels inset and at last the cornices put into place. Thus will be completed the first step in the construction of the glorious rose and gold edifice which will forever guard and protect the Shrine of the Báb on Mt. Carmel.

While this letter is mostly a recital of la-

bors both great and small, it is to be hoped that the friends who read it will not forget the importance and great purpose behind these strivings. The structure 'Abdu'l-Bahá hoped one day, God willing, would be raised upon the side of Mt. Carmel is taking tangible form under the hands of our beloved Guardian.

Haifa, Dec. 28, 1948

With completion of the foundation toward the end of 1948, the enlarging of the site of the Shrine began. This meant cutting into the side of the mountain and the removal of many hundreds of yards of earth and rock. It was a difficult work and was not made easier by the very cold and rainy winter such as has not been experienced in Israel for many years. Yet, despite the adverse circumstances, under the direction of Shoghi Effendi, this work, including the necessary retaining wall, was completed within a period of time that amazed the engineers. It was truly a herculean task in itself and is the more remarkable if consideration is given to the fact that Shoghi Effendi also extended the terrace of the Garden upon which the Shrine is located, by a matter of some two hundred feet. A truly large undertaking in itself due to the steepness of the mountain.

As this work neared completion a new drainage system for the Shrine was put in and the day the first of stones so carefully cut in Italy, was to be laid, drew close. On March 14, 1949, one week before the fortieth anniversary of the placing by 'Abdu'l-Bahá of the Báb's blessed remains in the sarcophagus presented by the Burmese Bahá'ís for this purpose—the first threshold stone weighing half a ton, was set in its exact place upon the foundation. The beautiful arcade for the Shrine of the Báb on Mt. Carmel, conceived by Mr. William S. Maxwell, was really taking form. Dreams were taking on reality.

The setting of the one hundred and forty threshold stones proceeded swiftly and the base stones for three of the corners were put in position. At this point there was an interruption due to the long drought in Italy which cut the use of electric power to three days a week. This delayed the arrival of stone we needed to continue. How we would have liked to have sent some of our excess rain to Italy! Still, this interruption was not without its benefit, for it did give time to de-

wise a special gantry to be used to lift the huge Rose Baveno pilasters and columns into place, and other pieces of stone work ranging up to a ton or more.

With the arrival of the needed pieces of stone the work was resumed with renewed vigor and with lightened hearts. It is progressing swiftly and in a most encouraging manner. The three corners upon which work is being done have taken on a strength and promise of beauty difficult to picture, with the erection of the two great, square Rose Baveno pilasters with which each finely proportioned corner is bound. To see one of these solid pieces of granite some fifteen feet long rise into position is a sight never to be forgotten. It is raised slowly and with infinite care until it is above its base and then, with much measuring, lowered into the position it will hold for ages. Six of these fine monoliths have been put into position and the stone work of Chiampo granite forming these corners is over half way to the top of the pilasters. This includes some of the very fine carved work of the curved section of the corners. Even in the present construction stage of these corners, they bring exclamations of delight from those who view them. Who can say how the first sight of the completed arcade will ravish the hearts of all who behold it?

Sitting within sight of the Shrine of the Báb, as this report is being written, makes it difficult to keep thoughts within due bounds of a true report. Knowing that on the morrow a start is to be made in preparation for raising twelve of the graceful Rose Baveno columns tends to distracting thoughts of the future. Aye, that future! Those twelve great columns, and the twelve to follow, each with its carved capital, the graceful arches, the walls with the inset star panels, then the balustrade and over all the great dome! That is what a Bahá'í would envisage if sitting here. That is what a Bahá'í would envisage upon seeing just one stone set in place and to be able to touch it. Further, a Bahá'í would sense something of the great import of what our beloved Guardian is creating on the side of Mt. Carmel for the future of the world. How the Bahá'ís would strive and pray for the completion of the glorious covering for the Shrine of the Báb if they but knew something of this!

Our beloved Guardian has asked that a third report be made to the friends on the

progress of the work at the Shrine of the Báb on Mt. Carmel. A goodly amount of progress has taken place since the last report, in fact, the arcade has been over half completed, but not without difficulties.

The continued drought in Italy still delayed stone shipments, as mentioned in the last report. This made the planning of construction progress difficult. Plans would be made for the arrival of a shipment and then it would be delayed. This was annoying but when a lighter load of sixty-one cases of stone sank in the harbor one stormy night we felt we had a real burden on our shoulders. However, like all burdens and tests we found it not as severe as we thought and that it did add to our experience. It was not long before a diver had salvaged the cases from the bottom of the harbor and not a stone had been damaged. We had a further experience of a like nature when a case was dropped into the water when it slipped from the sling while unloading. We also had the experience of a ship catching afire while she was unloading, and it was necessary to flood her to put out the fire. We were very worried about this as can be imagined, but we found that not a single one of our precious cases had been harmed in the slightest. With the vicissitudes many of our shipments have passed through it is miraculous that no damage was done to a single stone which would have called for a long delay in the work while it was being recut.

While these difficulties were heartrending, still the work on the arcade went steadily on. The three magnificent curved corners took on more height and grandeur. Twelve of the huge Rose Baveno granite columns were set upon their bases, each with its beautifully carved Chiampo granite capital. A momentous occasion truly! Then followed the placing of the finely cut graceful arches, seven on the east side and seven on the north. This led to the building up of the walls to the height of the architrave, including the star panels and half star panels, those gems which relieve the austerity of the walls and balance the fine, ornate, curved corners. With the completion to the architrave of the beautiful corners at the southeast, northeast and northwest and the walls to the east and north, the summer came to a close and plans for the winter work were made.

One of the first steps in this work is already nearing completion, the excavation of the mountain on the west and south sides

of the Shrine. This has meant the removal of many, many hundreds of cubic yards of rock and earth and the building of a retaining wall which on the south side will reach a height of nearly ten meters. The earth and rock excavated will be used to extend the terrace upon which the Shrine stands, to the east or the right as you stand facing the sea and the city of 'Akká.

As soon as the wall is completed, work will start on the southwest curved corner, the setting of its two great pilasters and the placing of the twelve remaining columns with their capitals. Then the arches and the wall stones of the west and south sides. As this work progresses the concrete ceilings will be poured, and the stones of the architrave and cornices set in place. Then will come the momentous setting up of the parapet, which is to be such a fitting crown for this splendid and glorious arcade the labors of our beloved Guardian are bringing into being about our holy Shrine of the Báb on Mt. Carmel.

In mid-summer, in anticipation of this last momentous part of the work, our Guardian instructed Dr. Ugo R. Giachery, as his representative in Italy, to negotiate a fourth contract with Guido M. Fabbriotti, Successors, of Carrara, Italy, for the fabrication of this intricate stone work. On September 7, 1949, the contract was signed and calls for close to two hundred tons of fine carving and delicate mosaic work. Mr. W. S. Maxwell has created a masterpiece of beauty and design. There will be thirty-two Chiampo stone posts with carved caps. There will be twenty-seven large panels carved in low relief with a background of variegated blue-green opaque glass mosaic. These panels will be in single slabs and weigh nearly a ton each. There will be a special central panel for the front façade of the arcade, with a large star with radiating gold rays, and there will be the Greatest Name done in metal and gilded superimposed upon the green marble star. This panel will be complete with the intricately designed 'B's' to the right and the left of the circle of green marble enclosing the star and the golden rays. The 'B's' will be in low relief and the background mosaic. The four curved corners will have beautifully designed ornamentation in which there will be a large oval of green marble and again the Greatest Name will be superimposed upon each oval. This is a very inadequate description, and while the lack

of space might be pled, the real need is the abilities of a poet or a great artist to picture what is now being created in Italy.

The expressions of admiration made by the many many visitors to our beautiful Bahá'í Gardens on the work already done on the arcade, when they get a partial view of it from the unrestricted part of the Gardens, are heartwarming, and one wonders to what length they will go when the arcade is finished and open to the public. What will they feel and think when they see the delicate rose of the tall columns, the light cream of the impressive and strong corners and walls and last, but not least, the crown of glory, the parapet, with its green panels (the green emblematic of the Báb's lineage) and the gold of the Greatest Names and the rays to add the final touch of color and balance to it all? To this beautiful harmony of color will be added the superb carving, so exquisite in design, and the proportions which convey such a feeling of strength and ageless endurance. Do you doubt but what it will leave a vision in their hearts that will last throughout a lifetime?

Please do not ask what it will mean to a Bahá'í making a pilgrimage to this holy spot. My prayer is that you all may have this privilege and bounty, God willing.

With the passing of an unusually severe winter (1949-1950), and one of many and diverse labors, despite the adverse weather, the construction plans for the winter were more than fulfilled and the completion of this glorious and sacred arcade enveloping the Shrine of the Báb is rapidly approaching.

At the beginning of the winter, construction on the west and south sides of the arcade began in earnest. The southwest curved corner with its huge rose granite pilasters rapidly took shape. Twelve great rose columns and their capitals were put in place. While this work was going on, the wall of the mountain on the south side of the Shrine was strengthened and the terrace upon which the Shrine of the Báb stands was extended to the east. This extension required the building of a high retaining wall and was a major engineering undertaking in itself, but under the guidance of our Guardian it went forward at amazing speed and is now a flourishing garden.

With these activities at their height the first shipment of the parapet stones arrived.

Included in this shipment were the first of the twenty-seven mosaic panels which with their artistry and beauty of design conceived by Mr. Maxwell will so enhance the majesty of the glorious crown now being placed upon the towering walls of the arcade which is to protect the holy Shrine of the Báb for all posterity. Our impatience to open one of these cases of panels knew no bounds. When, at last, one of the panels had been carefully exposed it is needless to say our admiration also knew no bounds. The bowl of our expectations overflowed. The craftsmanship of the Italian artisans in stone and mosaic work was beyond compare and Mr. Maxwell's design and plan had become a noble fruit. As Mr. Maxwell is extremely reticent in speaking of his work and is not given to a display of his emotions one will never know the extreme pleasure it must have been for him to stand before this beautiful creation and know that he had inspired it.

With these wonderful panels on hand the workmen went forward with added zest to prepare for the setting of them. Soon the day came when the first panel on the east side of the arcade was brought carefully into place and raised into position. At the end of the second day the other six panels were placed with the small pillars standing between. Not long after, the cover stones and the finials of the pillars were added thus completing the east side of the arcade.

Now the staging needed for all this construction could be removed and the full beauty of these labors stood revealed: The delicate rose of the huge columns and the pilasters, the graceful arches, the light cream of the wall stones and then the wondrous and glorious crown of glory, the balustrade with its panels of carved Chiampo granite with a background of light green, glass mosaic with a few flecks of red and a narrow green border of Ugo Vert granite, with subdued touch of color so masterfully added to bring out the full beauty, dignity and glory of this magnificent edifice. And how symbolic of the Báb's martyrdom are those panels—those gems set in the crown of gloriousness, the balustrade! The white Chiampo stone denoting the pure light of His Message, the green symbolical of His lineage and the red flecks the drops of blood of His Martyrdom. As one stands before this beauty one's heart is near to bursting.

There is little more to be added to this

report but you may all be assured that construction of the arcade about the Shrine of the Báb is nearing its conclusion. A great step forward will have been taken when the last stone has been laid. A breath-taking edifice of beauty will stand in a garden of great splendor, which our beloved Guardian has already created, for all the world to be drawn to in admiration, and all Bahá'ís in reverence and devotion.

Haifa, Israel

May 30, 1950

At three-thirty o'clock in the afternoon on May 29, 1950, the last stone was placed in position in the huge corner panel at the southeast corner of the arcade about the Shrine of the Báb on Mt. Carmel. It was only a small stone, being about a foot long and ten inches in width, triangular in shape, but how filled with import the setting of it was! The placing of this small stone brought to a close the first stage in the construction of one of the most magnificent and important edifices in the world of today and the long long tomorrow of the future.

You know something of the extraordinary conditions existing at the World Center when our beloved Guardian sent Mr. Maxwell to Italy to arrange for the nearly eight hundred tons of stone to be used in completing the arcade. You know something of the many difficulties that have been encountered and overcome, that are so reminiscent of every great forward step taken in the advancement of our beloved Faith. An attempt has been made in reports to picture something of the splendor and beauty of the edifice conceived by Mr. Maxwell and brought into reality through storm and stress under the sure guidance of the Guardian, up to and including the large mosaic panels of the balustrade. You must be anxious to know something of the great and tall corner panels and the jewel of splendor the magnificent central panel, a gem of great price set in the diadem of our arcade.

Those towers of massive strength, the concave curved corners are most fittingly crowned by curved panels rising nearly nine feet in height, and tapering to a point. The central stone, weighing over a ton and a half, has a large oval of Ugo Vert marble set into it upon which is mounted the Greatest Name in the calligraphy used on Bahá'í ring stones, done with a special gold-fired bronze. This green oval is wreathed in a sim-

ple floral design. The upper portion of the panel tapers to a point with finely carved wings diminishing in size to make a fitting frame for the carving over the oval that adds so much to the strength, dignity and harmony of these four immense corner panels. The dignity and majesty of these curved corner panels are enhanced by the simplicity of the square panels with their cover stones of quiet leaf-fluting which flank the curved sections. These square panels have their centers cut back in two steps taking away any feeling of weight, and this inset carving is so finely proportioned in size and depth that these panels become the perfect union between the beautiful mosaic panels of the sides and the imposing curved panels at each corner.

The central panel, set in the balustrade of the north façade which faces 'Akká and overlooks Mt. Carmel Avenue, is a true crown jewel. Its center is a great five-foot circle resting between two quarter panels each having carved upon them an exquisitely designed floral "B" with backgrounds of light green mosaic. The great circle has a huge nine pointed star of dark green marble set in it upon which is mounted the Greatest Name done in gold-fired bronze and in the Persian calligraphy so familiar to all Bahá'ís. From the nine-pointed star radiate carved rays of Chiampo stone having a

background of bright gold mosaic; all being enclosed in a narrow band of dark green Ugo Vert marble. The cover stones for this glorious panel are harmoniously carved to make a perfect setting for this truly inspiring masterpiece. This central panel is truly a masterpiece, and perhaps something more, for as one views it there is a glow and radiance about the nine-pointed star that does not come from just the white stone and gold mosaic. There is a golden aura that is a sign and a promise of the Golden Age our beloved Faith is to bring to the world.

The real evidence of the greatness of this step initiated by, inspired by and which has been completed under the guidance of our beloved Guardian, now stands in all its majesty and glory in the Bahá'í Gardens, also created by our Guardian, on the side of Mt. Carmel, the most holy mountain—the arcade about the Shrine of the Báb. It is the initial stage in the erection of the glorious edifice which is always to guard and protect the sacred building 'Abdu'l-Bahá caused to be reared under terrible adversity, on the spot designated by Bahá'u'lláh as the final resting place for the Sacred Remains of the Báb and within which He, 'Abdu'l-Bahá, placed those Sacred Remains with His own loving hands. It is to be remembered that this inspiring edifice will ever stand as a shining light for all the world to glory in.

VII

THE INAUGURATION OF THE WORLD BAHÁ'Í CRUSADE 1953-1963

1. ANNOUNCEMENT BY THE GUARDIAN

HAIL, (with) feelings (of) humble thankfulness (and) unbounded joy, opening (of the) Holy Year commemorating (the) centenary (of the) rise (of the) Orb (of) Bahá'u'lláh's most sublime Revelation marking (the) consummation (of the) six thousand year cycle ushered in (by) Adam, glorified (by) all past prophets (and) sealed (with the) blood (of the) Author (of the) Bábí Dispensation. Evoke (on this) auspicious occasion (the) glorious memory (and) acclaim (the) immortal exploits (of the) Dawn-Breakers (of the) Apostolic Age (of the) Bahá'í Dispensation (in the) cradle (of the) Faith (and the) mighty feats (of the) champion builders (of) its rising World Order (in the) Western Hemisphere as well as (the) multitude (of) valorous achievements (of the) past (and) present generations (of) their brethren (in the) European, Asiatic, African (and) Australian continents, whose combined accomplishments during (the) one hundred (and) nine years (of) its existence contributed (to the) survival (of) God's struggling Faith, (the) reinforcement (of) its infant strength, (the) safeguarding (of the) unity (of) its supporters, (the) preservation (of the) integrity (of) its teachings, (the) enrichment (of the) lives (of) its followers, (the) rise (of the) institutions (of) its administrative order, (the) fashioning (of the) agencies for (the) systematic diffusion (of) its light (and the) broadening (and the) consolidation (of) its foundations. Moved (to) express (the) confident hope as (the) centenary celebrations now commencing, attain (their) climax during (the) approaching Ridván period, (that the) plans formulated (by the) valiant members (of the) World

Bahá'í Community (in the) five continents, may each (and) all, through their victorious consummation, add distinct fresh luster (to the) world-wide festivities constituting (the) collective tribute paid (by the) followers (of the) Most Great Name (to the) memory (of the) august Founder (of) their Faith in honor (of the) centenary (of the) birth (of) His Mission (and the) eternal glory (of) His embryonic, majestically unfolding World Order.

Feel hour propitious (to) proclaim (to the) entire Bahá'í world (the) projected launching (on the) occasion (of the) convocation (of the) approaching Intercontinental Conferences (on the) four continents (of the) globe (the) fate-laden, soul-stirring, decade-long, world-embracing Spiritual Crusade involving (the) simultaneous initiation (of) twelve national Ten Year Plans (and the) concerted participation (of) all National Spiritual Assemblies (of the) Bahá'í world aiming (at the) immediate extension (of) Bahá'u'lláh's spiritual dominion as well as (the) eventual establishment (of the) structure (of) His administrative order (in) all remaining Sovereign States, Principal Dependencies comprising Principalities, Sultanates, Emirates, Shaykhdoms, Protectorates, Trust Territories, (and) Crown Colonies scattered (over the) surface (of the) entire planet. (The) entire body (of the) avowed supporters (of) Bahá'u'lláh's all-conquering Faith (are) now summoned (to) achieve (in a) single decade feats eclipsing (in) totality (the) achievements which (in the) course (of the) eleven preceding decades illuminated (the) annals (of) Bahá'í pioneering.

(The) fourfold objectives (of the) forth-

coming Crusade, marking (the) third (and) last phase (of the) initial epoch (of the) evolution (of) 'Abdu'l-Bahá's Divine Plan (are) destined (to) culminate (in the) world-wide festivities commemorating (the) fast-approaching Most Great Jubilee. First, development (of the) institutions (at the) World Center (of the) Faith (in the) Holy Land. Second, consolidation, through carefully devised measures (on the) home front (of the) twelve territories destined (to) serve (as) administrative bases (for the) operations (of the) twelve National Plans. Third, consolidation (of) all territories already opened (to the) Faith. Fourth, (the) opening (of the) remaining chief virgin territories (on the) planet through specific allotments (to) each National Assembly functioning (in the) Bahá'í world.

(The) projected historic, spiritual venture, at once arduous, audacious, challenging, unprecedented (in) scope (and) character (in the) entire field (of) Bahá'í history, soon to be set (in) motion, involves (the) adoption (of) preliminary measures (to the) construction (of) Bahá'u'lláh's Sepulcher (in the) Holy Land.

Doubling (the) number (of) countries within (the) pale (of the) Faith through planting its banner (in the) remaining Sovereign States (of the) planet as well as (the) remaining virgin Territories mentioned (in) 'Abdu'l-Bahá's Tablets (of the) Divine Plan, involving (the) opening (of) forty-one countries (on the) Asiatic, thirty-three (on the) African, thirty (on the) European, twenty-seven (on the) American continents. Over twofold increase (in the) number (of) languages into which Bahá'í literature (is) translated, printed or (in) process (of) translation—forty (in) Asia, thirty-one (in) Africa, ten each (in) Europe (and) America, to be allocated (to the) American, British, Indian (and) Australian Bahá'í communities, including (for the) most part those into which Gospels (have been) already translated. Doubling (the) number (of) Mashriqu'l-Adhkárs, through (the) initiation (of the) construction (of) one (on the) Asiatic (and the) other (on the) European continent. (The) acquisition (of the) site (of the) future Mashriqu'l-Adhkár (on) Mt. Carmel. (The) purchase (of the) land (for) eleven future Temples, three (on the) American, three (on the) African, two (on the) Asiatic, two (on the) European, one (on the) Australian continents. (The)

erection (of the) first dependency (of the) Mashriqu'l-Adhkár (in) Wilmette. (The) development (of the) functions (of the) institution (of the) Hands (of the) Cause. (The) establishment (of a) Bahá'í Court (in the) Holy Land, preliminary (to the) emergence (of the) Universal House (of) Justice.

Codification (of the) laws (and) ordinances (of the) Kitáb-i-Aqdas, Mother Book (of the) Bahá'í Revelation. Establishment (of) six national Bahá'í Courts (in the) chief cities (of the) Islamic East, Tíhrán, Cairo, Baghdád, New Delhi, Karáchí, Kábul. Extension (of) international Bahá'í endowments (in the) Holy Land, (on the) plain (of) 'Akká (and the) slopes (of) Mt. Carmel. Construction (of) international Bahá'í Archives (in the) neighborhood (of the) Báb's Sepulcher. Construction (of a) tomb (for the) wife (of the) Báb (in) Shíráz. Identification (of the) resting places (of the) father (of) Bahá'u'lláh (and the) mother (and) cousin (of the) Báb (for) reburial (in the) Bahá'í cemetery (in the) vicinity (of the) Most Great House. Acquisition (of the) Garden (of) Ridván (in) Baghdád, site (of the) Siyáh-Chál (in) Tíhrán, (site of the) martyrdom (of the) Báb (in) Tabríz, (and of) His incarceration (in) Chihriq.

More than quadruple (the) number (of) National Spiritual Assemblies, twenty-one (on the) American, thirteen (on the) European, ten (on the) Asiatic, three (on the) African (and) one (on the) Australian continents. Multiply sevenfold national Hazíratu'l-Quds, their establishment (in the) capital cities (of the) chief Sovereign States (and) chief cities (of the) principal Dependencies (of the) planet, twenty-one (in) America, fifteen (in) Europe, nine (in) Asia, three (in) Africa, one (in) New Zealand. Framing national Bahá'í constitutions, establishment national Bahá'í endowments (in) same capitals and cities (of) same States (and) Dependencies.

More than quintuple (the) number (of) incorporated National Assemblies, twenty-one (in) America, thirteen (in) Europe, twelve (in) Asia, three (in) Africa, one (in) Australasia. (The) establishment (of) six national Bahá'í Publishing Trusts, two (in) America, two (in) Asia, one (in) Africa, one (in) Europe.

(The) participation (of the) women (of) Persia (in the) membership (of) national

(and) local Assemblies. Establishment (of) seven Israel branches (of) National Spiritual Assemblies, two (in) Europe, two (in) Asia, one each (in) America, Africa (and) Australia. (The) establishment (of) a national Bahá'í printing press (in) Tíhrán.

Reinforcement (of) the ties binding (the) Bahá'í World Community (to) the United Nations. Inclusion, circumstances permitting, (of) eleven Republics comprised within Union (of) Soviet Social Republics and two European Soviet-controlled States within (the) orbit (of) the Administrative Order (of) the Faith. Convocation World Bahá'í Congress vicinity Garden (of) Riḍván, Baghdád, third holiest city Bahá'í world, (on) the occasion (of) the world-wide celebrations (of) the Most Great Jubilee, commemorating (the) Centenary (of) the Ascension (of) Bahá'u'lláh (to) the Throne (of) His Sovereignty.

Current Bahá'í history must henceforth, as second decade (of) second Bahá'í century opens, move rapidly (and) majestically as (it has) never moved before since (the) inception (of) the Faith over (a) century ago. Earthly symbols (of) Bahá'u'lláh's un-earthly Sovereignty must needs, ere (the) decade separating (the) two memorable Jubilees draws (to) a close, be raised as far north as Franklin beyond (the) Arctic Circle (and) as far south as (the) Falkland Islands, marking (the) southern extremity (of) the western hemisphere, amidst (the) remote, lonely, inhospitable islands (of) the archipelagos (of) the South Pacific, (the) Indian (and) Atlantic oceans, (the) mountain fastnesses (of) Tibet, (the) jungles (of) Africa, (the) deserts (of) Arabia, (the) steppes (of) Russia, (the) Indian Reservations (of) North America, (the) wastelands (of) Siberia (and) Mongolia, amongst (the) Eskimos (of) Greenland (and) Alaska, (the) Negroes (of) Africa, Buddhist strongholds (in) the heart (of) Asia, (amongst) Lapps (of) Finland, (the) Polynesians (of) the South Sea Islands, Negritos (of) the Archipelagos (of) the South Pacific Ocean.

(The) broad outlines (of) the world-encircling plan (were) divinely revealed. Its course (was) chartered (by) 'Abdu'l-Bahá's infallible Pen. Its shining goals (have been) set. (The) requisite administrative machinery (has been) created. Signal (has been) given by (the) Author (of) the Plan, (its)

Supreme Commander. (The) Lord (of) Hosts, (the) King of Kings, (has) pledged unflinching aid (to) every crusader battling (for) His Cause. Invisible battalions (are) mustered, rank upon rank, ready (to) pour forth reinforcements from on high. Bahá'u'lláh's army (of) light (is) standing (on) the threshold (of) the Holy Year. Let them, as they enter it, vow (with) one voice, one heart, one soul, never (to) turn back (in) the entire course (of) the fateful decade ahead until each (and) every one will have contributed (his) share (in) laying on (a) world-wide scale an unassailable administrative foundation for Bahá'u'lláh's Christ-promised Kingdom on earth, swelling thereby (the) chorus (of) universal jubilation wherein earth (and) heaven will join as prophesied (by) Daniel, echoed (by) 'Abdu'l-Bahá; "on that day will (the) faithful rejoice with exceeding gladness."

Call upon fifteen Hands (from) five continents, by virtue (of) their supreme function as chosen instruments (for) the propagation (of) the Faith, (to) inaugurate historic mission through (the) appointment, during Riḍván 1954, (of) five auxiliary boards (one) each continent, (of) nine members each, who will, as their adjuncts, or deputies, and working (in) conjunction (with) the various National Assemblies functioning (on) each continent, assist, through periodic systematic visits (to) Bahá'í centers, (in) the efficient, prompt execution (of) the twelve projected National Plans. Moreover request communities observing Bahá'í Holy Days, solar calendar, celebrate (with) befitting solemnity (the) approaching anniversary (of) Bahá'u'lláh's Birthday, falling (in) the middle (of) the two month period during which, a hundred years ago, (the) Author (of) the Faith received (the) first intimation (of) His glorious Mission.

Advise American Bahá'í community commemorate occasion (by) special gathering (in) the Temple (in) Wilmette (and) urge attendance (of) as many believers (as) possible (and) invite Hands (of) the Cause (in) United States (and) Canada (to) participate as my representatives.

—SHOGHI

Haifa, Israel
October 8, 1952

2. TEN-YEAR INTERNATIONAL BAHÁ'Í TEACHING AND CONSOLIDATION PLAN 1953-1963

OBJECTIVES OF THE TEN-YEAR PLAN TO BE CONDUCTED BY TWELVE BAHÁ'Í NATIONAL ASSEMBLIES, 1953-1963

1. Adoption of preliminary measures for the construction of Bahá'u'lláh's Sepulcher in the Holy Land.
2. Doubling the number of countries within the pale of the Faith, involving the opening of:
 - 41 countries in the Asiatic Continent
 - 33 countries in the African Continent
 - 30 countries in the European Continent
 - 27 countries in the American Continent
3. Over twofold increase in the number of languages into which Bahá'í literature has been translated and printed, or is in process of translation:
 - 40 in Asia
 - 31 in Africa
 - 10 in Europe
 - 10 in America
 allocated to American, British, Indian, and Australian Bahá'í Communities.
4. Doubling the number of Mashriqu'l-Adhkárs through the initiation of construction of:
 - 1 in the Asiatic Continent
 - 1 in the European Continent
5. Acquisition of a site for the future Mashriqu'l-Adhkár on Mt. Carmel.
6. Erection of the first dependency of the Mashriqu'l-Adhkár in Wilmette, Illinois, U.S.A.
7. Purchase of land for eleven future Temples:
 - 3 in the American Continent
 - 3 in the African Continent
 - 2 in the Asiatic Continent
 - 2 in the European Continent
 - 1 in the Australian Continent
8. Development of the functions of the institution of the Hands of the Cause.
9. Establishment of a Bahá'í Court in the Holy Land, as a preliminary to the emergence of the Universal House of Justice.
10. Codification of the Laws and Ordinances of the Kitáb-i-Aqdas, the Mother Book of the Bahá'í Revelation.
11. Establishment of six National Bahá'í Courts in the chief cities of the Islamic East:
 - Tíhrán
 - Cairo
 - Baghdád
 - New Delhi
 - Karáchí
 - Kábul
12. Extension of the International Bahá'í Endowments in the Holy Land, in the plain of 'Akká and on the slopes of Mt. Carmel.
13. Construction of the International Bahá'í Archives in the neighborhood of the Báb's Sepulcher.

14. Construction of the tomb of the Wife of the Báb in Shíráz.
15. Identification of the resting-places of the Father of Bahá'u'lláh, and of the Mother and of the Cousin of the Báb, and their reburial in the Bahá'í cemetery in the vicinity of the Most Great House.
16. Acquisition of the Garden of Riḍván in Baghdád, and of the site of the Sáyáh-Chál in Tīhrán, of the Martyrdom of the Báb in Tabríz, and of His incarceration in Chihríq.
17. More than quadruple the number of the National Spiritual Assemblies:
 - 21 in the American Continent
 - 13 in the European Continent
 - 10 in the Asiatic Continent
 - 3 in the African Continent
 - 1 in the Australian Continent
18. Multiply sevenfold the number of the National Ḥazíratu'l-Quds and their establishment in the capital cities of the chief Sovereign States and in the chief cities of the principal Dependencies of the planet:
 - 21 in America
 - 15 in Europe
 - 9 in Asia
 - 3 in Africa
 - 1 in New Zealand
19. Framing of national Bahá'í constitutions and the establishment of national Bahá'í endowments in the capitals and cities of the same States and Dependencies.
20. More than quintuple the number of incorporated National Spiritual Assemblies:
 - 21 in America
 - 13 in Europe
 - 12 in Asia
 - 3 in Africa
 - 1 in Australia
21. Establishment of six national Bahá'í Publishing Trusts:
 - 2 in America
 - 2 in Asia
 - 1 in Africa
 - 1 in Europe
22. Participation by the women of Persia in the membership of National and Local Assemblies.
23. Establishment of seven Israel branches of National Spiritual Assemblies:
 - 2 Europe
 - 2 Asia
 - 1 America
 - 1 Africa
 - 1 Australia
24. Establishment of a National Bahá'í printing press in Tīhrán.
25. Reinforcement of the ties binding the Bahá'í World Community to the United Nations.
26. Inclusion, circumstances permitting, of eleven republics comprised within the Union of Soviet Socialist Republics and of two European Soviet-controlled States within the orbit of the Administrative Order of the Faith.
27. Convocation of a World Bahá'í Congress in the vicinity of the Garden of Riḍván, Baghdád, the third holiest city in the Bahá'í world, on the occasion of the world-wide celebrations of the Most Great Jubilee, commemorating the Centenary of the Ascension of Bahá'u'lláh to the throne of His sovereignty.

TERRITORIES MENTIONED BY 'ABDU'L-BAHA' IN THE TABLETS OF THE DIVINE PLAN

- | | |
|---------------------------------|--------------------------|
| 1. Afghánistán | 56. Japan |
| 2. Alaska | 57. Java |
| 3. Andorra | 58. Juan Fernandez |
| 4. Argentina | 59. Korea |
| 5. Austria-Hungary | 60. Lesser Antilles |
| 6. Bahama Islands | 61. Liechtenstein |
| 7. Balearic Islands | 62. Low Archipelago |
| 8. Belgium | 63. Loyalty Islands |
| 9. Belize (or British Honduras) | 64. Luxembourg |
| 10. Bermuda | 65. Madagascar |
| 11. Bismarck Archipelago | 66. Madeira Islands |
| 12. Bolivia | 67. Malta |
| 13. Borneo | 68. Marquesas |
| 14. Brazil | 69. Marshall Islands |
| 15. British Guiana | 70. Mauritius |
| 16. British Isles | 71. Melanesia |
| 17. Bulgaria | 72. Mexico |
| 18. Canary Islands | 73. Micronesia |
| 19. Cape Verde Islands | 74. Moluccas |
| 20. Caroline Islands | 75. Monaco |
| 21. Celebes | 76. Montenegro |
| 22. Ceram | 77. New Caledonia |
| 23. Ceylon | 78. New Guinea |
| 24. Chile | 79. New Hebrides |
| 25. China | 80. New Zealand |
| 26. Colombia | 81. Nicaragua |
| 27. Corsica | 82. Norway |
| 28. Costa Rica | 83. Orkney Islands |
| 29. Crete | 84. Panama |
| 30. Cuba | 85. Paraguay |
| 31. Denmark | 86. Peru |
| 32. Dutch Guiana | 87. Philippine Islands |
| 33. Ecuador | 88. Polynesia |
| 34. Falkland Islands | 89. Portugal |
| 35. Faroe Islands | 90. Puerto Rico |
| 36. Fiji Islands | 91. Réunion Island |
| 37. France | 92. Rumania |
| 38. French Guiana | 93. Russia (Asia) |
| 39. French Indo-China | 94. Russia (Europe) |
| 40. Friendly Islands | 95. Saint Helena |
| 41. Galapagos Islands | 96. Salvador |
| 42. Germany | 97. Samoa Islands |
| 43. Gilbert Islands | 98. San Marino |
| 44. Greater Antilles | 99. Santo Domingo |
| 45. Greece | 100. Sardinia |
| 46. Guatemala | 101. Serbia |
| 47. Haiti | 102. Shetland Islands |
| 48. Hawaiian Islands | 103. Siam |
| 49. Hebrides | 104. Sicily |
| 50. Holland | 105. Society Islands |
| 51. Honduras | 106. Solomon Islands |
| 52. Iceland | 107. South Africa |
| 53. India | 108. Spain |
| 54. Italy | 109. Straits Settlements |
| 55. Jamaica | 110. Sumatra |

- 111. Sweden
- 112. Switzerland
- 113. Tasmania
- 114. Timor
- 115. Tobago

- 116. Trinidad
- 117. Uruguay
- 118. Venezuela
- 119. Watling Island
- 120. Zanzibar

ALPHABETICAL LIST OF TERRITORIES TO BE OPENED TO THE FAITH, 1953-1963

Showing Allocation to National Spiritual Assemblies

- | | |
|-----------------------------------|--------------------------------------|
| Admiralty Is. (As.) (Aus.) | French Cameroons (Af.) (In.) |
| Albania (E) (Ger.) | French Equatorial Africa (Af.) (Eg.) |
| Aleutian Is. (Am.) (U.S.A.) | French Guiana (Am.) (S.Am.) |
| Andaman Is. (As.) (In.) | French Somaliland (Af.) (U.S.A.) |
| Andorra (E) (U.S.A.) | French Togoland (Af.) (U.S.A.) |
| Anticosti I. (Am.) (Can.) | French West Africa (Af.) (Eg.) |
| Ashanti Protectorate (Af.) (Per.) | Frisian Is. (E) (Ger.) |
| Azores (E) (U.S.A.) | |
| | Galapagos Is. (Am.) (S.Am.) |
| Bahama Is. (Am.) (C.Am.) | Gambia (Af.) (In.) |
| Balearic Is. (E) (U.S.A.) | Gilbert and Ellice Is. (As.) (C.Am.) |
| Baranof I. (Am.) (Can.) | Goa (As.) (In.) |
| Basutoland (Af.) (Per.) | Grand Manan I. (Am.) (Can.) |
| Bechuanaland (Af.) (Per.) | Greece (E) (Ger.) |
| Bhutan (As.) (In.) | |
| British Cameroons (Af.) (Br.) | Hadhramaut (As.) (Ir.) |
| British Guiana (Am.) (S.Am.) | Hainan I. (As.) (U.S.A.) |
| British Honduras (Am.) (C.Am.) | Hebrides Is. (E) (Br.) |
| British Togoland (Af.) (Br.) | |
| Brunei (As.) (Per.) | Italian Somaliland (Af.) (Per.) |
| | |
| Canary Is. (Af.) (U.S.A.) | Juan Fernandez Is. (Am.) (S.Am.) |
| Cape Breton I. (Am.) (Can.) | |
| Cape Verde Is. (Af.) (U.S.A.) | Karikal (As.) (In.) |
| Caroline Is. (As.) (U.S.A.) | Kazakhstan (As.) (U.S.A.) |
| Chagos Archipelago (As.) (Per.) | Keewatin (Am.) (Can.) |
| Channel Is. (E) (Br.) | Key West (Am.) (U.S.A.) |
| Chiloé I. (Am.) (U.S.A.) | Kirgizia (As.) (Per.) |
| Cocos Is. (As.) (Aus.) | Kodiak I. (Am.) (U.S.A.) |
| Comoro Is. (Af.) (In.) | Kuria-Muria Is. (As.) (Ir.) |
| Cook Is. (As.) (S.Am.) | |
| Crete (E) (Ger.) | Labrador (Am.) (Can.) |
| Cyprus (E) (Br.) | Latvia (E) (Ger.) |
| | Leeward Is. (Am.) (S.Am.) |
| Daman (As.) (In.) | Liechtenstein (E) (It.Sw.) |
| Diu I. (As.) (In.) | Lithuania (E) (Ger.) |
| Dutch Guiana (Am.) (S.Am.) | Lofoten Is. (E) (U.S.A.) |
| Dutch New Guinea (As.) (U.S.A.) | Loyalty Is. (As.) (Aus.) |
| Dutch West Indies (Am.) (C.Am.) | |
| | Macao I. (As.) (U.S.A.) |
| Estonia (E) (Ger.) | Madeira (Af.) (Br.) |
| | Magdalen Is. (Am.) (Can.) |
| Falkland Is. (Am.) (U.S.A.) | Mahé (As.) (In.) |
| Faroe Is. (E) (Br.) | Malta (E) (Br.) |
| Finno-Karelia (E) (Ger.) | Margarita I. (Am.) (C.Am.) |
| Franklin (Am.) (Can.) | Mariana Is. (As.) (In.) |

Marquesas Is. (As.) (Can.)	San Marino (E) (It.Sw.)
Marshall Is. (As.) (C.Am.)	Sardinia (E) (It.Sw.)
Mauritius (Af.) (U.S.A.)	Seychelles (Af.) (Ir.)
Mentawai Is. (As.) (Aus.)	Shetland Is. (E) (Br.)
Miquelon I. and St Pierre I. (Am.) (Can.)	Sicily (E) (It.Sw.)
Moldavia (E) (Ger.)	Sikkim (As.) (In.)
Monaco (E) (It.Sw.)	Society Is. (As.) (Aus.)
Mongolia (As.) (Per.)	Socotra I. (Af.) (In.)
Morocco (Int.Zone) (Af.) (Eg.)	Solomon Is. (As.) (Per.)
	South Rhodesia (Af.) (Per.)
New Hebrides Is. (As.) (Aus.)	South West Africa (Af.) (Br.)
Nicobar Is. (As.) (In.)	Spanish Guinea (Af.) (U.S.A.)
Northern Territories Protectorate (Gold Coast) (Af.) (U.S.A.)	Spanish Morocco (Af.) (Eg.)
	Spanish Sahara (Af.) (Eg.)
Orkney Is. (E) (Br.)	Spitzbergen (E) (U.S.A.)
	St. Helena (Af.) (U.S.A.)
Pondicherry (As.) (In.)	St. Thomas I. (Af.) (U.S.A.)
Portuguese Guinea (Af.) (U.S.A.)	Swaziland (Af.) (Per.)
Portuguese Timor (As.) (Aus.)	
	Tadzhikistan (As.) (Per.)
Queen Charlotte Is. (Am.) (Can.)	Tibet (As.) (U.S.A.)
	Tonga Is. (As.) (U.S.A.)
Réunion I. (Af.) (U.S.A.)	Tuamotu Archipelago (As.) (C.Am.)
Rhodes (E) (It.Sw.)	
Rio de Oro (Af.) (Eg.)	Ukraine (E) (U.S.A.)
Ruanda-Urundi (Af.) (In.)	Uzbekistan (As.) (Per.)
Rumania (E) (Ger.)	
Sakhalin I. (As.) (U.S.A.)	White Russia (E) (Ger.)
Samoa Is. (As.) (Can.)	Windward Is. (Am.) (S.Am.)
	Yukon (Am.) (Can.)

TERRITORIES TO BE OPENED TO THE FAITH, 1953-1963

Division of Activities According to Continents

ASIA: 41 Territories

I. NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF INDIA, PÁKISTÁN, AND BURMA

- | | |
|----------------|-----------------|
| 1. Andaman Is. | 7. Mahé |
| 2. Bhutan | 8. Mariana Is. |
| 3. Daman | 9. Nicobar Is. |
| 4. Diu | 10. Pondicherry |
| 5. Goa | 11. Sikkim |
| 6. Karikal | |

II. NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE UNITED STATES OF AMERICA

- | | |
|---------------------|----------------|
| 1. Caroline Is. | 5. Macao I. |
| 2. Dutch New Guinea | 6. Sakhalin I. |
| 3. Hainan I. | 7. Tibet |
| 4. Kazakhstan | 8. Tonga Is. |

III. NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF PERSIA

- | | |
|-----------------------|-----------------|
| 1. Brunei | 5. Solomon Is. |
| 2. Chagos Archipelago | 6. Tadzhikistan |
| 3. Kirgizia | 7. Uzbekistan |
| 4. Mongolia | |

IV. NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF AUSTRALIA AND NEW ZEALAND

- | | |
|------------------|---------------------|
| 1. Admiralty Is. | 5. New Hebrides Is. |
| 2. Cocos Is. | 6. Portuguese Timor |
| 3. Loyalty Is. | 7. Society Is. |
| 4. Mentawai Is. | |

V. NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF CENTRAL AMERICA

1. Gilbert and Ellice Is.
2. Marshall Is.
3. Tuamotu Archipelago

VI. NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF 'IRÁQ

1. Hadhramaut
2. Kuria-Muria Is.

VII. NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF CANADA

1. Marquesas Is.
2. Samoa Is.

VIII. NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF SOUTH AMERICA

1. Cook Is.

AFRICA: 33 Territories

I. NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF UNITED STATES OF AMERICA

- | | |
|---|----------------------|
| 1. Canary Is. | 7. Portuguese Guinea |
| 2. Cape Verde Is. | 8. Réunion I. |
| 3. French Somaliland | 9. Spanish Guinea |
| 4. French Togoland | 10. St. Helena |
| 5. Mauritius | 11. St. Thomas I. |
| 6. Northern Territories
Protectorate | |

II. NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF PERSIA

- | | |
|-------------------------|-----------------------|
| 1. Ashanti Protectorate | 4. Italian Somaliland |
| 2. Basutoland | 5. South Rhodesia |
| 3. Bechuanaland | 6. Swaziland |

III. NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF EGYPT AND SÚDÁN

- | | |
|-----------------------------|--------------------|
| 1. French Equatorial Africa | 4. Rio de Oro |
| 2. French West Africa | 5. Spanish Morocco |
| 3. Morocco (Int. Zone) | 6. Spanish Sahara |

IV. NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF INDIA, PÁKISTÁN, AND BURMA

- | | |
|---------------------|------------------|
| 1. Comoro Is. | 4. Ruanda-Urundi |
| 2. French Cameroons | 5. Socotra I. |
| 3. Gambia | |

V. NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF BRITISH ISLES

- | | |
|----------------------|----------------------|
| 1. British Cameroons | 3. Madeira |
| 2. British Togoland | 4. South West Africa |

VI. NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF 'IRÁQ

1. Seychelles

EUROPE: 30 Territories

I. NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF GERMANY AND AUSTRIA

- | | |
|------------------|------------------|
| 1. Albania | 7. Latvia |
| 2. Crete | 8. Lithuania |
| 3. Estonia | 9. Moldavia |
| 4. Finno-Karelia | 10. Rumania |
| 5. Frisian Is. | 11. White Russia |
| 6. Greece | |

II. NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE BRITISH ISLES

- | | |
|-----------------|-----------------|
| 1. Channel Is. | 5. Malta |
| 2. Cyprus | 6. Orkney Is. |
| 3. Faroe Is. | 7. Shetland Is. |
| 4. Hebrides Is. | |

III. NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE UNITED STATES OF AMERICA

- | | |
|-----------------|----------------|
| 1. Andorra | 4. Lofoten Is. |
| 2. Azores | 5. Spitzbergen |
| 3. Balearic Is. | 6. Ukraine |

IV. NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF ITALY AND SWITZERLAND

- | | |
|------------------|---------------|
| 1. Liechtenstein | 4. San Marino |
| 2. Monaco | 5. Sardinia |
| 3. Rhodes | 6. Sicily |

AMERICA: 27 Territories

I. NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF CANADA

- | | |
|-------------------|----------------------------------|
| 1. Anticosti I. | 7. Labrador |
| 2. Baranof I. | 8. Magdalen Is. |
| 3. Cape Breton I. | 9. Miquelon I. and St. Pierre I. |
| 4. Franklin | 10. Queen Charlotte Is. |
| 5. Grand Manan I. | 11. Yukon |
| 6. Keewatin | |

II. NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF SOUTH AMERICA

- | | |
|-------------------|-----------------------|
| 1. British Guiana | 5. Galapagos Is. |
| 2. Chiloé I. | 6. Juan Fernandez Is. |
| 3. Dutch Guiana | 7. Leeward Is. |
| 4. French Guiana | 8. Windward Is. |

III. NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF UNITED STATES OF AMERICA

- | | |
|-----------------|--------------|
| 1. Aleutian Is. | 3. Key West |
| 2. Falkland Is. | 4. Kodiak I. |

IV. NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF CENTRAL AMERICA

- | | |
|---------------------|----------------------|
| 1. Bahama Is. | 3. Dutch West Indies |
| 2. British Honduras | 4. Margarita I. |

TERRITORIES TO BE OPENED TO THE FAITH, 1953-1963

Division of Activities According to National Spiritual Assemblies

I. UNITED STATES OF AMERICA: 29 Territories in 4 Continents

1. AFRICA

- | | |
|---------------------------------------|-----------------------|
| (1) Canary Is. | (7) Portuguese Guinea |
| (2) Cape Verde Is. | (8) Réunion I. |
| (3) French Somaliland | (9) Spanish Guinea |
| (4) French Togoland | (10) St. Helena |
| (5) Mauritius | (11) St. Thomas I. |
| (6) Northern Territories Protectorate | |

2. ASIA

- | | |
|----------------------|-----------------|
| (1) Caroline Is. | (5) Macao I. |
| (2) Dutch New Guinea | (6) Sakhalin I. |
| (3) Hainan I. | (7) Tibet |
| (4) Kazakhstan | (8) Tonga Is. |

3. EUROPE

- | | |
|------------------|-----------------|
| (1) Andorra | (4) Lofoten Is. |
| (2) Azores | (5) Spitzbergen |
| (3) Balearic Is. | (6) Ukraine |

4. AMERICA

- | | |
|------------------|---------------|
| (1) Aleutian Is. | (3) Key West |
| (2) Falkland Is. | (4) Kodiak I. |

II. INDIA, PÁKISTÁN, AND BURMA: 16 Territories in 2 Continents

1. ASIA

- | | |
|-----------------|------------------|
| (1) Andaman Is. | (7) Mahé |
| (2) Bhutan | (8) Mariana Is. |
| (3) Daman | (9) Nicobar Is. |
| (4) Diu I. | (10) Pondicherry |
| (5) Goa | (11) Sikkim |
| (6) Karikal | |

2. AFRICA

- | | |
|----------------------|-------------------|
| (1) Comoro Is. | (4) Ruanda-Urundi |
| (2) French Cameroons | (5) Socotra I. |
| (3) Gambia | |

III. PERSIA: 13 Territories in 2 Continents

1. ASIA

- | | |
|------------------------|------------------|
| (1) Brunei | (5) Solomon Is. |
| (2) Chagos Archipelago | (6) Tadzhikistan |
| (3) Kirgizia | (7) Uzbekistan |
| (4) Mongolia | |

2. AFRICA

- | | |
|--------------------------|------------------------|
| (1) Ashanti Protectorate | (4) Italian Somaliland |
| (2) Basutoland | (5) South Rhodesia |
| (3) Bechuanaland | (6) Swaziland |

IV. CANADA: 13 Territories in 2 Continents

1. AMERICA

- | | |
|--------------------|-----------------------------------|
| (1) Anticosti I. | (7) Labrador |
| (2) Baranof I. | (8) Magdalen Is. |
| (3) Cape Breton I. | (9) Miquelon I. and St. Pierre I. |
| (4) Franklin | (10) Queen Charlotte Is. |
| (5) Grand Manan I. | (11) Yukon |
| (6) Keewatin | |

2. ASIA

- | | |
|-------------------|---------------|
| (1) Marquesas Is. | (2) Samoa Is. |
|-------------------|---------------|

V. BRITISH ISLES: 11 Territories in 2 Continents

1. EUROPE

- | | |
|------------------|------------------|
| (1) Channel Is. | (5) Malta |
| (2) Cyprus | (6) Orkney Is. |
| (3) Faroe Is. | (7) Shetland Is. |
| (4) Hebrides Is. | |

2. AFRICA

- | | |
|-----------------------|-----------------------|
| (1) British Cameroons | (3) Madeira |
| (2) British Togoland | (4) South West Africa |

VI. GERMANY AND AUSTRIA: 11 Territories in 1 Continent

1. EUROPE

- | | |
|-------------------|-------------------|
| (1) Albania | (7) Latvia |
| (2) Crete | (8) Lithuania |
| (3) Estonia | (9) Moldavia |
| (4) Finno-Karelia | (10) Rumania |
| (5) Frisian Is. | (11) White Russia |
| (6) Greece | |

VII. SOUTH AMERICA: 9 Territories in 2 Continents

1. AMERICA

- | | |
|--------------------|------------------------|
| (1) British Guiana | (5) Galapagos Is. |
| (2) Chiloé I. | (6) Juan Fernandez Is. |
| (3) Dutch Guiana | (7) Leeward Is. |
| (4) French Guiana | (8) Windward Is. |

2. ASIA

- | |
|--------------|
| (1) Cook Is. |
|--------------|

VIII. CENTRAL AMERICA: 7 Territories in 2 Continents

1. AMERICA

- | | |
|----------------------|-----------------------|
| (1) Bahama Is. | (3) Dutch West Indies |
| (2) British Honduras | (4) Margarita I. |

2. ASIA

- | |
|----------------------------|
| (1) Gilbert and Ellice Is. |
| (2) Marshall Is. |
| (3) Tuamotu Archipelago |

IX. AUSTRALIA AND NEW ZEALAND: 7 Territories in 1 Continent

1. ASIA

- | | |
|-------------------|----------------------|
| (1) Admiralty Is. | (5) New Hebrides Is. |
| (2) Cocos Is. | (6) Portuguese Timor |
| (3) Loyalty Is. | (7) Society Is. |
| (4) Mentawai Is. | |

X. EGYPT AND SÚDÁN: 6 Territories in 1 Continent

1. AFRICA

- (1) French Equatorial Africa
- (2) French West Africa
- (3) Morocco (International Zone)
- (4) Rio de Oro
- (5) Spanish Morocco
- (6) Spanish Sahara

XI. ITALY AND SWITZERLAND: 6 Territories in 1 Continent

1. EUROPE

- | | |
|-------------------|----------------|
| (1) Liechtenstein | (4) San Marino |
| (2) Monaco | (5) Sardinia |
| (3) Rhodes | (6) Sicily |

XII. IRÁQ: 3 Territories in 2 Continents

1. ASIA

- (1) Hadhramaut
- (2) Kuria-Muria Is.

2. AFRICA

- (1) Seychelles Is.

ALPHABETICAL LIST OF LANGUAGES INTO WHICH BAHÁ'Í LITERATURE IS TO BE TRANSLATED, 1953-1963

Abor Miri (borders of Tibet and N.E. Assam)	Cherokee (Carolina, U.S.A.)
Accra or Ga (Gold Coast)	Chuana (Bechuanaland)
Afrikaans (S. Africa)	Chungchia (S.W. China)
Aguaruna (Peru)	Estonian (Estonia)
Aladian (Ivory Coast)	Flemish (Belgium)
Ancityum (New Hebrides)	Georgian (Caucasus)
Annamese (Indo-China)	Gio (Liberia)
Arawak (Guiana)	Gu (French W. Africa)
Ashanti (W. Africa)	Houailou (Wailu) (New Caledonia)
Balochi (Baluchistan)	Iroquois (Ontario)
Banu (French Equat. Africa)	Javanese (Java)
Basque (Pyrenees)	Jieng or Dinka (Súdán)
Bemba or Wendea (N. Rhodesia)	Jolof or Wolof (Gambia)
Bentuni (New Guinea)	Kado (China)
Binandere (Papua)	Kaili (Celebes)
Blackfoot (Canada)	Kopu (S.W. China)
Bua (Belgian Congo)	Krongo (Súdán)
Cheremiss (Kazan, Russia)	Kroo (Liberia)
	Kuanyama (S.W. Africa)

Kusaie (Caroline Is.)	Piedmontese (Piedmont, Italy)
Lapp (Norway)	Popo (Togoland)
Lengua (Paraguay)	Romani, German (Gipsies S. Germany)
Lepcha or Rong (Sikkim)	Romansch (Grisons, Switzerland)
Lifu (Loyalty Is.)	Ronga (Mozambique)
Luimbi (Angola)	Samoan (Samoan Is.)
Malagasy (Madagascar)	Sena (Lower Zambezi)
Maltese (Malta)	Shilha (Morocco)
Manchu (Manchuria)	Shona (S. Rhodesia)
Manipuri (Manipur)	Sobo (Nigeria)
Manus Island (Admiralty Is.)	Suto (Basutoland)
Marquesas (Marquesas Is.)	Thô (Indo-China)
Mataco (Argentina)	Tibetan (Tibet)
Maya (Yucatan)	Tongan (Tonga Is.)
Mentawai (Mentawai Is.)	Vogul (W. Siberia)
Mexican (Mexico)	Wongo (Belgian Congo)
Mongolian (Mongolia)	Xosa or Kafir (S. Africa)
Mordoff (Central Russia)	Yahgan (S. Chile)
Mwala (Solomon Is.)	Yalunka (Sierra Leone)
Na-Hsi (Yunnan, S. China)	Yao (Nyasaland)
Nicobarese (Nicobar Is.)	Yiddish (Israel)
Niue (Cook Is.)	Ziryen (Russian S.F.S.R.)
Perm (Perm, Russia)	Zulu (Zululand)
Petats (Solomon Is.)	

LANGUAGES IN WHICH BAHÁ'Í LITERATURE IS TO BE TRANSLATED, 1953-1963
LISTED ACCORDING TO CONTINENTS

ASIA: 40

1. Abor Miri	15. Kusaie	29. Ossete
2. Aneityum	16. Lepcha	30. Ostiak
3. Annamese	17. Lifu	31. Pali
4. Balochi	18. Manchu	32. Panjabi
5. Bentuni	19. Manipuri	33. Pashto
6. Binandere	20. Manus Island	34. Perm
7. Cheremiss	21. Marquesas	35. Petats
8. Chungchia	22. Mentawai	36. Samoan
9. Georgian	23. Mongolian	37. Thô
10. Houailou	24. Mordoff	38. Tibetan
11. Javanese	25. Mwala	39. Tonga
12. Kado	26. Na-Hsi	40. Vogul
13. Kaili	27. Nicobarese	
14. Kopu	28. Niue	

EUROPE: 10

1. Basque	5. Maltese	8. Romansch
2. Estonian	6. Piedmontese	9. Yiddish
3. Flemish	7. Romani	10. Ziryen
4. Lapp		

AFRICA: 31

1. Accra	6. Bemba	11. Jieng
2. Afrikaans	7. Bua	12. Jolof
3. Aladian	8. Chuana	13. Kuanyama
4. Ashanti	9. Gio	14. Krongo
5. Banu	10. Gu	15. Kroo

- | | | |
|--------------|------------|-------------|
| 16. Liumbi | 22. Sena | 27. Wongo |
| 17. Malagasy | 23. Shilha | 28. Xosa |
| 18. Nubian | 24. Shona | 29. Yalunka |
| 19. Pedi | 25. Sobo | 30. Yao |
| 20. Popo | 26. Suto | 31. Zulu |
| 21. Ronga | | |

AMERICA: 10

- | | | |
|--------------|-------------|------------|
| 1. Aguaruna | 5. Iroquois | 8. Maya |
| 2. Arawak | 6. Lengua | 9. Mexican |
| 3. Blackfoot | 7. Mataco | 10. Yahgan |
| 4. Cherokee | | |

OBJECTIVES OF THE TEN-YEAR PLAN AT THE WORLD CENTER OF THE FAITH IN ISRAEL

1. Preliminary steps for the construction of the Sepulcher of Bahá'u'lláh.
2. Purchase of Land for the Temple on Mt. Carmel.
3. Establishment of an International Bahá'í Court.
4. Construction of the International Bahá'í Archives.
5. Extension of international Bahá'í endowments.
6. Development of the functions of the Institution of the Hands of the Cause.
7. Codification of the Laws of the Kitáb-i-Aqdas.
8. Reinforcement of ties binding the World Bahá'í Community to the United Nations.
9. Convocation of a World Bahá'í Congress in the vicinity of the Garden of Ridván, City of Baghdád, on the occasion of the world-wide celebration of the Most Great Jubilee commemorating the centenary of the formal assumption by Bahá'u'lláh of His Prophetic Office.
10. Establishment of Israel Branches of seven National Spiritual Assemblies.

TERRITORIES ALREADY OPENED TO THE FAITH, ALLOCATED TO BAHÁ'Í NATIONAL SPIRITUAL ASSEMBLIES FOR CONSOLIDATION 1953-1963

I. UNITED STATES OF AMERICA: 23 Territories

1. EUROPE

- | | |
|------------|-----------------|
| 1. Belgium | 7. Luxembourg |
| 2. Denmark | 8. Norway |
| 3. Finland | 9. Portugal |
| 4. France | 10. Spain |
| 5. Holland | 11. Sweden |
| 6. Italy | 12. Switzerland |

2. ASIA

- | | |
|------------|-------------------|
| 1. China | 4. Korea |
| 2. Formosa | 5. Manchuria |
| 3. Japan | 6. Philippine Is. |

3. AMERICA

- | | |
|-----------------|----------------|
| 1. Alaska | 3. Puerto Rico |
| 2. Hawaiian Is. | |

4. AFRICA

1. Liberia
2. South Africa

II. PERSIA: 14 Territories

1. ASIA

- | | |
|----------------------|------------------|
| 1. Aden Protectorate | 7. Hasá (Aḥsa) |
| 2. Ādhirbáyján | 8. Hijáz |
| 3. Afghánistán | 9. Saudi-Arabia |
| 4. Armenia | 10. Turkey |
| 5. Bahrayn Is. | 11. Turkmenistan |
| 6. Georgia | 12. Yemen |

2. AFRICA

1. North Rhodesia
2. Nyasaland

III. INDIA, PÁKISTÁN, AND BURMA: 14 Territories

1. ASIA

- | | |
|----------------|-------------|
| 1. Balúchistán | 7. Malaya |
| 2. Borneo | 8. Nepal |
| 3. Burma | 9. Pákistán |
| 4. Ceylon | 10. Sarawak |
| 5. Indo-China | 11. Siam |
| 6. Indonesia | |

2. AFRICA

- | | |
|---------------|-------------|
| 1. Madagascar | 3. Zanzibar |
| 2. Mozambique | |

IV. CENTRAL AMERICA: 13 Territories

AMERICA

- | | |
|-----------------------|-------------------|
| 1. Bermuda | 8. Honduras |
| 2. Costa Rica | 9. Jamaica |
| 3. Cuba | 10. Martinique I. |
| 4. Dominican Republic | 11. Mexico |
| 5. El Salvador | 12. Nicaragua |
| 6. Guatemala | 13. Panama |
| 7. Haiti | |

V. BRITISH ISLES: 11 Territories

1. AFRICA

- | | |
|------------------|-----------------|
| 1. Angola | 6. Sierra Leone |
| 2. Belgian Congo | 7. Tanganyika |
| 3. Gold Coast | 8. Uganda |
| 4. Kenya | 9. Zululand |
| 5. Nigeria | |

2. EUROPE

1. Eire

3. ASIA

1. Hong Kong

VI. SOUTH AMERICA: 10 Territories

AMERICA

- | | |
|--------------|---------------|
| 1. Argentina | 6. Ecuador |
| 2. Bolivia | 7. Paraguay |
| 3. Brazil | 8. Peru |
| 4. Chile | 9. Uruguay |
| 5. Colombia | 10. Venezuela |

VII. EGYPT AND SUDAN: 8 Territories

AFRICA

- | | |
|--------------|---------------------|
| 1. Abyssinia | 5. Morocco (French) |
| 2. Algeria | 6. Somaliland |
| 3. Eritrea | 7. Súdán |
| 4. Líbya | 8. Tunisia |

VIII. GERMANY AND AUSTRIA: 7 Territories

1. EUROPE

- | | |
|-------------------|---------------------|
| 1. Austria | 5. Poland |
| 2. Bulgaria | 6. Russian S.F.S.R. |
| 3. Czechoslovakia | 7. Yugoslavia |
| 4. Hungary | |

IX. IRÁQ: 7 Territories

1. ASIA

- | | |
|------------|-------------------|
| 1. Jordan | 5. Syria |
| 2. Koweit | 6. Trucial Sheiks |
| 3. Lebanon | 7. 'Ummán |
| 4. Qatar | |

X. AUSTRALIA AND NEW ZEALAND: 6 Territories

1. ASIA

- | | |
|-------------------------|---------------------------|
| 1. Bismarck Archipelago | 3. New Caledonia |
| 2. Fiji | 4. New Guinea (Australia) |

2. AUSTRALASIA

1. New Zealand
2. Tasmania

XI. CANADA: 4 Territories

1. AMERICA

1. Greenland
2. Mackenzie
3. Newfoundland

2. EUROPE

1. Iceland

XII. ITALY AND SWITZERLAND: 1 Territory

1. EUROPE

1. Corsica

CONSOLIDATION OF THE FAITH IN TERRITORIES INCLUDED WITHIN ITS PALE AS OF 1953

Allocation According to National Spiritual Assemblies

1. UNITED STATES OF AMERICA: 23
12 in Europe, 6 in Asia, 3 in the Americas, 2 in Africa
2. PERSIA: 14
12 in Asia, 2 in Africa
3. INDIA, PĀKISTĀN, AND BURMA: 14
11 in Asia, 3 in Africa
4. CENTRAL AMERICA: 13
13 in the Americas
5. BRITISH ISLES: 11
9 in Africa, 1 in Europe, 1 in Asia
6. SOUTH AMERICA: 10
10 in the Americas
7. EGYPT AND SÚDÁN: 8
8 in Africa
8. GERMANY AND AUSTRIA: 7
7 in Europe
9. 'IRÁQ: 7
7 in Asia
10. AUSTRALIA AND NEW ZEALAND: 6
4 in Asia, 2 in Australasia
11. CANADA: 4
3 in the Americas, 1 in Europe
12. ITALY AND SWITZERLAND: 1
1 in Europe

LOCATION OF SITES FOR FUTURE BAHÁ'Í TEMPLES TO BE ACQUIRED 1953-1963

- | | |
|---------------------------------|-------------------------------|
| 1. Sydney, Australia | 7. Rome, Italy |
| 2. Toronto, Canada | 8. Johannesburg, South Africa |
| 3. Panama City, Central America | 9. Santiago, South America |
| 4. Cairo, Egypt | 10. Stockholm, Sweden |
| 5. New Delhi, India | 11. Kampala, Uganda |
| 6. Baghdád, 'Iráq | |

CITIES IN WHICH BAHÁ'Í TEMPLES ARE TO BE CONSTRUCTED 1953-1963

1. Tīhrán, Persia
2. Frankfurt, Germany

ALPHABETICAL LIST OF COUNTRIES IN WHICH BAHÁ'Í NATIONAL SPIRITUAL ASSEMBLIES ARE TO BE ESTABLISHED 1953-1963

- | | | |
|----------------|------------|----------------|
| 1. Afghánistán | 5. Belgium | 9. Ceylon |
| 2. Alaska | 6. Bolívia | 10. Chile |
| 3. Argentina | 7. Brazil | 11. Colombia |
| 4. Austria | 8. Burma | 12. Costa Rica |

- | | | |
|------------------------|-----------------|-----------------|
| 13. Cuba | 23. Honduras | 33. Paraguay |
| 14. Denmark | 24. Italy | 34. Peru |
| 15. Dominican Republic | 25. Japan | 35. Portugal |
| 16. Ecuador | 26. Luxembourg | 36. Spain |
| 17. El Salvador | 27. Mexico | 37. Sweden |
| 18. Finland | 28. New Zealand | 38. Switzerland |
| 19. France | 29. Nicaragua | 39. Turkey |
| 20. Guatemala | 30. Norway | 40. Uruguay |
| 21. Haiti | 31. Pákistán | 41. Venezuela |
| 22. Holland | 32. Panama | |

COUNTRIES IN WHICH BAHÁ'Í REGIONAL NATIONAL SPIRITUAL ASSEMBLIES
ARE TO BE ESTABLISHED 1953-1963

1. Arabia (Bahrayn)
2. Central and East Africa (Kampala)
3. Near East (Beirut)
4. North West Africa (Tunis)
5. South East Asia (Jakarta)
6. South Pacific Islands (Suva)
7. South and West Africa (Johannesburg)

NATIONAL SPIRITUAL ASSEMBLIES TO BE ESTABLISHED 1953-1963

Division According to Continents

AFRICAN CONTINENT: 3 Assemblies

1. Central and East Africa (Regional) To be formed by the N.S.A. of the British Isles
2. North West Africa (Regional) To be formed by the N.S.A. of Egypt and Súdán
3. South and West Africa (Regional) To be formed by the N.S.A. of the United States

AMERICAS: 21 Assemblies

National Assemblies to be formed by the N.S.A. of the United States:

- | | |
|-----------------------|---------------|
| 1. Alaska | 12. Guatemala |
| 2. Argentina | 13. Haiti |
| 3. Bolivia | 14. Honduras |
| 4. Brazil | 15. Mexico |
| 5. Chile | 16. Nicaragua |
| 6. Colombia | 17. Panama |
| 7. Costa Rica | 18. Paraguay |
| 8. Cuba | 19. Peru |
| 9. Dominican Republic | 20. Uruguay |
| 10. Ecuador | 21. Venezuela |
| 11. El Salvador | |

ASIATIC CONTINENT: 10 Assemblies

1. Afghánistán To be formed by the N.S.A. of Persia
2. Burma To be formed by the N.S.A. of India, Pákistán, and Burma
3. Ceylon To be formed by the N.S.A. of India, Pákistán, and Burma
4. Japan To be formed by the N.S.A. of the United States

- | | | |
|-----------------------|------------|--|
| 5. Pákistán | | To be formed by the N.S.A. of India, Pákistán, and Burma |
| 6. Turkey | | To be formed by the N.S.A. of Persia |
| 7. Arabia | (Regional) | To be formed by the N.S.A. of Persia |
| 8. Near East | (Regional) | To be formed by the N.S.A. of 'Iráq |
| 9. South East Asia | (Regional) | To be formed by the N.S.A. of India, Pákistán, and Burma |
| 10. South Pacific Is. | (Regional) | To be formed by the N.S.A. of the United States |

AUSTRALASIA: 1 Assembly

- | | |
|--------------------------|---|
| 1. New Zealand | To be formed by the N.S.A. of Australia and New Zealand |
|--------------------------|---|

EUROPEAN CONTINENT: 13 Assemblies

- | | |
|----------------------|---|
| 1. Austria | To be formed by the N.S.A. of Germany and Austria |
|----------------------|---|

To be formed by the N.S.A. of the United States:

- | | | |
|------------|---------------|-----------------|
| 2. Belgium | 6. Holland | 10. Portugal |
| 3. Denmark | 7. Italy | 11. Spain |
| 4. Finland | 8. Luxembourg | 12. Sweden |
| 5. France | 9. Norway | 13. Switzerland |

ALPHABETICAL LIST OF BAHÁ'Í NATIONAL SPIRITUAL ASSEMBLIES TO BE INCORPORATED 1953-1963

I. REGIONAL NATIONAL SPIRITUAL ASSEMBLIES

- | | |
|--------------------------------------|--|
| 1. N.S.A. of Arabia | 5. N.S.A. of South East Asia |
| 2. N.S.A. of Central and East Africa | 6. N.S.A. of the South Pacific Islands |
| 3. N.S.A. of the Near East | 7. N.S.A. of South and West Africa |
| 4. N.S.A. of North West Africa | |

II. NATIONAL SPIRITUAL ASSEMBLIES

- | | |
|----------------------------------|---------------------------|
| 8. N.S.A. of Afghánistán | 30. N.S.A. of Honduras |
| 9. N.S.A. of Alaska | 31. N.S.A. of 'Iráq |
| 10. N.S.A. of Argentina | 32. N.S.A. of Italy |
| 11. N.S.A. of Austria | 33. N.S.A. of Japan |
| 12. N.S.A. of Belgium | 34. N.S.A. of Luxembourg |
| 13. N.S.A. of Bolivia | 35. N.S.A. of Mexico |
| 14. N.S.A. of Brazil | 36. N.S.A. of New Zealand |
| 15. N.S.A. of Burma | 37. N.S.A. of Nicaragua |
| 16. N.S.A. of Ceylon | 38. N.S.A. of Norway |
| 17. N.S.A. of Chile | 39. N.S.A. of Pákistán |
| 18. N.S.A. of Colombia | 40. N.S.A. of Panama |
| 19. N.S.A. of Costa Rica | 41. N.S.A. of Paraguay |
| 20. N.S.A. of Cuba | 42. N.S.A. of Persia |
| 21. N.S.A. of Denmark | 43. N.S.A. of Peru |
| 22. N.S.A. of Dominican Republic | 44. N.S.A. of Portugal |
| 23. N.S.A. of Ecuador | 45. N.S.A. of Spain |
| 24. N.S.A. of El Salvador | 46. N.S.A. of Sweden |
| 25. N.S.A. of Finland | 47. N.S.A. of Switzerland |
| 26. N.S.A. of France | 48. N.S.A. of Turkey |
| 27. N.S.A. of Guatemala | 49. N.S.A. of Uruguay |
| 28. N.S.A. of Haiti | 50. N.S.A. of Venezuela |
| 29. N.S.A. of Holland | |

ALPHABETICAL LIST OF BAHÁ'Í NATIONAL SPIRITUAL ASSEMBLIES WHICH ARE TO ESTABLISH BAHÁ'Í NATIONAL ENDOWMENTS 1953-1963

I. REGIONAL NATIONAL SPIRITUAL ASSEMBLIES

- | | |
|--------------------------------------|--|
| 1. N.S.A. of Arabia | 5. N.S.A. of South East Asia |
| 2. N.S.A. of Central and East Africa | 6. N.S.A. of the South Pacific Islands |
| 3. N.S.A. of the Near East | 7. N.S.A. of South and West Africa |
| 4. N.S.A. of North West Africa | |

II. NATIONAL SPIRITUAL ASSEMBLIES.

- | | |
|----------------------------------|---------------------------|
| 8. N.S.A. of Afghánistán | 30. N.S.A. of Guatemala |
| 9. N.S.A. of Alaska | 31. N.S.A. of Haiti |
| 10. N.S.A. of Argentina | 32. N.S.A. of Holland |
| 11. N.S.A. of Austria | 33. N.S.A. of Honduras |
| 12. N.S.A. of Belgium | 34. N.S.A. of Italy |
| 13. N.S.A. of Bolivia | 35. N.S.A. of Japan |
| 14. N.S.A. of Brazil | 36. N.S.A. of Luxembourg |
| 15. N.S.A. of the British Isles | 37. N.S.A. of Mexico |
| 16. N.S.A. of Burma | 38. N.S.A. of New Zealand |
| 17. N.S.A. of Canada | 39. N.S.A. of Nicaragua |
| 18. N.S.A. of Ceylon | 40. N.S.A. of Norway |
| 19. N.S.A. of Chile | 41. N.S.A. of Pákistán |
| 20. N.S.A. of Colombia | 42. N.S.A. of Panama |
| 21. N.S.A. of Costa Rica | 43. N.S.A. of Paraguay |
| 22. N.S.A. of Cuba | 44. N.S.A. of Peru |
| 23. N.S.A. of Denmark | 45. N.S.A. of Portugal |
| 24. N.S.A. of Dominican Republic | 46. N.S.A. of Spain |
| 25. N.S.A. of Ecuador | 47. N.S.A. of Sweden |
| 26. N.S.A. of El Salvador | 48. N.S.A. of Switzerland |
| 27. N.S.A. of Finland | 49. N.S.A. of Turkey |
| 28. N.S.A. of France | 50. N.S.A. of Uruguay |
| 29. N.S.A. of Germany | 51. N.S.A. of Venezuela |

LOCALITIES IN WHICH A NATIONAL HAZÍRATU'L-QUDS IS TO BE ESTABLISHED 1953-1963

- | | | |
|---------------------|-------------------|--------------------|
| 1. Anchorage | *18. Jakarta | 34. Paris |
| 2. Asunción | *19. Johannesburg | 35. Port-au-Prince |
| 3. Auckland | 20. Kábul | 36. Quito |
| *4. Bahrayn | *21. Kampala | 37. Rangoon |
| *5. Beirut | 22. Karáchí | 38. Rio de Janeiro |
| 6. Bern | 23. La Paz | 39. Rome |
| 7. Bogotá | 24. Lima | 40. San José |
| 8. Brussels | 25. Lisbon | 41. San Salvador |
| 9. Buenos Aires | 26. London | 42. Santiago |
| 10. Caracas | 27. Luxembourg | 43. Stockholm |
| 11. Ciudad Trujillo | 28. Madrid | *44. Suva |
| 12. Colombo | 29. Managua | 45. Tegucigalpa |
| 13. Copenhagen | 30. Mexico City | 46. The Hague |
| 14. Guatemala | 31. Montevideo | 47. Tokyo |
| 15. Havana | 32. Oslo | *48. Tunis |
| 16. Helsingfors | 33. Panama City | 49. Vienna |
| 17. Istanbul | | |

* Belong to Regional National Assemblies

NATIONAL BAHÁ'Í COURTS TO BE ESTABLISHED 1953-1963

- | | | |
|--------------------|------------------------|----------------------|
| 1. Baghdád ('Iráq) | 3. Kábul (Afghánistán) | 5. New Delhi (India) |
| 2. Caíro (Egypt) | 4. Karáchí (Pákistán) | 6. Tíhrán (Persia) |

NATIONAL SPIRITUAL ASSEMBLIES WHICH ARE TO ESTABLISH BRANCHES
IN ISRAEL 1953-1963

1. National Spiritual Assembly of Australia
2. National Spiritual Assembly of British Isles
3. National Spiritual Assembly of Canada
4. National Spiritual Assembly of Egypt and Súdán
5. National Spiritual Assembly of Germany and Austria
6. National Spiritual Assembly of 'Iráq
7. National Spiritual Assembly of Persia

LOCALITIES IN WHICH BAHÁ'Í PUBLISHING TRUSTS ARE TO BE FOUNDED 1953-1963

- | | |
|-----------------------|---------------------------|
| 1. Cairo, Egypt | 4. Rio de Janeiro, Brazil |
| 2. Frankfurt, Germany | 5. Tíhrán, Persia |
| 3. New Delhi, India | 6. Wilmette, Illinois |

LIST OF REPUBLICS CONSTITUTING THE UNION OF SOVIET SOCIALIST REPUBLICS

- | | |
|---|--------------------------------|
| *1. Armenia | 6. Kazakhstan |
| *2. Ádhirbáyján | 7. Kirgizia |
| 3. Estonia | 8. Latvia |
| 4. Finno-Karelia | 9. Lithuania |
| *5. Georgia | 10. Moldavia |
| *11. Russian Soviet Federal Socialist Republics | |
| (1) Bashkiria | (7) Marii |
| (2) Buryat Mongolia | (8) Mordovia |
| (3) Chuvashi | (9) N. Ossetia |
| (4) Daghestan | (10) Tatarstan |
| (5) Karbardinia | (11) Udmurt |
| (6) Komi | (12) Yakutia |
| 12. Tadzhikistan | 15. Uzbekistan |
| *13. Turkmenistan | 16. White Russia (Byelorussia) |
| 14. Ukraine | |

* *Already opened to the Faith.*

COUNTRIES WITHIN ORBIT OF THE SOVIET UNION

- | | |
|-------------|----------------|
| 1. Albania | 3. Rumania |
| 2. Mongolia | 4. Sakhalin I. |

COUNTRIES WHOSE NATIONAL ASSEMBLIES ARE TO PARTICIPATE IN THE
INTRODUCTION OF THE FAITH IN THE SOVIET UNION

1. Germany
2. Persia
3. United States of America

EXPANSION OF THE FAITH

THE HEROIC AGE

THE FORMATIVE AGE

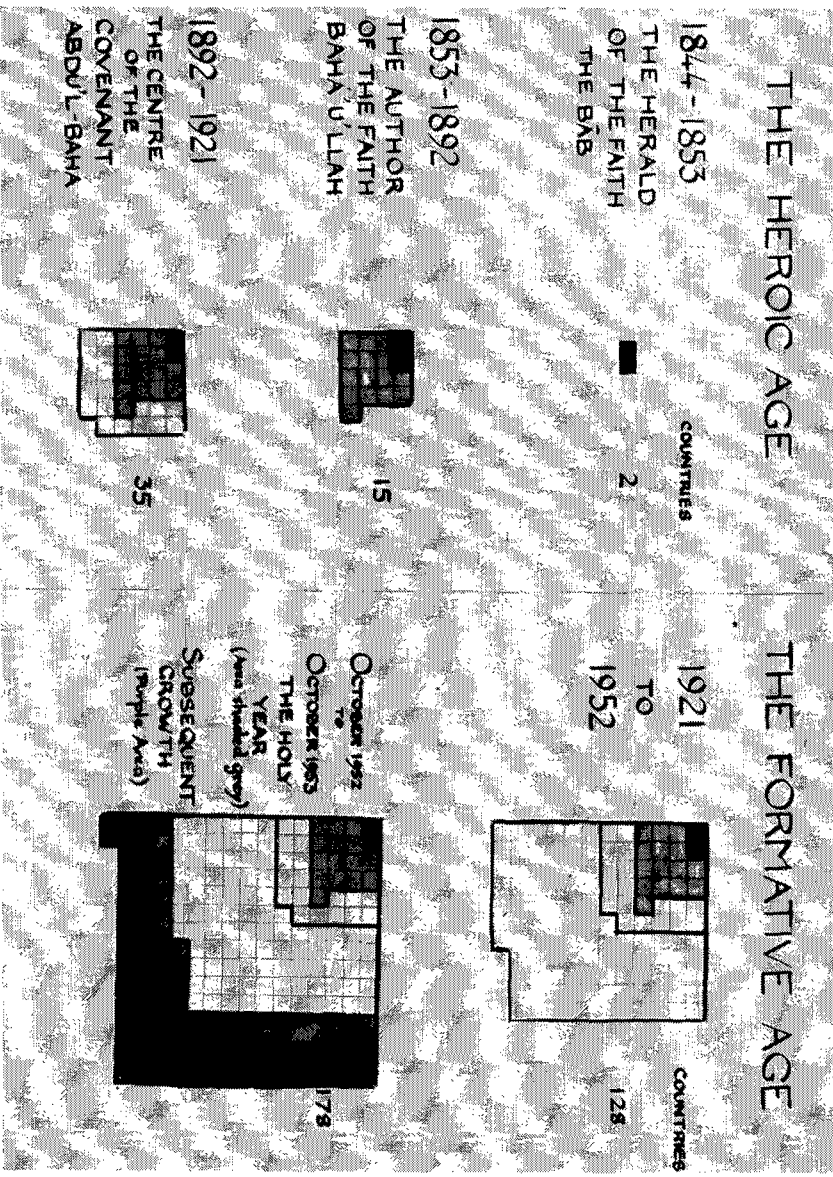


Chart showing the expansion of the Bahá'í Faith.

PART TWO



I

THE WORLD ORDER OF BAHÁ'U'LLÁH

1. PRESENT DAY ADMINISTRATION OF THE BAHÁ'Í FAITH

THE FORMATION OF AN ORGANIC RELIGIOUS COMMUNITY

By HORACE HOLLEY

IN accepting the message of Bahá'u'lláh, every Bahá'í has opened his mind and heart to the dominion of certain fundamental truths. These truths he recognizes as divine in origin, beyond human capacity to produce. In the realm of spirit he attests that these truths are revealed evidences of a higher reality than man. They are to the soul what natural law is to physical body of animal or plant. Therefore the believer today, as in the Dispensation of Christ or Moses, enters into the condition of faith as a status of relationship to God and not of satisfaction to his own limited human and personal will or awareness. His faith exists as his participation in a heavenly world. It is the essence of his responsibility and not a temporary compromise effected between his conscience or reason and the meaning of truth, society, virtue, or life.

The Bahá'í accepts a quality of existence, a level of being which has been created above the control of his own active power. Because on that plane the truth exists that mankind is one, part of his acceptance of the message of Bahá'u'lláh is capacity to see that truth as existing, as a heavenly reality to be confirmed on earth. Because likewise on that higher level the inmost being of Moses, Christ, Muḥammad, the Báb, and Bahá'u'lláh is one being, part of the believer's acceptance of the Bahá'í message is capacity to realize the eternal continuance of that oneness, so that thereafter never will he again think of those holy and majestic

Prophets according to the separateness of their bodies, their countries and their times.

The Bahá'í, moreover, recognizes that the realm of truth is inexhaustible, the creator of truth God Himself. Hence the Bahá'í can identify truth as the eternal flow of life itself in a channel that deepens and broadens as man's capacity for truth enlarges from age to age. For him, that definition of truth which regards truth as tiny fragments of experience, to be taken up and laid down, as a shopper handling gems on a counter, to buy if one gem happens to please or seems becoming—such a definition measures man's own knowledge, or interest, or loyalty, but truth is a living unity which no man can condition. It is the sun in the heavens of spiritual reality, while self-will denies its dominion because self-will is the shadow of a cloud.

There are times for the revelation of a larger area of the indivisible truth to mankind. The Manifestation of God signalizes the times and He is the revelation. When He appears on earth He moves and speaks with the power of all truth, known and unknown, revealed in the past, revealed in Him, or to be revealed in the future. That realm of heavenly reality is brought again in its power and universality to knock at the closed door of human experience, a divine guest whose entrance will bless the household eternally, or a divine punishment when debarred and forbidden and condemned.

Bahá'u'lláh reveals that area of divine

truth which underlies all human association. He enlarges man's capacity to receive truth in the realm of experience where all men have condemned themselves to social chaos by ignorance of truth and readiness to substitute the implacable will of races, classes, nations and creeds for the pure spiritual radiance beneficently shining for all. Spiritual reality today has become the principle of human unity, the law for the nations, the devotion to mankind on which the future civilization can alone repose. As long as men cling to truth as definition, past experience, aspects of self-will, so long must this dire period of chaos continue when the separate fragments of humanity employ life not to unite but to struggle and destroy.

In the world of time, Bahá'u'lláh has created capacity for union and world civilization. His Dispensation is historically new and unique. In the spiritual world it is nothing else than the ancient and timeless reality of Moses, Jesus and Muḥammad disclosed to the race in a stage of added growth and development so that men can take a larger measure of that which always existed.

Like the man of faith in former ages, the Bahá'í has been given sacred truths to cherish in his heart as lamps for darkness and medicines for healing, convictions of immortality and evidences of divine love. But in addition to these gifts, the Bahá'í has that bestowal which only the Promised One of all ages could bring: nearness to a process of creation which opens a door of entrance into a world of purified and regenerated human relations. The final element in his recognition of the message of Bahá'u'lláh is that Bahá'u'lláh came to found a civilization of unity, progress and peace.

"O Children of Men! Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times how ye were created. Since We have created you all from one same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. Such is My counsel to you, O concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory."

Thus He describes the law of survival revealed for the world today, mystical only

in that He addressed these particular words to our deepest inner understanding. Their import is not confined to any subjective realm. The motive and the realization He invokes has become the whole truth of sociology in this era.

Or, as we find its expression in another passage: "All men have been created to carry forward an ever-advancing civilization." And the truth reappears in still another form: "How vast is the tabernacle of the Cause of God! It hath overshadowed all the peoples and kindreds of the earth, and will, ere long, gather together the whole of mankind beneath its shelter."

The encompassing reach of the Cause of God in each cycle means the particular aspect of experience for which men are held responsible. Not until our day could there be the creation of the principle of moral cause and effect in terms of mankind itself, in terms of the unifiable world.

The mission of 'Abdu'l-Bahá, following Bahá'u'lláh's ascension in 1892, was to raise up a community of believers through whom collectively He might demonstrate the operation of the law of unity. 'Abdu'l-Bahá's mission became fulfilled historically in the experience of the Bahá'ís of North America. In them He developed the administrative order, the organic society, which exemplifies the pattern of justice and order Bahá'u'lláh had creatively ordained. By His wisdom, His tenderness, His justice and His complete consecration to Bahá'u'lláh, 'Abdu'l-Bahá conveyed to this body of Bahá'ís a sense of partnership in the process of divine creation: that it is for men to re-create, as civilization, a human and earthly replica of the heavenly order existing in the divine will.

The Bahá'í administrative order has been described by the Guardian of the Faith as the pattern of the world order to be gradually attained as the Faith spreads throughout all countries. Its authority is Bahá'u'lláh, its sources the teachings He revealed in writing, with the interpretation and amplification made by 'Abdu'l-Bahá.

The first conveyance of authority by Bahá'u'lláh was to His eldest son. By this conveyance the integrity of the teachings was safeguarded, and the power of action implicit in all true faith directed into channels of unity for the development of the Cause in its universal aspects. No prior Dispensation has ever raised up an instrument like 'Abdu'l-Bahá through whom the



National Spiritual Assembly of the Bahá'ís of the United States of America,
elected April, 1953.

Left to right: H. B. Kavelin, Mrs. Mamie L. Seto, W. Kenneth Christian,
Miss Elsie Austin, Paul E. Haney, Miss Edna M. True, Horace Holley,
Mrs. Dorothy Baker, Matthew Bullock.

spirit and purpose of the Founder could continue to flow out in its wholeness and purity until His purpose had been achieved. The faith of the Bahá'í thus remains untainted by those elements of self-will which in previous ages have translated revealed truth into creeds, rites and institutions of human origin and limited aim. Those who enter the Bahá'í community subdue themselves and their personal interests to its sovereign standard, for they are unable to alter the Cause of Bahá'u'lláh and exploit its teachings or its community for their own advantage.

'Abdu'l-Bahá's life exemplified the working of the one spirit and the one truth sustaining the body of believers throughout the world. He was the light connecting the sun of truth with the earth, the radiance enabling all Bahá'ís to realize that truth penetrates human affairs, illumines human problems, transcends conventional barriers, changes the climate of life from cold to warm. He infused Himself so completely into the hearts of the Bahá'ís that they asso-

ciated the administrative institutions of the Faith with His trusted and cherished methods of service, so that the contact between their society and their religion has remained continuous and unimpaired.

The second conveyance of authority made by Bahá'u'lláh was to the institution He termed "House of Justice":—"The Lord hath ordained that in every city a House of Justice be established wherein shall gather counsellors to the number of Bahá [i.e., nine] . . . It behooveth them to be the trusted ones of the Merciful among men and to regard themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly. . . ." "Those souls who arise to serve the Cause sincerely to please God will be inspired by the divine, invisible inspirations. It is incumbent upon all [i.e., all believers] to obey. . . . Administrative affairs are all in charge of the

House of Justice; but acts of worship must be observed according as they are revealed in the Book."

The House of Justice is limited in its legislative capacity to matters not covered by the teachings of Bahá'u'lláh Himself:—"It is incumbent upon the Trustees of the House of Justice to take counsel together regarding such laws as have not been expressly revealed in the Book." A high aim is defined for this central administrative organ of the Faith:—"The men of the House of Justice of God must, night and day, gaze toward that which hath been revealed from the horizon of the Supreme Pen for the training of the servants, for the up-building of countries, for the protection of men and for the preservation of human honor."

In creating this institution for His community, Bahá'u'lláh made it clear that His Dispensation rests upon continuity of divine purpose, and associates human beings directly with the operation of His law. The House of Justice, an elective body, transforms society into an organism reflecting spiritual life. By the just direction of affairs this Faith replaces the institution of the professional clergy developed in all previous Dispensations.

By 1921, when 'Abdu'l-Bahá laid down His earthly mission, the American Bahá'í community had been extended to scores of cities and acquired power to undertake tasks of considerable magnitude, but the administrative order remained incomplete. His Will and Testament inaugurated a new era in the Faith, a further conveyance of authority and a clear exposition of the nature of the elective institutions which the Bahá'ís were called upon to form. In Shoghi Effendi, His grandson, 'Abdu'l-Bahá established the function of Guardianship with sole power to interpret the teachings and with authority to carry out the provisions of the Will. The Guardianship connects the spiritual and social realms of the Faith in that, in addition to the office of interpreter, he is constituted the presiding officer of the international House of Justice when elected; and the Guardianship is made to descend from generation to generation through the male line.

From the Will these excerpts are cited:

"After the passing away of this wronged one, it is incumbent upon . . . the loved ones of the 'Abhá Beauty [i.e., Bahá'u'lláh]

to turn unto Shoghi Effendi—the youthful branch branched from the two hallowed and sacred Lote-Trees [i.e., descended from both the Báb and Bahá'u'lláh] . . . as he is the sign of God, the chosen branch, the guardian of the Cause of God . . . unto whom . . . His loved ones must turn. He is the expounder of the words of God and after him will succeed the first-born of his lineal descendants.

"The sacred and youthful branch, the guardian of the Cause of God, as well as the Universal House of Justice, to be universally elected and established, are both under the care and protection of the Abhá Beauty. . . . Whatsoever they decide is of God. . . . The mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God. . . . No doubt every vainglorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather, even as impure gold would he seize upon divers measures and various pretexts that he may separate the gathering of the people of Bahá."

"Wherefore, O my loving friends! Consort with all the peoples, kindreds and religions of the world with the utmost truthfulness, uprightness, faithfulness, kindness, good-will and friendliness; that all the world of being may be filled with the holy ecstasy of the grace of Bahá. . . ."

"O ye beloved of the Lord! Strive with all your heart to shield the Cause of God from the onslaught of the insincere, for souls such as these cause the straight to become crooked and all benevolent efforts to produce contrary results. . . . To none is given the right to put forth his own opinion or express his particular convictions. All must seek guidance and turn unto the Center of the Cause and the House of Justice. . . ."

In each country where Bahá'ís exist, they participate in the world unity of their Faith through the office of the Guardian at this time, and they maintain local and national Bahá'í institutions for conducting their own activities.

In each local civil community, whether city, township or county, the Bahá'ís annually elect nine members to their local Spiritual Assembly. In America the Bahá'ís of each State join in election of delegates by proportionate representation and these delegates, to the full number of one hundred



National Spiritual Assembly of the Bahá'ís of Persia, elected April, 1951.

and seventy-one, constitute the Annual Convention which elects the members of the National Spiritual Assembly. These national bodies, in turn, will join in the election of an international Assembly, or House of Justice, when the world Bahá'í community is sufficiently developed.

The inter-relationship of all these administrative bodies provides the world spirit of the Faith with the agencies required for the maintenance of a constitutional society balancing the rights of the individual with the paramount principle of unity preserving the whole structure of the Cause. The Bahá'í as an individual accepts guidance for his conduct and doctrinal beliefs, for not otherwise can he contribute his share to the general unity which is God's supreme blessing to the world today. This general unity is the believer's moral environment, his social universe, his psychic health and his goal of effort transcending any personal aim. In the Bahá'í order, the individual is the musical note, but the teachings revealed by Bahá'u'lláh are the symphony in which the note finds its real fulfillment; the person attains value by recognizing that truth transcends his capacity and includes him in a relationship which 'Abdu'l-Bahá said en-

dowed the part with the quality of the whole. To receive, we give. In comparison to this divine creation, the traditional claims of individual conscience, of personal judgment, of private freedom, seem nothing more than empty assertions advanced in opposition to the divine will. It cannot be sufficiently emphasized that the Bahá'í's relationship to this new spiritual society is an expression of faith, and faith alone raises personality out of the pit of self-will and moral isolation into which so much of the world has fallen.

There can be no organic society, in fact, without social truth and social law embracing the individual members and evoking a loyalty both voluntary and complete. The political and economic groups which the individual enters with reservations are not true societies but temporary combinations of restless personalities, met in a truce which can not endure. Bahá'u'lláh has for ever solved the artificial dilemma which confuses and betrays the ardent upholder of individual freedom by His categorical statement that human freedom consists in obedience to God's law. The freedom revolving around self-will He declares "must, in the end, lead to sedition, whose flames none can quench. . . . Know ye that the embodiment of lib-



National Spiritual Assembly of the Bahá'ís of the British Isles, 1953.

erty and its symbol is the animal. . . . True liberty consists in man's submission unto My commandments, little as ye know it."

The Guardian, applying the terms of the Will and Testament to an evolving order, has given the present generation of Bahá'ís a thorough understanding of Bahá'í institutions and administrative principles. Rising to its vastly increased responsibility resulting from the loss of the beloved Master, 'Abdu'l-Bahá, the Bahá'í community itself has intensified its efforts until in America alone the number of believers has been more than quadrupled since 1921. It has been their destiny to perfect the local and national Bahá'í institutions as models for the believers in other lands. Within the scope of a single lifetime, the American Bahá'í community has developed from a small local group to a national unit of a world society, passing through the successive stages by which a civilization achieves its pristine pattern and severs itself from the anarchy and confusion of the past.

In Shoghi Effendi's letters addressed to this Bahá'í community, we have the statement of the form of the administrative order, its function and purpose, its scope and activity, as well as its significance, which

unites the thoughts and inspires the actions of all believers today.

From these letters are selected a number of passages presenting fundamental aspects of the world order initiated by Bahá'u'lláh.

1. On its nature and scope:—

"I cannot refrain from appealing to them who stand identified with the Faith to disregard the prevailing notions and the fleeting fashions of the day, and to realize as never before that the exploded theories and the tottering institutions of present-day civilization must needs appear in sharp contrast with those God-given institutions which are destined to arise upon their ruin. . . .

"For Bahá'u'lláh . . . has not only imbued mankind with a new and regenerating Spirit. He has not merely enunciated certain universal principles, or propounded a particular philosophy, however potent, sound and universal these may be. In addition to these He, as well as 'Abdu'l-Bahá after Him, has, unlike the Dispensations of the past, clearly and specifically laid down a set of Laws, established definite institutions, and provided for the essentials of a Divine Economy. These are destined to be a pattern for future society, a supreme instrument for the establishment of the Most

Great Peace, and the one agency for the unification of the world, and the proclamation of the reign of righteousness and justice upon the earth. . . .

"Unlike the Dispensation of Christ, unlike the Dispensation of Muḥammad, unlike all the Dispensations of the past, the apostles of Bahá'u'lláh in every land, wherever they labor and toil, have before them in clear, in unequivocal and emphatic language, all the laws, the regulations, the principles, the institutions, the guidance, they require for the prosecution and consummation of their task. . . . Therein lies the distinguishing feature of the Bahá'í Revelation. Therein lies the strength of the unity of the Faith, of the validity of a Revelation that claims not to destroy or belittle previous Revelations, but to connect, unify, and fulfill them. . . .

"Feeble though our Faith may now appear in the eyes of men, who either denounce it as an offshoot of Islám, or contemptuously ignore it as one more of those obscure sects that abound in the West, this priceless gem of Divine Revelation, now still in its embryonic state, shall evolve within the shell of His law, and shall forge ahead, undivided and unimpaired, till it embraces the whole of mankind. Only those who have already recognized the supreme station of Bahá'u'lláh, only those whose hearts have been touched by His love, and have become familiar with the potency of His spirit, can adequately appreciate the value of this Divine Economy—His inestimable gift to mankind. . . .

"This Administrative Order . . . will, as its component parts, its organic institutions, begin to function with efficiency and vigor, assert its claim and demonstrate its capacity to be regarded not only as the nucleus but the very pattern of the New World Order destined to embrace in the fullness of time the whole of mankind. . . .

"Alone of all the Revelations gone before it this Faith has . . . succeeded in raising a structure which the bewildered followers of bankrupt and broken creeds might well approach and critically examine, and seek, ere it is too late, the invulnerable security of its world-embracing shelter. . . .

"To what else if not to the power and majesty which this Administrative Order—the rudiments of the future all-enfolding Bahá'í Commonwealth—is destined to manifest, can these utterances of Bahá'u'lláh al-

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

2. On its local and national institutions:—

"A perusal of some of the words of Bahá'u'lláh and 'Abdu'l-Bahá on the duties and functions of the Spiritual Assemblies in every land (later to be designated as the local Houses of Justice), emphatically reveals the sacredness of their nature, the wide scope of their activity, and the grave responsibility which rests upon them.

"Addressing the members of the Spiritual Assembly in Chicago, the Master reveals the following:—'Whenever ye enter the council-chamber, recite this prayer with a heart throbbing with the love of God and a tongue purified from all but His remembrance, that the All-powerful may graciously aid you to achieve supreme victory:—'O God, my God! We are servants of Thine that have turned with devotion to Thy Holy Face, that have detached ourselves from all beside Thee in this glorious Day. We have gathered in this spiritual assembly, united in our views and thoughts, with our purposes harmonized to exalt Thy Word amidst mankind. O Lord, our God! Make us the signs of Thy Divine Guidance, the Standards of Thy exalted Faith amongst men, servants to Thy mighty Covenant. O Thou our Lord Most High! Manifestations of Thy Divine Unity in Thine Abhá Kingdom, and resplendent stars shining upon all regions. Lord! Aid us to become seas surging with the billows of Thy wondrous Grace, streams flowing from Thy all-glorious Heights, goodly fruits upon the Tree of Thy heavenly Cause, trees waving through the breezes of Thy Bounty in Thy celestial Vineyard. O God! Make our souls dependent upon the Verses of Thy Divine Unity, our hearts cheered with the outpourings of Thy Grace, that we may unite even as the waves of one sea and become merged together as the rays of Thine effulgent Light; that our thoughts, our views, our feelings may become as one reality, manifesting the spirit of union throughout the world. Thou art the Gracious, the Bountiful, the Bestower, the Almighty, the Merciful, the Compassionate.'

"In the Most Holy Book is revealed:—



National Spiritual Assembly of the Bahá'ís of Germany and Austria
for the Year 110 (1953-1954).

'The Lord hath ordained that in every city a House of Justice be established wherein shall gather counsellors to the number of Bahá, and should it exceed this number it does not matter. It behooveth them to be the trusted ones of the Merciful among men and to regard themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly. Thus hath the Lord your God commanded you. Beware lest ye put away that which is clearly revealed in His Tablet. Fear God, O ye that perceive.'

'Furthermore, 'Abdu'l-Bahá reveals the following:—'It is incumbent upon every one not to take any step without consulting the Spiritual Assembly, and they must assuredly obey with heart and soul its bidding and be submissive unto it, that things may be properly ordered and well arranged. Otherwise every person will act independently and after his own judgment, will follow his own desire, and do harm to the Cause.'

'The prime requisites for them that take counsel together are purity of motive, radiance of spirit, detachment from all else save God, attraction to His Divine Fragrances,

humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold. Should they be graciously aided to acquire these attributes, victory from the unseen Kingdom of Bahá shall be vouchsafed to them. In this day, assemblies of consultation are of the greatest importance and a vital necessity. Obedience unto them is essential and obligatory. The members thereof must take counsel together in such wise that no occasion for ill-feeling or discord may arise. This can be attained when every member expresses with absolute freedom his own opinion and setteth forth his argument. Should any one oppose, he must on no account feel hurt for not until matters are fully discussed can the right way be revealed. The shining spark of truth cometh forth only after the clash of differing opinions. If after discussion, a decision be carried unanimously, well and good; but if, the Lord forbid, differences of opinion should arise, a majority of voices must prevail.'

'Enumerating the obligations incumbent upon the members of consulting councils, the Beloved reveals the following:—'The first condition is absolute love and harmony amongst the members of the assembly. They must be wholly free from estrangement and must manifest in themselves the Unity of



National Spiritual Assembly of the Bahá'ís of Canada, 1953-1954.

God, for they are the waves of one sea, the drops of one river, the stars of one heaven, the rays of one sun, the trees of one orchard, the flowers of one garden. Should harmony of thought and absolute unity be non-existent, that gathering shall be dispersed and that assembly be brought to naught. The second condition:—They must when coming together turn their faces to the Kingdom on high and ask aid from the Realm of Glory. They must then proceed with the utmost devotion, courtesy, dignity, care and moderation to express their views. They must in every matter search out the truth and not insist upon their own opinion, for stubbornness and persistence in one's views will lead ultimately to discord and wrangling and the truth will remain hidden. The honored members must with all freedom express their own thoughts, and it is in no wise permissible for one to belittle the thought of another, nay, he must with moderation set forth the truth, and should differences of opinion arise a majority of voices must prevail, and all must obey and submit to the majority. It is again not permitted that any one of the honored members object to or censure, whether in or out of the meeting, any decision arrived at previously, though that decision be not right, for such criticism would prevent any decision from being en-

forced. In short, whatsoever thing is arranged in harmony and with love and purity of motive, its result is light, and should the least trace of estrangement prevail the result shall be darkness upon darkness. . . . If this be so regarded, that assembly shall be of God, but otherwise it shall lead to coolness and alienation that proceed from the Evil One. Discussions must all be confined to spiritual matters that pertain to the training of souls, the instruction of children, the relief of the poor, the help of the feeble throughout all classes in the world, kindness to all peoples, the diffusion of the fragrances of God and the exaltation of His Holy Word. Should they endeavor to fulfill these conditions the Grace of the Holy Spirit shall be vouchsafed unto them, and that assembly shall become the center of the Divine blessings, the hosts of Divine confirmation shall come to their aid, and they shall day by day receive a new effusion of Spirit.'

"So great is the importance and so supreme is the authority of these assemblies that once 'Abdu'l-Bahá after having Himself and in His own handwriting corrected the translation made into Arabic of the *Isbráqát* (the Effulgences) by *Sheikh Faraj*, a Kurdish friend from Cairo, directed him in a Tablet to submit the above-named translation to the Spiritual Assembly of Cairo, that



National Spiritual Assembly of the Bahá'ís of Australia and New Zealand,
Year 110 (1953-1954).

he may seek from them before publication their approval and consent. These are His very words in that Tablet:—'His honor, *Sheikh* Farajulláh, has here rendered into Arabic with greatest care the *Ishráqát* and yet I have told him that he must submit his version to the Spiritual Assembly of Egypt, and I have conditioned its publication upon the approval of the above-named Assembly. This is so that things may be arranged in an orderly manner, for should it not be so any one may translate a certain Tablet and print and circulate it on his own account. Even a non-believer might undertake such work, and thus cause confusion and disorder. If it be conditioned, however, upon the approval of the Spiritual Assembly, a translation prepared, printed and circulated by a non-believer will have no recognition whatever.'

"This is indeed a clear indication of the Master's express desire that nothing whatever should be given to the public by any individual among the friends, unless fully considered and approved by the Spiritual Assembly in his locality; and if this (as is undoubtedly the case) is a matter that per-

tains to the general interest of the Cause in that land, then it is incumbent upon the Spiritual Assembly to submit it to the consideration and approval of the national body representing all the various local assemblies. Not only with regard to publication, but all matters without any exception whatsoever, regarding the interests of the Cause in that locality, individually or collectively, should be referred exclusively to the Spiritual Assembly in that locality, which shall decide upon it, unless it be a matter of national interest, in which case it shall be referred to the national body. With this national body also will rest the decision whether a given question is of local or national interest. (By national affairs is not meant matters that are political in their character, for the friends of God the world over are strictly forbidden to meddle with political affairs in any way whatever, but rather things that affect the spiritual activities of the body of the friends in that land.)

"Full harmony, however, as well as co-operation among the various local assemblies and the members themselves, and particularly between each assembly and the na-

tional body, is of the utmost importance, for upon it depends the unity of the Cause of God, the solidarity of the friends, the full, speedy and efficient working of the spiritual activities of His loved ones.

"Large issues in such spiritual activities that affect the Cause in general in that land, such as the management of the *Star of the West* and any periodical which the National Body may decide to be a Bahá'í organ, the matter of publication, of reprinting Bahá'í literature and its distribution among the various assemblies, the means whereby the teaching campaign may be stimulated and maintained, the work of the *Mashriqu'l-Adhkár*, the racial question in relation to the Cause, the matter of receiving Orientals and association with them, the care and maintenance of the precious film exhibiting a phase of the Master's sojourn in the United States of America as well as the original matrix and the records of His voice, and various other national spiritual activities, far from being under the exclusive jurisdiction of any local assembly or group of friends, must each be minutely and fully directed by a special board, elected by the National Body, constituted as a committee thereof, responsible to it and upon which the National Body shall exercise constant and general supervision. . . .

"Regarding the establishment of 'National Assemblies,' it is of vital importance that in every country, where the conditions are favorable and the number of the friends has grown and reached a considerable size, such as America, Great Britain and Germany, that a 'National Spiritual Assembly' be immediately established, representative of the friends throughout that country.

"Its immediate purpose is to stimulate, unify and coordinate by frequent personal consultations, the manifold activities of the friends as well as the local Assemblies; and by keeping in close and constant touch with the Holy Land, initiate measures, and direct in general the affairs of the Cause in that country.

"It serves also another purpose, no less essential than the first, as in the course of time it shall evolve into the National House of Justice (referred to in 'Abdu'l-Bahá's Will as the 'secondary House of Justice'), which according to the explicit text of the Testament will have, in conjunction with the other National Assemblies throughout the Bahá'í world, to elect directly the mem-

bers of the International House of Justice, that Supreme Council that will guide, organize and unify the affairs of the Movement throughout the world.

"It is expressly recorded in 'Abdu'l-Bahá's Writings that these National Assemblies must be indirectly elected by the friends; that is, the friends in every country must elect a certain number of delegates, who in their turn will elect from among all the friends in that country the members of the National Spiritual Assembly. In such countries, therefore, as America, Great Britain and Germany, a fixed number of secondary electors must first be decided upon. . . . The friends then in every locality where the number of adult declared believers exceeds nine must directly elect its quota of secondary electors assigned to it in direct proportion to its numerical strength. These secondary electors will then, either through correspondence, or preferably by gathering together, and first deliberating upon the affairs of the Cause throughout their country (as the delegates to the Convention), elect from among all the friends in that country nine who will be the members of the National Spiritual Assembly.

"This National Spiritual Assembly, which, pending the establishment of the Universal House of Justice, will have to be re-elected once a year, obviously assumes grave responsibilities, for it has to exercise full authority over all the local Assemblies in its province, and will have to direct the activities of the friends, guard vigilantly the Cause of God, and control and supervise the affairs of the Movement in general.

"Vital issues, affecting the interests of the Cause in that country such as the matter of translation and publication, the *Mashriqu'l-Adhkár*, the Teaching Work, and other similar matters than stand distinct from strictly local affairs, must be under the full jurisdiction of the National Assembly.

"It will have to refer each of these questions, even as the local Assemblies, to a special Committee, to be elected by the members of the National Spiritual Assembly, from among all the friends in that country, which will bear to it the same relation as the local committees bear to their respective local Assemblies.

"With it, too, rests the decision whether a certain point at issue is strictly local in its nature, and should be reserved for the consideration and decision of the local Assem-

bly, or whether it should fall under its own province and be regarded as a matter which ought to receive its special attention. The National Spiritual Assembly will also decide upon such matters which in its opinion should be referred to the Holy Land for consultation and decision.

"With these Assemblies, local as well as national, harmoniously, vigorously, and efficiently functioning throughout the Bahá'í world, the only means for the establishment of the Supreme House of Justice will have been secured. And when this Supreme Body will have been properly established, it will have to consider afresh the whole situation, and lay down the principle which shall direct, so long as it deems advisable, the affairs of the Cause. . . .

"The need for the centralization of authority in the National Spiritual Assembly, and the concentration of power in the various local Assemblies, is made manifest when we reflect that the Cause of Bahá'u'lláh is still in its age of tender growth and in a stage of transition; when we remember that the full implications and the exact significance of the Master's world-wide instructions, as laid down in His Will, are as yet not fully grasped, and the whole Movement has not sufficiently crystallized in the eyes of the world.

"It is our primary task to keep the most vigilant eye on the manner and character of its growth, to combat effectively the forces of separation and of sectarian tendencies, lest the Spirit of the Cause be obscured, its unity be threatened, its Teachings suffer corruption; lest extreme orthodoxy on one hand, and irresponsible freedom on the other, cause it to deviate from that Straight Path which alone can lead it to success. . . .

"Hitherto the National Convention has been primarily called together for the consideration of the various circumstances attending the election of the National Spiritual Assembly. I feel, however, that in view of the expansion and the growing importance of the administrative sphere of the Cause, the general sentiments and tendencies prevailing among the friends, and the signs of increasing interdependence among the National Spiritual Assemblies throughout the world, the assembled accredited representatives of the American believers should exercise not only the vital and responsible right of electing the National As-

sembly, but should also fulfill the functions of an enlightened, consultative and cooperative body that will enrich the experience, enhance the prestige, support the authority, and assist the deliberations of the National Spiritual Assembly. It is my firm conviction that it is the bounden duty, in the interest of the Cause we all love and serve, of the members of the incoming National Assembly, once elected by the delegates at Convention time, to seek and have the utmost regard, individually as well as collectively, for the advice, the considered opinion and the true sentiments of the assembled delegates. Banishing every vestige of secrecy, of undue reticence, of dictatorial aloofness, from their midst, they should radiantly and abundantly unfold to the eyes of the delegates, by whom they are elected, their plans, their hopes, and their cares. They should familiarize the delegates with the various matters that will have to be considered in the current year, and calmly and conscientiously study and weigh the opinions and judgments of the delegates. The newly elected National Assembly, during the few days when the Convention is in session and after the dispersal of the delegates, should seek ways and means to cultivate understanding, facilitate and maintain the exchange of views, deepen confidence, and vindicate by every tangible evidence their one desire to serve and advance the common weal. Not infrequently, nay oftentimes, the most lowly, untutored and inexperienced among the friends will, by the sheer inspiring force of selfless and ardent devotion, contribute a distinct and memorable share to a highly involved discussion in any given Assembly. Great must be the regard paid by those whom the delegates call upon to serve in high position to this all-important though inconspicuous manifestation of the revealing power of sincere and earnest devotion.

"The National Spiritual Assembly, however, in view of the unavoidable limitations imposed upon the convening of frequent and long-standing sessions of the Convention, will have to retain in its hands the final decision on all matters that affect the interests of the Cause in America, such as the right to decide whether any local Assembly is functioning in accordance with the principles laid down for the conduct and advancement of the Cause. It is my earnest prayer that they will utilize their highly responsible po-



National Spiritual Assembly of the Bahá'ís of India, Pákestán and Burma,
1952-1953 and 1953-1954.

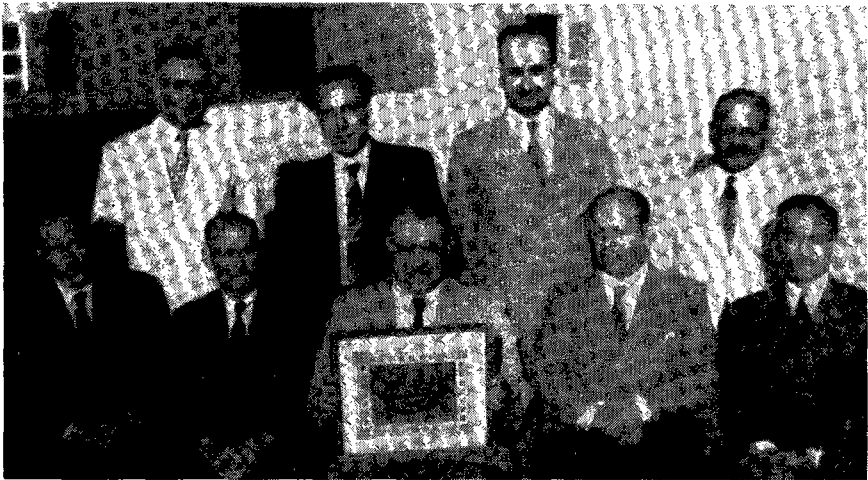
sition, not only for the wise and efficient conduct of the affairs of the Cause, but also for the extension and deepening of the spirit of cordiality and wholehearted and mutual support in their cooperation with the body of their co-workers throughout the land. The seating of delegates to the Convention, i.e., the right to decide upon the validity of the credentials of the delegates at a given Convention, is vested in the outgoing National Assembly, and the right to decide who has the voting privilege is also ultimately placed in the hands of the National Spiritual Assembly, either when a local Spiritual Assembly is being formed for the first time in a given locality, or when differences arise between a new applicant and an already established local Assembly. While the Convention is in session and the accredited delegates have already elected from among the believers throughout the country the members of the National Spiritual Assembly for the current year, it is of infinite value and a supreme necessity that as far as possible all matters requiring immediate decision should be fully and publicly considered, and an endeavor be made to obtain

after mature deliberation, unanimity in vital decisions. Indeed, it has ever been the cherished desire of our Master, 'Abdu'l-Bahá, that the friends in their councils, local as well as national, should by their candor, their honesty of purpose, their singleness of mind, and the thoroughness of their discussions, achieve unanimity in all things. Should this in certain cases prove impracticable the verdict of the majority should prevail, to which decision the minority must under all circumstances, gladly, spontaneously and continually, submit.

"Nothing short of the all-encompassing, all-pervading power of His Guidance and Love can enable this newly-enfolded order to gather strength and flourish amid the storm and stress of a turbulent age, and in the fullness of time vindicate its high claim to be universally recognized as the one Haven of abiding felicity and peace."

3. On its international institutions:—

"It should be stated, at the very outset, in clear and unambiguous language, that these twin institutions of the Administrative Order of Bahá'u'lláh should be regarded as divine in origin, essential in their functions



National Spiritual Assembly of the Bahá'ís of Egypt and Súdán, 1950-1951.

and complementary in their aim and purpose. Their common, their fundamental object is to insure the continuity of that divinely-appointed authority which flows from the Source of our Faith, to safeguard the unity of its followers and to maintain the integrity and flexibility of its teachings. Acting in conjunction with each other these two inseparable institutions administer its affairs, coordinate its activities, promote its interests, execute its laws and defend its subsidiary institutions. Severally, each operates within a clearly defined sphere of jurisdiction; each is equipped with its own attendant institutions—instruments designed for the effective discharge of its particular responsibilities and duties. Each exercises, within the limitations imposed upon it, its powers, its authority, its rights and prerogatives. These are neither contradictory, nor detract in the slightest degree from the position which each of these institutions occupies. Far from being incompatible or mutually destructive, they supplement each other's authority and functions, and are permanently and fundamentally united in their aims.

“Divorced from the institution of the Guardianship the World Order of Bahá'u'lláh would be mutilated and permanently deprived of that hereditary principle which, as 'Abdu'l-Bahá has written, has been invariably upheld by the Law of God. 'In all the Divine Dispensations,' He states, in a Tablet addressed to a follower of the Faith in Persia, 'the eldest son hath been given

extraordinary distinctions. Even the station of prophethood hath been his birthright.' Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn.

“Severed from the no less essential institution of the Universal House of Justice this same System of the Will of 'Abdu'l-Bahá would be paralyzed in its action and would be powerless to fill in those gaps which the Author of the Kitáb-i-Aqdas has deliberately left in the body of His legislative and administrative ordinances.

“'He is the Interpreter of the Word of God,' 'Abdu'l-Bahá, referring to the functions of the Guardian of the Faith, asserts, using in His Will the very term which He Himself had chosen when refuting the argument of the Covenant-breakers who had challenged His right to interpret the utterances of Bahá'u'lláh. 'After him,' He adds, 'will succeed the first-born of his lineal descendants.' 'The mighty stronghold,' He further explains, 'shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God.' 'It is incumbent upon the members of the House of Justice, upon all the Aghşán, the Afnán, the

Hands of the Cause of God, to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God.'

"'It is incumbent upon the members of the House of Justice,' Bahá'u'lláh, on the other hand, declares in the Eighth Leaf of the Exalted Paradise, 'to take counsel together regarding those things which have not outwardly been revealed in the Book, and to enforce that which is agreeable to them. God will verily inspire them with whatsoever He willeth, and He verily is the Provider, the Omniscient.' 'Unto the Most Holy Book' (the Kitáb-i-Aqdas), 'Abdu'l-Bahá states in His Will, 'every one must turn, and all that is not expressly recorded therein must be referred to the Universal House of Justice. That which this body, whether unanimously or by a majority doth carry, that is verily the truth and the purpose of God Himself. Whoso doth deviate therefrom is verily of them that love discord, hath shown forth malice, and turned away from the Lord of the Covenant.'

"Not only does 'Abdu'l-Bahá confirm in His Will Bahá'u'lláh's above-quoted state-

ment, but invests this body with the additional right and power to abrogate, according to the exigencies of time, its own enactments, as well as those of a preceding House of Justice. 'Inasmuch as the House of Justice,' is His explicit statement in His Will, 'hath power to enact laws that are not expressly recorded in the Book and bear upon daily transactions, so also it hath power to repeal the same . . . This it can do because these laws form no part of the divine explicit text.'

"Referring to both the Guardian and the Universal House of Justice we read these emphatic words: 'The sacred and youthful Branch, the Guardian of the Cause of God, as well as the Universal House of Justice to be universally elected and established, are both under the care and protection of the Abhá Beauty, under the shelter and unerring guidance of the Exalted One (the Báb) (may my life be offered up for them both). Whatsoever they decide is of God.'

"From these statements it is made indubitably clear and evident that the Guardian of the Faith has been made the Interpreter of the Word and that the Universal



National Spiritual Assembly of the Bahá'ís of 'Iráq, 1953-1954.

House of Justice has been invested with the function of legislating on matters not expressly revealed in the teachings. The interpretation of the Guardian, functioning within his own sphere, is as authoritative and binding as the enactments of the International House of Justice, whose exclusive right and prerogative is to pronounce upon and deliver the final judgment on such laws and ordinances as Bahá'u'lláh has not expressly revealed. Neither can, nor will ever, infringe upon the sacred and prescribed domain of the other. Neither will seek to curtail the specific and undoubted authority with which both have been divinely invested. . . .

"Let no one, while this System is still in its infancy, misconceive its character, belittle its significance or misrepresent its purpose. The bedrock on which this Administrative Order is founded is God's immutable Purpose for mankind in this day. The Source from which it derives its inspiration is no less than Bahá'u'lláh Himself. Its shield and defender are the embattled hosts of the Abhá Kingdom. Its seed is the blood of no less than twenty thousand martyrs who have offered up their lives that it may be born and flourish. The axis round which its institutions revolve are the authentic provisions of the Will and Testament of 'Abdu'l-Bahá. Its guiding principles are the truths which He Who is the unerring Interpreter of the teachings of our Faith has so clearly enunciated in His public addresses throughout the West. The laws that govern its operation and limit its functions are those which have been expressly ordained in the Kitáb-i-Aqdas. The seat round which its spiritual, its humanitarian and administrative activities will cluster are the Mashriqu'l-Adhkar and its Dependencies. The pillars that sustain its authority and buttress its structure are the twin institutions of the Guardianship and of the Universal House of Justice. The central, the underlying aim which animates it is the establishment of the New World Order as adumbrated by Bahá'u'lláh. The methods it employs, the standard it inculcates, incline it to neither East nor West, neither Jew nor Gentile,

neither rich nor poor, neither white nor colored. Its watchword is the unification of the human race; its standard the 'Most Great Peace'; its consummation the advent of that golden millennium—the Day when the kingdoms of this world shall have become the Kingdom of God Himself, the Kingdom of Bahá'u'lláh."

Sixty years have passed since the Cause of Bahá'u'lláh was first brought to North America. Three generations of believers have worked and sacrificed and prayed in order to produce a body of Bahá'ís large enough to demonstrate the principles here summarized in a few pages for the present-day student of these teachings. What 'Abdu'l-Bahá employed as unifying element for the American community during a period before more than rudimentary local administrative bodies could be established was the construction of the House of Worship, the Mashriqu'l-Adhkar, in Wilmette. He in fact referred to the House of Worship as the "inception of the Kingdom." Around its construction devotedly gathered the American friends. 'Abdu'l-Bahá approved their action in setting up a religious corporation to hold title to the property and provide a basis for collective action. In surveying those days from 1904 to 1921, one realizes how, in every stage of progress, the believers rushed forward in devotion before they could perceive the full results of action or comprehend the full unfoldment of their beloved Master's intention. In their hearts they knew that unity is the keynote of their Faith, and they were assured that the new power of unity would augment until it encompassed the whole of mankind. But as to the nature of world order, the foundation of universal peace, the principles of the future economy, while the clear picture eluded them, they went forward with enthusiasm to the Light.

In a continent consecrated to the pioneer, the early American Bahá'ís pioneered in the world of spirit, striving to participate in a work of supreme importance whose final result was the laying of a foundation on which human society might raise a house of justice and a mansion of peace.

A PROCEDURE FOR THE CONDUCT OF A LOCAL SPIRITUAL ASSEMBLY

Adopted by the National Spiritual Assembly of the Bahá'ís of the United States and Canada

INTRODUCTION

A PERUSAL of some of the words of Bahá'u'lláh and 'Abdu'l-Bahá on the duties and functions of the Spiritual Assemblies in every land (later to be designated as the local Houses of Justice), emphatically reveals the sacredness of their nature, the wide scope of their activity, and the grave responsibility which rests upon them."—SHOGHI EFFENDI, March 5, 1922.

"The Lord hath ordained that in every city a House of Justice be established wherein shall gather counselors to the number of Bahá. . . . It behooveth them to be the trusted ones of the Merciful among men and to regard themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly. Thus hath the Lord your God commanded you. Beware lest ye put away that which is clearly revealed in His Tablet. Fear God, O ye that perceive."—BAHÁ'U'LLÁH.

"It is incumbent upon every one not to take any step without consulting the Spiritual Assembly, and they must assuredly obey with heart and soul its bidding and be submissive unto it, that things may be properly ordered and well arranged. Otherwise every person will act independently and after his own judgment, will follow his own desire, and do harm to the Cause.

"The prime requisites for them that take counsel together are purity of motive, radiance of spirit, detachment from all else save God, attraction to His Divine Fragrances, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold. Should they be graciously aided to acquire these attributes, victory from the unseen Kingdom of Bahá shall be vouchsafed to them. In this day, Assemblies of consultation are of the greatest importance and a vital necessity. Obedience unto them is essential and obligatory. The members thereof

must take counsel together in such wise that no occasion for ill-feeling or discord may arise. This can be attained when every member expresseth with absolute freedom his own opinion and setteth forth his argument. Should any one oppose, he must on no account feel hurt for not until matters are fully discussed can the right way be revealed. The shining spark of truth cometh forth only after the clash of differing opinions. If, after discussion, a decision be carried unanimously, well and good; but if, the Lord forbid, differences of opinion should arise, a majority of voices must prevail. . . ."

"The first condition is absolute love and harmony amongst the members of the Assembly. They must be wholly free from estrangement and must manifest in themselves the Unity of God, for they are the waves of one sea, the drops of one river, the stars of one heaven, the rays of one sun, the trees of one orchard, the flowers of one garden. Should harmony of thought and absolute unity be non-existent, that gathering shall be dispersed and that Assembly be brought to naught. The second condition: They must when coming together turn their faces to the Kingdom on High and ask aid from the Realm of Glory. They must then proceed with the utmost devotion, courtesy, dignity, care and moderation to express their views. They must in every matter search out the truth and not insist upon their own opinion, for stubbornness and persistence in one's views will lead ultimately to discord and wrangling and the truth will remain hidden. The honored members must with all freedom express their own thoughts, and it is in no wise permissible for one to belittle the thought of another, nay, he must with moderation set forth the truth, and should differences of opinion arise a majority of voices must prevail, and all must obey and submit to the majority. It is again not permitted that any one of the honored members object to or censure, whether in or out of the meeting, any decision arrived at previously, though that decision be not right, for such criticism

would prevent any decision from being enforced. In short, whatsoever thing is arranged in harmony and with love and purity of motive, its result is light, and should the least trace of estrangement prevail the result shall be darkness upon darkness. . . . If this be so regarded, that Assembly shall be of God, but otherwise it shall lead to coolness and alienation that proceed from the Evil One. Discussions must all be confined to spiritual matters that pertain to the training of souls, the instruction of children, the relief of the poor, the help of the feeble throughout all classes in the world, kindness to all peoples, the diffusion of the fragrances of God and the exaltation of His Holy Word. Should they endeavor to fulfill these conditions the grace of the Holy Spirit shall be vouchsafed unto them, and that Assembly shall become the center of the Divine blessings, the hosts of Divine confirmation shall come to their aid, and they shall day by day receive a new effusion of Spirit."—'ABDU'L-BAHÁ.

"The importance, nay the absolute necessity of these local Assemblies is manifest when we realize that in the days to come they will evolve into the local House of Justice, and at present provide the firm foundation on which the structure of the Master's Will is to be reared in the future."

"In order to avoid division and disruption, that the Cause may not fall a prey to conflicting interpretations, and lose thereby its purity and pristine vigor, that its affairs may be conducted with efficiency and promptness, it is necessary that every one [that is, every member of the Bahá'í community] should conscientiously take an active part in the election of these Assemblies, abide by their decision, enforce their decree, and cooperate with them wholeheartedly in their task of stimulating the growth of the Movement throughout all regions. The members of these Assemblies, on their part, must disregard utterly their own likes and dislikes, their personal interests and inclinations, and concentrate their minds upon those measures that will conduce to the welfare and happiness of the Bahá'í community and promote the common weal."—SHOGHI EFFENDI, March 12, 1923.

"Let us recall His explicit and often-repeated assurances that every Assembly elected in that rarefied atmosphere of selflessness and detachment is, in truth, appointed of God, that its verdict is truly in-

spired, that one and all should submit to its decision unreservedly and with cheerfulness."—SHOGHI EFFENDI, February 23, 1924.

I. FUNCTIONS OF THE LOCAL SPIRITUAL ASSEMBLY

The various functions of the local Spiritual Assembly, and its nature as a constitutional body, are duly set forth in Article VII of the By-Laws of the National Spiritual Assembly, and are more definitely defined in the By-Laws of a local Spiritual Assembly approved by the National Spiritual Assembly and recommended by the Guardian. Each local Spiritual Assembly, and all members of the local Bahá'í community, shall be guided and controlled by the provisions of those By-Laws.

II. MEETINGS OF THE LOCAL SPIRITUAL ASSEMBLY

In addition to its observance of the general functions vested in the institution of a Spiritual Assembly, each Spiritual Assembly has need of a procedure for the conduct of its meetings. The following items represent the outline of the parliamentary rules of procedure which the National Spiritual Assembly has adopted and recommends to each and every local Spiritual Assembly throughout the United States.

Calling of Meetings

A meeting of the Spiritual Assembly is valid only when it has been duly called, that is, when each and every member has been informed of the time and place. The general practice is for the Assembly to decide upon some regular time and place for its meetings throughout the Bahá'í year, and this decision when recorded in the minutes is sufficient notice to the members. When the regular schedule cannot be followed, or the need arises for a special meeting, the secretary, on request by the chairman or any three members of the Spiritual Assembly, should send due notice to all the members.

Order of Business

Roll call by the Secretary (or Recording Secretary).

Prayer.

Reading and approval of Minutes of previous meetings.

Report of Secretary (or Corresponding Secretary), including presentation of letters received by the Assembly since its last meeting, and of any and all recommendations duly adopted by the community at the last Nineteen Day Feast.

Report of Treasurer.

Report of Committees.

Unfinished business.

New business, including conferences with members of the community and with applicants for enrollment as members of the community.

Closing Prayer.

Conduct of Business

A Spiritual Assembly, in maintaining its threefold function of a body given (within the limits of its jurisdiction) an executive, a legislative and a judicial capacity, is charged with responsibility for initiating action and making decisions. Its meetings, therefore, revolve around various definite matters which require deliberation and collective decision, and it is incumbent upon the members, one and all, to address themselves to the subject under discussion and not engage in general speeches of an irrelevant character.

Every subject or problem before an Assembly is most efficiently handled when the following process is observed: *first*, ascertainment and agreement upon the facts; *second*, agreement upon the spiritual or administrative Teachings which the question involves; *third*, full and frank discussion of the matter, leading up to the offering of a resolution; and *fourth*, voting upon the resolution.

A resolution, or motion, is not subject to discussion or vote until duly made and seconded. It is preferable to have each resolution clear and complete in itself, but when an amendment is duly made and seconded, the chairman shall call for a vote on the amendment first and then on the original motion. An amendment must be relevant to, and not contravene, the subject matter of the motion.

The chairman, or other presiding officer, has the same power and responsibility for discussion and voting upon motions as other members of the Assembly.

Discussion of any matter before the Assembly may be terminated by a motion duly made, seconded and voted calling upon the chairman to put the matter to a vote or to proceed to the next matter on the agenda. The purpose of this procedure is to prevent any member or members from prolonging the discussion beyond the point at which full opportunity has been given all members to express their views.

When the Assembly has taken action upon any matter, the action is binding upon all members, whether present or absent from the meeting at which the action was taken. Individual views and opinions must be subordinated to the will of the Assembly when a decision has been made. A Spiritual Assembly is an administrative unit, as it is a spiritual unit, and therefore no distinction between "majority" and "minority" groups or factions can be recognized. Each member must give undivided loyalty to the institution to which he or she has been elected.

Any action taken by the Assembly can be reconsidered at a later meeting, on motion duly made, seconded and carried. This reconsideration, according to the result of the consultation, may lead to a revision or the annulment of the prior action. If a majority is unwilling to reconsider the prior action, further discussion of the matter by any member is improper.

The Assembly has a responsibility in filling a vacancy caused by the inability of any member to attend the meetings. "It is only too obvious that unless a member can attend regularly the meetings of his local Assembly, it would be impossible for him to discharge the duties incumbent upon him, and to fulfill his responsibilities as a representative of the community. Membership in a local Spiritual Assembly carries with it, indeed, the obligation and capacity to remain in close touch with local Bahá'í activities, and ability to attend regularly the sessions of the Assembly."—SHOGHI EFFENDI, January 27, 1935.

The Spiritual Assembly, as a permanent body, is responsible for maintaining all its records, including Minutes of meetings, correspondence and financial records, throughout its existence as a Bahá'í institution. Each officer, therefore, on completing his or her term of office, shall turn over to the Assembly all records pertaining to the business of the Assembly.

III. CONSULTATION WITH THE COMMUNITY

A. The institution of the Nineteen Day Feast provides the recognized and regular occasion for general consultation on the part of the community, and for consultation between the Spiritual Assembly and the members of the community. The conduct of the period of consultation at Nineteen Day Feasts is a vital function of each Spiritual Assembly.

From Words of 'Abdu'l-Bahá, "The Nineteen Day Feast was inaugurated by the Báb and ratified by Bahá'u'lláh, in His Holy Book, the *Aqdas*, so that people may gather together and outwardly show fellowship and love, that the Divine mysteries may be disclosed. The object is concord, that through this fellowship hearts may become perfectly united, and reciprocity and mutual helpfulness be established. Because the members of the world of humanity are unable to exist without being banded together, cooperation and helpfulness are the basis of human society. Without the realization of these two great principles no great movement is pressed forward." London, England, December 29, 1912. (Quoted in *Bahá'í News*, No. 33.)

The Nineteen Day Feast has been described by the Guardian as the foundation of the World Order of Bahá'u'lláh. It is to be conducted according to the following program: The first part, entirely spiritual in character, is devoted to readings from Bahá'í Sacred Writings; the second part consists of general consultation on the affairs of the Cause. The third part is the material feast and social meeting of all the believers, and should maintain the spiritual nature of the Feast.

Bahá'ís should regard this Feast as the very heart of their spiritual activity, their participation in the mystery of the Holy Utterance, their steadfast unity one with another in a universality raised high above the limitations of race, class, nationality, sect, and personality, and their privilege of contributing to the power of the Cause in the realm of collective action.

Calendar of the Nineteen Day Feast

March 21	May 17	July 13
April 9	June 5	August 1
April 28	June 24	August 20

September 8	November 4	January 19
September 27	November 23	February 7
October 16	December 12	March 2
	December 31	

The Spiritual Assembly is responsible for the holding of the Nineteen Day Feast. If the Bahá'í calendar for some adequate reason cannot be observed, the Assembly may arrange to hold a Feast at the nearest possible date.

Only members of the Bahá'í community, and visiting Bahá'ís from other communities, may attend these meetings, but young people of less than twenty-one years of age, who have studied the Teachings and declared their intention of joining the community on reaching the age of twenty-one, may also attend.

Regular attendance at the Nineteen Day Feast is incumbent upon every Bahá'í, illness or absence from the city being the only justification for absence. Believers are expected to arrange their personal affairs so as to enable them to observe the Bahá'í calendar.

Order of Business for the Consultation Period

The chairman or other appointed representative of the Spiritual Assembly presides during the period of consultation.

The Spiritual Assembly reports to the community whatever communications have been received from the Guardian and the National Spiritual Assembly, and provides opportunity for general discussion.

The Assembly likewise reports its own activities and plans, including committee appointments that may have been made since the last Feast, the financial report, arrangements made for public meetings, and in general shares with the community all matters that concern the Faith. These reports are to be followed by general consultation.

A matter of vital importance at this meeting is consideration of national and international Bahá'í affairs, to strengthen the capacity of the community to cooperate in promotion of the larger Bahá'í interests and to deepen the understanding of all believers concerning the relation of the local community to the Bahá'í World Community.

Individual Bahá'ís are to find in the Nineteen Day Feast the channel through which to make suggestions and recommendations

to the National Spiritual Assembly. These recommendations are offered first to the local community, and when adopted by the community come before the local Assembly, which then may in its discretion forward the recommendation to the National Spiritual Assembly accompanied by its own considered view.

Provision is to be made for reports from committees, with discussion of each report. Finally, the meeting is to be open for suggestions and recommendations from individual believers on any matter affecting the Cause.

The local Bahá'í community may adopt by majority vote any resolution which it wishes collectively to record as its advice and recommendation to the Spiritual Assembly.

Upon each member of the community lies the obligation to make his or her utmost contribution to the consultation, the ideal being a gathering of Bahá'ís inspired with one spirit and concentrating upon the one aim to further the interests of the Faith.

The Secretary of the Assembly records each resolution adopted by the community, as well as the various suggestions advanced during the meetings, in order to report these to the Spiritual Assembly for its consideration. Whatever action the Assembly takes is to be reported at a later Nineteen Day Feast.

Matters of a personal nature should be brought before the Spiritual Assembly and not to the community at the Nineteen Day Feast. Concerning the attitude with which believers should come to these Feasts, the Master has said, "You must free yourselves from everything that is in your hearts, before you enter." (*Bahá'í News Letter of the N. S. A. of Germany and Austria, December, 1934.*)

B. The Annual Meeting on April 21, called for the election of the Spiritual Assembly, provides the occasion for the presentation of annual reports by the Assembly and by all its Committees.

The chairman of the outgoing Assembly presides at this meeting.

The order of business includes: Reading of the call of the meeting, reading of appropriate Bahá'í passages bearing upon the subject of the election, appointment of tellers, distribution of ballots, prayers for the spiritual guidance of the voters, the election,

presentation of annual reports, tellers' report of the election, approval of the tellers' report.

C. In addition to these occasions for general consultation, the Spiritual Assembly is to give consultation to individual believers whenever requested.

During such consultation with individual believers, the Assembly should observe the following principles: the impartiality of each of its members with respect to all matters under discussion; the freedom of the individual Bahá'í to express his views, feelings and recommendations on any matter affecting the interests of the Cause; the confidential character of this consultation, and the principle that the Spiritual Assembly does not adopt any resolution or make any final decision, until the party or parties have withdrawn from the meeting.

Appeals from decisions of a local Spiritual Assembly are provided for in the By-Laws and the procedure fully described in a statement published in *Bahá'í News*, February, 1933.

When confronted with evidences of unhappiness, whether directed against the Assembly or against members of the community, the Spiritual Assembly should realize that its relationship to the believers is not merely that of a formal constitutional body but also that of a spiritual institution called upon to manifest the attributes of courtesy, patience and loving insight. Many conditions are not to be remedied by the exercise of power and authority but rather by a sympathetic understanding of the sources of the difficulty in the hearts of the friends. As 'Abdu'l-Bahá has explained, some of the people are children and must be trained, some are ignorant and must be educated, some are sick and must be healed. Where, however, the problem is not of this order but represents flagrant disobedience and disloyalty to the Cause itself, in that case the Assembly should consult with the National Spiritual Assembly concerning the necessity for disciplinary action.

Members of the Bahá'í community, for their part, should do their utmost by prayer and meditation to remain always in a positive and joyous spiritual condition, bearing in mind the Tablets which call upon Bahá'ís to serve the world of humanity and not waste their precious energies in negative complaints.

IV. BAHÁ'Í ANNIVERSARIES, FESTIVALS AND DAYS OF FASTING

The Spiritual Assembly, among its various duties and responsibilities, will provide for the general observance by the local community of the following Holy Days:

Feast of Ridván (Declaration of Bahá'u'lláh) April 21-May 2, 1863.
Declaration of the Báb, May 23, 1844.

Ascension of Bahá'u'lláh, May 29, 1892.
Martyrdom of the Báb, July 9, 1850.
Birth of the Báb, October 20, 1819.
Birth of Bahá'u'lláh, November 12, 1817.
Day of the Covenant, November 26.
Ascension of 'Abdu'l-Bahá, November 28, 1921.
Period of the Fast, nineteen days beginning March 2.
Feast of Naw-Rúz (Bahá'í New Year), March 21.

THE INSTITUTION OF THE NATIONAL SPIRITUAL ASSEMBLY

By HORACE HOLLEY

THE sacred Writings of the Bahá'í Faith create organic institutions having a membership elected by the Bahá'í community. Bahá'u'lláh called these institutions into being; their establishment, definition, training and development came later, in the ministry of 'Abdu'l-Bahá and in that of the Guardian appointed in 'Abdu'l-Bahá's Testament.

Since the passing of 'Abdu'l-Bahá in 1921, the formation of local Spiritual Assemblies has multiplied in East and West, and the institution of the National Spiritual Assembly has become firmly established. Concerning this national administrative body Shoghi Effendi has provided clear information and direction. Its purpose, its power, its responsibility and its functions and duties are definitely prescribed.

"Its immediate purpose is to stimulate, unify and coordinate by frequent personal consultations the manifold activities of the friends [believers] as well as the local Assemblies; and by keeping in close and constant touch with the Holy Land [Bahá'í World Center], initiate measures, and direct in general the affairs of the Cause in that country.

"It serves also another purpose, no less essential than the first . . . in conjunction with the other National Assemblies throughout the Bahá'í world, to elect directly the members of the International House of Justice, that Supreme Council that will guide, organize and unify the affairs of the [Faith] throughout the world.

". . . it has to exercise full authority over

all the local Assemblies in its province, and will have to direct the activities of the friends, guard vigilantly the Cause of God, and control and supervise the affairs of the [Faith] in general.

"Vital issues, affecting the interests of the Cause in that country . . . that stand distinct from strictly local affairs, must be under the full jurisdiction of the National Assembly. It will have to refer each of these questions . . . to a special Committee, to be elected by the members of the National Spiritual Assembly, from among all the friends in that country . . .

"With it, too, rests the decision whether a certain point at issue is strictly local in its nature . . . or whether it should fall under its own province and be regarded as a matter which ought to receive its special attention."¹

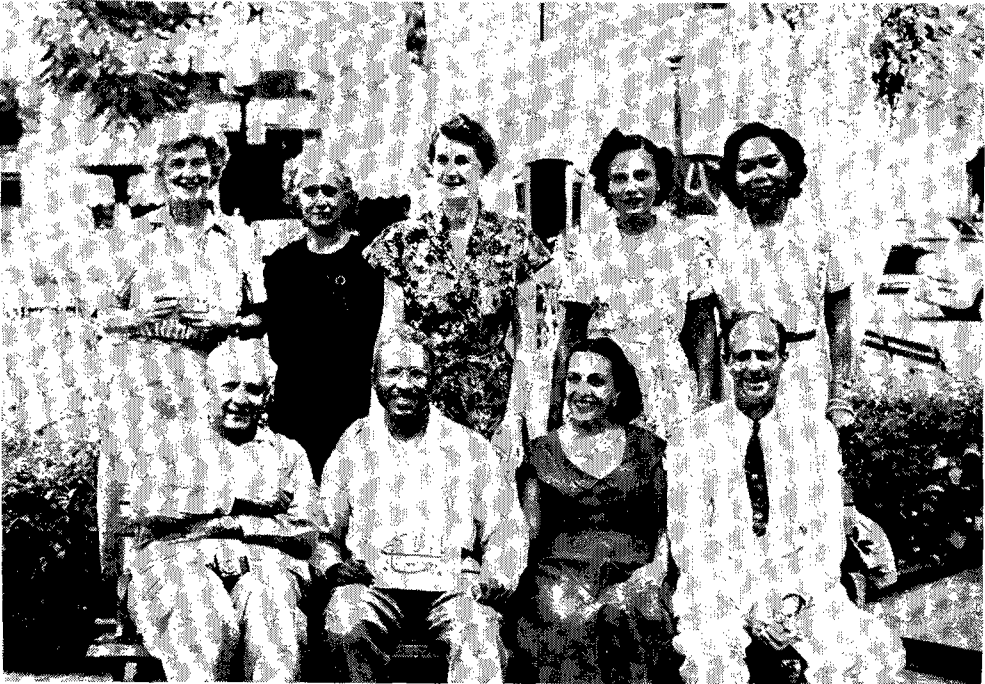
"The need for the centralization of authority in the National Spiritual Assembly, and the concentration of power in the various local Assemblies, is . . . manifest."² "The authority of the National Spiritual Assembly is undivided and unchallengeable in all matters pertaining to the administration of the Faith [throughout its country]."³

The individual Bahá'í has spiritual citizenship in a world community of believers acting through local, national and international bodies. There is no division of interest or conflict of authority among these institutions, for ever since the ascension of Bahá'-

¹ *Bahá'í Administration* (1945 edition), pp. 39-40.

² *Ibid.*, p. 42.

³ *Bahá'í Procedure* (1942), p. 63.



First National Spiritual Assembly of the Bahá'ís of Central America, Mexico and the Antilles, elected April, 1951.

Seated, left to right: Dr. David Escalante (San Salvador), James V. Facey (Colon), Miss Elena Marsella (Ciudad Trujillo), Artemus Lamb (San José).

Standing, left to right: Mrs. Louise Caswell (Tegucigalpa), Zenayda Jurado C. (Mexico City), Mrs. Cora H. Oliver (Colon), Sra. Raquel J. François de Constante (Panama City), Natalia A. Chávez (Tegucigalpa).

u'lláh in 1892 His Faith has uninterruptedly possessed an infallible Interpreter, a spiritual Head, in the person of 'Abdu'l-Bahá until 1921, and in the Guardianship after that date. The action of a Bahá'í administrative body, therefore, while rationally determined by constitutional principles, operates in a spiritual realm revealed by the Manifestation of God and maintained free from political pressure and the influence of materialism. Apart from the appointed Interpreter, no Bahá'í has individual authority. Decisions are confined to the sphere of action and are made by a body of nine persons.

The advice and direction clarifying the nature and operation of a National Spiritual Assembly have been compiled by the American Bahá'ís from letters written them by Shoghi Effendi.⁴

⁴ *Bahá'í Administration; Declaration of Trust and By-Laws of the National Spiritual Assembly of the Bahá'ís of the United States.*

During the ministry of 'Abdu'l-Bahá, after He had approved the petition submitted to Him by the American Bahá'ís expressing their desire to construct a House of Worship, these Bahá'ís formed a national body known as Bahá'í Temple Unity, incorporated for the purpose of gathering funds and coordinating plans to erect the Temple in Wilmette. That body, though national in scope and elected by delegates representing the various local Bahá'í communities, was not a National Spiritual Assembly. It is interesting to note that in Bahá'í Temple Unity the American Bahá'ís established a body reflecting their own national historical experience. The local communities preceded the national body in time and each exercised an independent authority in the conduct of its own affairs. When their representatives agreed to form a national Bahá'í body with full jurisdiction over Temple matters, they transferred to it powers which vested final



First National Spiritual Assembly of the Bahá'ís of South America, elected April, 1951.

Front row, left to right: Edmund J. Miessler (Sao Paulo), Mrs. Margot Worley (Bahía), Miss Eve Nicklin (Lima), Manuel Vera (Lima).

Rear, left to right: Dr. Alejandro Reid (Punta Arenas), Mrs. Gayle Woolson (Bogotá), Estéban Canales L. (Asuncion), Srta. Mercedes Sanchez (Lima), Rangvald Taetz (Montevideo).

decision not in its directors but in the Annual Convention. The vital distinction between Temple Unity and the National Spiritual Assembly when later established lay in this field of ultimate authority. The National Spiritual Assembly possessed original authority, powers and functions of its own. It came into existence through election of its nine members at a National Convention but constituted a continuing authority derived from the Bahá'í Teachings and not conferred by any action of the believers, whether as local communities or as delegates. This authority emerged supreme in relation to Bahá'í matters within the national community but subject to the higher authority of the Guardian and also of the future International House of Justice.

Within its own realm the National Spiritual Assembly is an institution created by the Teachings of the Faith independent of the Bahá'ís who elect its members and of the Bahá'ís composing its membership. In no way does this institution reflect either the political or the ecclesiastical influences of its environment, whether in America, Europe or the East. This fact has paramount importance. On the one hand it reveals the existence of an organic religious society; on the other hand it demonstrates the freedom of this new community from the legalisms and devices acting within every human institution.

While the transition from Bahá'í Temple Unity to National Spiritual Assembly in North America emphasizes certain princi-



First Italo-Swiss Bahá'í National Spiritual Assembly, 1953-1954.
Seated, left to right: Prof. Mario Fiorentini, Mrs. Anna Kunz, Dr. Ugo R. Giachery,
 Miss Elsa Steinmetz, Mrs. Stella Lonzar.
Standing, left to right: Mrs. Anne Lynch, Friedrich Schär, Mrs. Marion Little,
 Prof. Alessandro Bausani.

ples inherent in Bahá'í institutions, the formation of a National Spiritual Assembly in a new area represents more profoundly the creation of a new type of society. Every national Bahá'í community has gone through some evolution reflecting its historical background before its National Spiritual Assembly was established.

In Central and South America, the preliminary teaching work and formation of local communities was conducted by a committee of the National Spiritual Assembly of the Bahá'ís of the United States and Canada, and when the Bahá'ís of Canada formed their own National Assembly, by a committee appointed and sustained from the United States. The process of establishing new National Assemblies in those areas involved a number of steps.

The membership list of qualified adult Bahá'ís was carefully prepared. The number of delegates to be elected to each of the first Annual Conventions under the principle of proportionate representation was determined. The Convention date and site were chosen. A call was issued to the participating local communities through their Assemblies

for the election of the delegate or delegates assigned to each. The elected delegates were provided with ballots and a copy of the Convention agenda. The agenda, meanwhile, had been prepared in the light of the general nature of a Bahá'í National Convention and with respect to the particular conditions of the Bahá'í community.

The National Spiritual Assembly of the Bahá'ís of the United States selected from its own membership two persons to attend each Convention, one to open the meeting as temporary chairman, the other to call the roll, and both to supervise the election of permanent convention officers from the membership of the delegates present. With that election the Convention proceeded as an independent body, but acting under friendly supervision, to fulfill its own special functions: consultation on current Bahá'í matters, and election of the members of the first National Spiritual Assemblies of the Bahá'ís of Central and South America. The nine persons receiving the highest number of votes on the first ballot, in accordance with the principle of plurality, were declared and certified to be Assembly members.

After the Conventions the newly elected bodies entered upon their duties in consultation with the representatives from the United States, who had prepared a list of actions to be taken annually by a national Bahá'í body.

Such an occasion as the birth of a national Bahá'í institution is cherished in the memory of all present. Among the significant events are the receipt of a message from the Guardian of the Faith and greetings from all other National Spiritual Assemblies. Nine Assemblies existed at the time the two bodies were established in Latin America.⁵

The functions of a National Spiritual Assembly are manifold: the publication of Bahá'í literature; national teaching plans; supervision of local communities; encouragement and direction of all the Bahá'ís in their service to the Faith; and representation of the Bahá'ís in relation to the civil authorities. Each national body prepares and adopts its own constitution, formulated on

⁵ These National Spiritual Assemblies were, in the order of their establishment, India and Burma (1923), Germany and Austria (1923), British Isles (1923), Egypt (1924), United States (1925), Iraq (1931), Persia (1934), Australia and New Zealand (1934), and Canada (1948). (See *God Passes By*, p. 333.)

the basis of the model approved by the Guardian of the Bahá'í Faith. All the National Spiritual Assemblies collectively, under the title of The Bahá'í International Community, constitute an international non-governmental organization whose delegates are accredited by United Nations for attendance and participation in its regional conferences.

Through the institution of the National Spiritual Assembly, Bahá'ís are enabled to carry out plans of considerable magnitude, collaborate with Bahá'ís of all other lands in matters of international interest, maintain common standards of administrative principle, and take advantage, in the appointment of committees, of particular talents and aptitudes possessed by individual believers. The National Spiritual Assembly stands as one of the pillars supporting the Bahá'í world community. Participation in national Bahá'í activities serves to insulate the individual Bahá'í from infection by the psychic ills which afflict modern society as result of its lack of faith and spiritual direction. Within the shelter of this emerging order the storms of partisanship cannot engulf the soul.

A PROCEDURE FOR THE CONDUCT OF THE ANNUAL BAHÁ'Í CONVENTION

I. THE ANNUAL BAHÁ'Í CONVENTION

A SUMMARY of the constitutional basis of the Convention has been made by the National Spiritual Assembly and approved by the Guardian . . .

II. CONVENTION CALL

The National Spiritual Assembly determines the date, duration and place of the Annual Convention and provides for such meetings in connection with the Convention as it may feel are desirable.

III. CONVENTION PROCEDURE

The Twenty-sixth Annual Convention [of the Bahá'ís of the United States and Canada], held in 1934, voted a recommendation calling upon the National Spiritual Assembly to supply a parliamentary procedure for the conduct of the Annual Convention, and

the present material has been prepared to meet the need indicated by that recommendation.

Order of Business

Prayer and devotional readings, provided by the outgoing National Spiritual Assembly.

Opening of the Convention by Presiding Officer of the National Spiritual Assembly.

Roll call of delegates by the Secretary of the National Spiritual Assembly.

Election by secret ballot of Convention Chairman and Secretary. The Convention Officers are to be elected by the assembled delegates from among the entire number of delegates who are present at the Convention.

Annual Report of National Spiritual Assembly.

Annual Financial Report of National Spiritual Assembly.

Convention message to the Guardian of the Faith.

Annual Committee Reports: These are to be considered as part of the Report of the National Spiritual Assembly. They are whenever possible published in *Bahá'í News* in advance of the Convention date, for the information of the delegates.

Subjects for Consultation. Any delegate may, before the Convention convenes, recommend to the National Assembly such topics as he deems of sufficient importance to be included in the Convention agenda; and the National Spiritual Assembly, from the list of topics received from delegates, and also suggested by its own knowledge and experience, is to prepare an agenda or order of business as its recommendation to the Convention.

This agenda may include, as part of the National Assembly's Annual Report, the presentation of special subjects by well qualified members, committee representatives or non-Bahá'í experts whose exposition is necessary or desirable for the information of the delegates.

On motion duly made, seconded and voted, any such subject may be omitted, and also on motion duly made, seconded and voted, any other subject may be proposed for special consultation.

Annual Election. The election of members of the National Spiritual Assembly is to take place approximately midway during the Convention sessions, so as to enable the delegates to consult with both the outgoing and incoming Assemblies, in accordance with the Guardian's expressed desire.

Conduct of Business

Every deliberative body, to fulfill its functions, must conduct its deliberations in accordance with some established rules of order. The parliamentary procedure here set forth for the Convention is based upon the procedure already adopted for meetings of local Assemblies and communities. It accordingly extends to sessions of the Annual Convention the same procedure under which the delegates, in their other Bahá'í activities, are accustomed to conduct discussion and consultation.

The purpose of consultation at the Annual Convention is threefold: to arrive at full and complete knowledge of the current conditions, problems and possibilities of the Faith in America; to give to the incoming National Assembly the benefit of the collective wisdom, guidance and constructive

suggestions of the assembled delegates; and to contribute to the unity, in spirit and in action, of the entire American Bahá'í community.

The freedom of each and every delegate to take part in discussion and to initiate motions is untrammelled save as the undue activity of one delegate might hamper the rights of the other delegates. Any necessary limitation to be placed upon individual discussion shall be determined by the Chairman in the absence of any specific motion duly voted by the delegates themselves.

It shall be the duty of the Chairman to encourage general consultation and make possible the active participation of the greatest possible number of delegates.

The Chairman has the same power and responsibility for discussion and voting upon motions as other delegates. Members of the outgoing and incoming National Assembly who are not delegates may participate in the consultation but not vote.

A resolution, or motion, is not subject to discussion or vote until duly made and seconded. It is preferable to have each resolution clear and complete in itself, but when an amendment is duly made and seconded, the Chairman shall call for a vote on the amendment first and then on the motion. An amendment must be relevant to, and not contravene, the subject matter of the motion.

The Chairman shall call for votes by oral expression of ayes and nays, but where the result of the vote is doubtful by a show of hands or a rising vote. A majority vote determines.

Discussion of any matter may be terminated by motion duly made, seconded and voted, calling upon the Chairman to bring the matter to an immediate vote or proceed to other business.

The transactions of the Convention shall be recorded by the Secretary, and when certified by the Convention officers shall be given to the National Spiritual Assembly.

Annual Election

The electors in the Annual Election shall consist of those delegates included in the Roll Call prepared by the National Spiritual Assembly.

Ballots and tellers' report forms shall be provided by the National Assembly.

The election shall be conducted by the Convention, but delegates unable to attend

the Convention shall have the right to vote by mail.

The Chairman shall appoint three tellers, chosen from among the assembled delegates.

The electoral method shall be as follows:

1. The Convention Secretary shall call the roll of delegates, whereupon each delegate, in turn, shall place his or her ballot in a ballot box; and as the names are called ballots received by mail shall be placed in the ballot box by the Secretary of the National Assembly.

2. The ballot box shall then be handed to the tellers, who shall retire from the Convention Hall to determine the result of the election.

3. The result of the election is to be reported by the tellers, and the tellers' report is to be approved by the Convention.

4. The ballots, together with the tellers' report, certified by all the tellers, are to be given the National Spiritual Assembly for preservation.

IV. THE CONVENTION RECORD

The permanent record of each successive Annual Convention shall consist of the following:—(1) Convention Call as issued by the National Spiritual Assembly, including list of participating Bahá'í Communities; (2) list of accredited delegates; (3) Annual Reports of the National Spiritual Assembly and of its Committees; (4) Messages sent to and received from the Guardian; (5) Resolutions and other transactions of the assembled delegates; (6) the result of the Annual Election.

—NATIONAL SPIRITUAL ASSEMBLY

THE NON-POLITICAL CHARACTER OF THE BAHÁ'Í FAITH

THE Bahá'í principles clearly define and explain the non-political character of the Faith, and serve as a guide for conduct in the relations of Bahá'ís with one another, with their fellow men, and in their relations with different departments of the civil government. A brief summary of excerpts from the Bahá'í Writings will show that non-participation in political affairs is one of the basic axioms of Bahá'í action.

The keynote to this theme may be found in the Writings of Bahá'u'lláh. He has stated:

"That one is indeed a man who, today, dedicateth himself to the service of the entire human race. The Great Being saith: Blessed and happy is he that ariseth to promote the best interests of the peoples and kindreds of the earth. In another passage He hath proclaimed: It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country, and mankind its citizens."¹

"Sow not the seeds of discord among men, and refrain from contending with your neighbor . . . Open, O people, the city of the human heart with the key of your utterance . . .

"That which besecmeth you is the love of

God, and the love of Him Who is the Manifestation of His Essence, and the observance of whatsoever He chooseth to prescribe unto you, did ye but know it.

"Say: Let truthfulness and courtesy be your adorning. Suffer not yourselves to be deprived of the robe of forbearance and justice, that the sweet savors of holiness may be wafted from your hearts upon all created things. Say: Beware, O people of Bahá, lest ye walk in the ways of them whose words differ from their deeds. Strive that ye may be enabled to manifest to the peoples of the earth the signs of God, and to mirror forth His commandments. Let your acts be a guide unto all mankind, for the professions of most men, be they high or low, differ from their conduct. It is through your deeds that ye can distinguish yourselves from others. Through them the brightness of your light can be shed upon the whole earth . . ."²

The aim of the Faith is to produce the reality of virtue in souls and evolve institutions capable of dealing with social matters justly, in the light of the revealed truths. This is entirely distinct from the province filled by partisan civil institutions.

¹ *Gleanings from the Writings of Bahá'u'lláh*, p. 250.

² *Ibid.*, pp. 303-305.

'Abdu'l-Bahá counseled the Bahá'ís from the early beginnings of the American Bahá'í community not to discuss political affairs:³

" . . . All conferences (i.e., all consultation and discussion) must be regarding the matters of benefit, both as a whole and individually, such as the guarding of all in all cases, their protection and preservation, the improvement of character, the training of children, etc.

"If any person wishes to speak of government affairs, or to interfere with the order of government, the others must not combine with him because the Cause of God is withdrawn entirely from political affairs; the political realm pertains only to the Rulers of those matters; it has nothing to do with the souls who are exerting their utmost energy to harmonizing affairs, helping character and inciting (the people) to strive for perfections. Therefore no soul is allowed to interfere with (political) matters, but only in that which is commanded."

With the development of a world-wide administrative structure within the Bahá'í Faith, institutions have been set up in national and local areas which assure the unity and integrity of the Faith. In unfolding these administrative institutions Shoghi Effendi has reiterated the importance of the non-political character of the Bahá'í teachings in a letter written March 21, 1932, to the Bahá'ís of the United States and Canada:⁴

"I feel it, therefore, incumbent upon me to stress, now that the time is ripe, the importance of an instruction which, at the present stage of the evolution of our Faith, should be increasingly emphasized, irrespective of its application to the East or to the West. And this principle is no other than that which involves the non-participation by the adherents of the Faith of Bahá'u'lláh, whether in their individual capacities or collectively as local or national Assemblies, in any form of activity that might be interpreted, either directly or indirectly, as an interference in the political affairs of any particular government. Whether it be in the publications which they initiate and supervise; or in their official and public deliberations; or in the posts they occupy and the services they render; or in the communications they address to their fellow-disciples; or in their dealings with men of eminence

and authority; or in their affiliations with kindred societies and organizations, it is, I am firmly convinced, their first and sacred obligation to abstain from any word or deed that might be construed as a violation of this vital principle. Theirs is the duty to demonstrate, on one hand, their unqualified loyalty and obedience to whatever is the considered judgment of their respective governments.

"Let them refrain from associating themselves, whether by word or by deed, with the political pursuits of their respective nations, with the policies of their governments and the schemes and programs of parties and factions. In such controversies they should assign no blame, take no side, further no design, and identify themselves with no system prejudicial to the best interests of that world-wide Fellowship which it is their aim to guard and foster. Let them beware lest they allow themselves to become the tools of unscrupulous politicians, or to be entrapped by the treacherous devices of the plotters and the perfidious among their countrymen. Let them so shape their lives and regulate their conduct that no charge of secrecy, of fraud, of bribery or of intimidation may, however ill-founded, be brought against them. Let them rise above all particularism and partisanship, above the vain disputes, the petty calculations, the transient passions that agitate the face, and engage the attention, of a changing world. It is their duty to strive to distinguish, as clearly as they possibly can, and if needed with the aid of their elected representatives, such posts and functions as are either diplomatic or political from those that are purely administrative in character, and which under no circumstances are affected by the changes and chances that political activities and party government, in every land, must necessarily involve. Let them affirm their unyielding determination to stand, firmly and unreservedly, for the way of Bahá'u'lláh, to avoid the entanglements and bickerings inseparable from the pursuits of the politician, and to become worthy agencies of that Divine Polity which incarnates God's immutable Purpose for all men.

"It should be made unmistakably clear that such an attitude implies neither the slightest indifference to the cause and interests of their own country, nor involves any insubordination on their part to the authority of recognized and established governments. Nor does it constitute a repudiation

³ *Bahá'í World Faith*, p. 407.

⁴ *World Order of Bahá'u'lláh*, pp. 64-67.

of their sacred obligation to promote, in the most effective manner, the best interests of their government and people. It indicates the desire cherished by every true and loyal follower of Bahá'u'lláh to serve, in an unselfish, unostentatious and patriotic fashion, the highest interests of the country to which he belongs, and in a way that would entail no departure from the high standards of integrity and truthfulness associated with the teachings of his Faith.

"As the number of the Bahá'í communities in various parts of the world multiplies and their power, as a social force, becomes increasingly apparent, they will no doubt find themselves increasingly subjected to the pressure which men of authority and influence, in the political domain, will exercise in the hope of obtaining the support they require for the advancement of their aims. These communities will, moreover, feel a growing need of the good-will and the assistance of their respective governments in their efforts to widen the scope, and to consolidate the foundations, of the institutions committed to their charge. Let them beware lest, in their eagerness to further the aims of their beloved Cause, they should be led unwittingly to bargain with their Faith, to compromise with their essential principles, or to sacrifice, in return for any material advantage which their institutions may derive, the integrity of their spiritual ideals. Let them proclaim that in whatever country they reside, and however advanced their institutions, or profound their desire to enforce the laws, and apply the principles, enunciated by Bahá'u'lláh, they will, unhesitatingly, subordinate the operation of such laws and the application of such principles to the requirements and legal enactments of their respective governments. Theirs is not the purpose, while endeavoring to conduct and perfect the administrative affairs of their Faith, to violate, under any circumstances, the provisions of their country's constitution, much less to allow the machinery of their administration to supersede the government of their respective countries.

"It should also be borne in mind that the very extension of the activities in which we are engaged, and the variety of the communities which labor under divers forms of government, so essentially different in their standards, policies, and methods, make it absolutely essential for all those who are the declared members of any one of these com-

munities to avoid any action that might, by arousing the suspicion or exciting the antagonism of any one government, involve their brethren in fresh persecutions or complicate the nature of their task. How else, might I ask, could such a far-flung Faith, which transcends political and social boundaries, which includes within its pale so great a variety of races and nations, which will have to rely increasingly, as it forges ahead, on the good-will and support of the diversified and contending governments of the earth—how else could such a Faith succeed in preserving its unity, in safeguarding its interests, and in ensuring the steady and peaceful development of its institutions?

"Such an attitude, however, is not dictated by considerations of selfish expediency, but is actuated, first and foremost, by the broad principle that the followers of Bahá'u'lláh will, under no circumstances, suffer themselves to be involved, whether as individuals or in their collective capacities, in matters that would entail the slightest departure from the fundamental verities and ideals of their Faith. Neither the charges which the uninformed and the malicious may be led to bring against them, nor the allurements of honors and rewards, will ever induce them to surrender their trust or to deviate from their path. Let their words proclaim, and their conduct testify, that they who follow Bahá'u'lláh, in whatever land they reside, are actuated by no selfish ambition, that they neither thirst for power, nor mind any wave of unpopularity, of distrust or criticism, which a strict adherence to their standards might provoke."

And again: "The Bahá'í Faith as it forges ahead throughout the western world and particularly in lands where the political machinery is corrupt and political passions and prejudices are dominant among the masses, should increasingly assert and demonstrate the fact that it is non-political in character, that it stands above party, that it is neither apathetic to national interests nor opposed to any party or faction, and that it seeks through administrative channels, rather than through diplomatic and political posts to establish, beyond the shadow of a doubt, the capacity, the sane patriotism, the integrity and highmindedness of its avowed adherents. This is the general and vital principle; it is for the National representatives to apply it with fidelity and vigor."⁵

⁵ *Bahá'í News*, December, 1932.

These instructions raised the question whether Bahá'ís should vote in any public election. A Tablet revealed by 'Abdu'l-Bahá to Mr. Thornton Chase was sent to the Guardian, and the following reply was received, dated January 26, 1933:⁶

"The Guardian fully recognizes the authenticity and controlling influence of this instruction from 'Abdu'l-Bahá upon the question. He, however, feels under the responsibility of stating that the attitude taken by the Master (that is, that American citizens are in duty bound to vote in public elections) implies certain reservations. He, therefore, lays it upon the individual conscience to see that in following the Master's instructions no Bahá'í vote for an officer nor Bahá'í participation in the affairs of the Republic shall involve acceptance by that individual of a program or policy that contravenes any vital principle, spiritual or social, of the Faith." The Guardian added to this letter the following postscript: "I feel it incumbent upon me to clarify the above statement, written in my behalf, by stating that no vote cast, or office undertaken, by a Bahá'í should necessarily constitute acceptance, by the voter or office holder, of the entire program of any political party. No Bahá'í can be regarded as either a Republican or Democrat, as such. He is, above all else, the supporter of the principles enunciated by Bahá'u'lláh, with which, I am firmly convinced, the program of no political party is completely harmonious."

In a letter dated March 16, 1933, the Guardian sent these further details:⁷

"As regards the non-political character of the Bahá'í Faith, Shoghi Effendi feels that there is no contradiction whatsoever between the Tablet (to Thornton Chase, referred to above) and the reservations to which he has referred. The Master surely never desired the friends to use their influence towards the realization and promotion of policies contrary to any of the principles of the Faith. The friends may vote, if they can do it, without identifying themselves with one party or another. To enter the arena of party politics is surely detrimental to the best interests of the Faith and will harm the Cause. It remains for the individuals to so use their right to vote as to keep aloof from party politics, and always bear in mind that they are voting on the

merits of the individual, rather than because he belongs to one party or another. The matter must be made perfectly clear to the individuals, who will be left free to exercise their discretion and judgment. But if a certain person does enter into party politics and labors for the ascendancy of one party over another, and continues to do it against the expressed appeals, and warnings of the Assembly, then the Assembly has the right to refuse him the right to vote in Bahá'í elections."

That this principle, as do all Bahá'í principles, has world-wide application is made clear by Shoghi Effendi in a letter dated March 11, 1936:⁸

"The Faith of Bahá'u'lláh has assimilated, by virtue of its creative, its regulative and ennobling energies, the varied races, nationalities, creeds and classes that have sought its shadow, and have pledged unswerving fealty to its cause. It has changed the hearts of its adherents, burned away their prejudices, stilled their passions, exalted their conceptions, ennobled their motives, coördinated their efforts, and transformed their outlook. While preserving their patriotism and safeguarding their lesser loyalties, it has made them lovers of mankind, and the determined upholders of its best and truest interests. While maintaining intact their belief in the Divine origin of their respective religions, it has enabled them to visualize the underlying purpose of these religions, to discover their merits, to recognize their sequence, their interdependence, their wholeness and unity, and to acknowledge the bond that vitally links them to itself. This universal, this transcending love which the followers of the Bahá'í Faith feel for their fellow-men, of whatever race, creed, class or nation, is neither mysterious nor can it be said to have been artificially stimulated. It is both spontaneous and genuine. They whose hearts are warmed by the energizing influence of God's creative love cherish His creatures for His sake, and recognize in every human face a sign of His reflected glory.

"Of such men and women it may be truly said that to them 'every foreign land is a fatherland, and every fatherland a foreign land.' For their citizenship, it must be remembered, is in the Kingdom of Bahá'u'lláh. Though willing to share to the utmost

⁶ *Ibid.*, April, 1933.

⁷ *Ibid.*, January, 1934.

⁸ *World Order of Bahá'u'lláh*, pp. 197-198.



Delegates to the Eighteenth Annual Convention of the Bahá'ís of Persia, held at the Hazíratu'l-Quds, Tíhrán, April 27-May 3, 1919

the temporal benefits and the fleeting joys which this earthly life can confer, though eager to participate in whatever activity that conduces to the richness, the happiness and peace of that life, they can, at no time, forget that it constitutes no more than a transient, a very brief stage of their existence, that they who live it are but pilgrims and wayfarers whose goal is the Celestial City, and whose home the Country of never-failing joy and brightness.

"Though loyal to their respective governments, though profoundly interested in anything that affects their security and welfare, though anxious to share in whatever promotes their best interests, the Faith with which the followers of Bahá'u'lláh stand identified is one which they firmly believe God has raised high above the storms, the divisions, and controversies of the political arena. Their Faith they conceive to be essentially non-political, supra-national in character, rigidly non-partisan, and entirely dissociated from nationalistic ambitions, pursuits, and purposes. Such a Faith knows no division of class or of party. It subordinates, without hesitation or equivocation, every particularistic interest, be it personal, regional, or national to the paramount interests of humanity, firmly convinced that in a world of inter-dependent peoples and nations the advantage of the part is best to be reached by the advantage of the whole, and that no abiding benefit can be conferred upon the component parts if the general interests of the entity itself are ignored or neglected."

The unity of Bahá'í action throughout the world is further emphasized in a letter from Shoghi Effendi to the Bahá'ís of Vienna, written in 1947 through his secretary, in which he said in part:⁹

"We Bahá'ís are *one* the world over; we are seeking to build up a new world order, divine in origin. How can we do this if every Bahá'í is a member of a different political party—some of them diametrically opposite to each other? Where is our unity then? We would be divided because of politics, against ourselves and this is the opposite of our purpose. Obviously if one Bahá'í in Austria is given freedom to choose a political party and join it, however good its aims may be, another Bahá'í in Japan or America, or India, has the right to do the same thing and he might belong to a party the very opposite

in principle to that which the Austrian Bahá'í belongs to. Where would be the unity of the Faith then? These two spiritual brothers would be working against each other because of their political affiliations (as the Christians of Europe have been doing in so many fratricidal wars). The best way for a Bahá'í to serve his country and the world is to work for the establishment of Bahá'u'lláh's World Order, which will gradually unite all men and do away with divisive political systems and religious creeds. . . ."

In the Will and Testament of 'Abdu'l-Bahá the Bahá'ís are instructed to "obey and be the well-wishers of the governments of the land, regard disloyalty unto a just king as disloyalty to God Himself and wishing evil to the government a transgression of the Cause of God."¹⁰ In explanation of this statement the Guardian wrote, in a letter dated July 3, 1948:¹¹

"Regarding your question about politics and the Master's Will; the attitude of the Bahá'ís must be twofold, complete obedience to the government of the country they reside in, and no interference *whatsoever* in political matters or questions. What the Master's statement really means is obedience to a duly constituted government, whatever that government may be in form. We are not the ones, as individual Bahá'ís, to judge our government as just or unjust—for each believer would be sure to hold a different viewpoint, and within our own Bahá'í fold a hotbed of dissension would spring up and destroy our unity. We must build up our Bahá'í system, and leave the faulty systems of the world to go their way. We cannot change them through becoming involved in them; on the contrary, they will destroy us."

Another application of this principle concerns the right, propriety or usefulness of exerting Bahá'í influence for the enactment of legislative measures reflecting more or less the purpose of some Bahá'í principle or teaching. For example, should a Bahá'í community, local or national, lend the name of the Bahá'í Faith to support legislation which seeks to abolish race and religious discrimination in matters of industrial employment, or intervene when measures concerning military training of youth are before a legislature?

The National Spiritual Assembly of the

¹⁰ *Bahá'í Administration* (1945 ed.), p. 4.

¹¹ *Bahá'í News*, January, 1949.

⁹ *Bahá'í News*, April, 1949.

Bahá'ís of the United States has stated¹² that, "as a general policy subject to the Guardian's specific direction in special cases, Bahá'ís and their administrative institutions should not feel obligated to adopt a 'Bahá'í' attitude or course of action on matters of civil legislation. Our teachings and basic principles speak for themselves. These we can always declare and set forth with all possible energy whenever occasions arise. But a truth which is sundered from its sustaining spiritual Source, lifted out of its organic relationship to the Bahá'í community, broken off from the other truths, and made subject to the storm and stress of secular controversy, is no longer a truth with which we can usefully have concern. It has become an enactment to be carried out by institutions and groups committed to other enactments, other aims and purposes and methods not in conformity with the 'Divine Polity' entrusted to those alone who give full loyalty to Bahá'u'lláh. Far better for us to strive to mirror forth radiantly the individual and community virtues of a new era than to hope others than believers will achieve the holy mission of the Faith. We Bahá'ís have in reality accepted a world order and not merely a new decalogue of truths or commands. On the other hand, obedience to civil government is an obligation laid by Bahá'u'lláh upon every Bahá'í."

Shoghi Effendi¹³ points out, as a guiding principle of Bahá'í conduct, that "in connection with their administrative activities, no matter how grievously interference with them might affect the course of the exten-

sion of the Movement, and the suspension of which does not constitute in itself a departure from the principle of loyalty to their Faith, the considered judgment and authoritative decrees issued by their responsible rulers must, if they be faithful to Bahá'u'lláh's and 'Abdu'l-Bahá's express injunctions, be thoroughly respected and loyally obeyed. In matters, however, that vitally affect the integrity and honor of the Faith of Bahá'u'lláh, and are tantamount to a recantation of their faith and repudiation of their innermost belief, they [the Bahá'ís] are convinced, and are unhesitatingly prepared to vindicate by their life-blood the sincerity of their conviction, that no power on earth, neither the arts of the most insidious adversary nor the bloody weapons of the most tyrannical oppressor, can ever succeed in extorting from them a word or deed that might tend to stifle the voice of their conscience or tarnish the purity of their faith."

"Small wonder if by the Pen of Bahá'u'lláh these pregnant words, written in anticipation of the present state of mankind, should have been revealed: *'It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country, and mankind its citizens.'* And again, *'That one indeed is a man who today dedicateth himself to the service of the entire human race.'* *'Through the power released by these exalted words,'* He explains, *'He hath lent a fresh impulse, and set a new direction, to the birds of men's hearts, and hath obliterated every trace of restriction and limitation from God's Holy Book.'*"¹⁴

¹² *Bahá'í World*, vol. 10, p. 278.

¹³ *Bahá'í Administration* (1945 ed.), p. 162.

¹⁴ *World Order of Bahá'u'lláh*, p. 198.

LOYALTY TO GOVERNMENT

Statement Prepared by the National Spiritual Assembly of the Bahá'ís of the United States of America

WHEN a great social crisis sweeps through a civilization, moral values become impaired. In the crisis of our own time, members of the Bahá'í Faith go on record as firmly upholding the principle of loyalty to government.

More than eighty years ago Bahá'u'lláh, the founder of the Bahá'í Faith, set forth this cardinal principle: "In every country or

government where any of this community reside, they must behave toward that government with faithfulness, trustfulness, and truthfulness."

Loyalty to government, in the Bahá'í view, is an essential spiritual and social principle. "We must obey and be the well-wishers of the government of the land. . ." "The essence of the Bahá'í spirit is that in order

to establish a better social order and economic condition, there must be allegiance to the laws and principles of government."

This allegiance is part of the strong emphasis on integrity of character found in the Bahá'í teaching. "Let integrity and uprightness distinguish all thine acts." "Beautify your tongues, O people, with truthfulness, and adorn your souls with the ornament of honesty. Beware, O people, that ye deal not treacherously with any one. Be ye the trustees of God amongst His creatures, and the

emblems of His generosity amidst His people."

Without integrity of character in its citizens and without loyalty to government, a nation will find itself torn asunder and unable to function as an organic society. Not only do the Bahá'í teachings obligate members to be loyal to their government—they also specifically forbid them from taking any part in subversive political and social movements.

CONCERNING MEMBERSHIP IN NON-BAHÁ'Í RELIGIOUS ORGANIZATIONS*

THE instruction written by Shoghi Effendi concerning membership in non-Bahá'í religious organizations, published in the July, 1935, number of *Bahá'í News*, has brought forth some interesting and important communications from local Spiritual Assemblies and also from individual believers, to all of which the National Spiritual Assembly has given careful and sympathetic attention.

The National Assembly itself, on receiving that instruction, made it the subject of extensive consultation, feeling exceedingly responsible for its own understanding of the Guardian's words and anxious to contribute to the understanding of the friends.

In October, 1935, the Assembly sent in reply to some of these communications a general letter embodying its thoughts on the subject, and a copy of that letter was forwarded to Shoghi Effendi for his approval and comment. His references to its contents, made in letters addressed to the National Spiritual Assembly on November 29 and December 11, 1935, are appended to this statement.

Now that Shoghi Effendi's approval has been received, the National Assembly feels it desirable to publish, for the information of all the American believers, the substance of the October letter.

While so fundamental an instruction is bound to raise different questions corresponding to the different conditions existing throughout the Bahá'í community, the most important consideration is our collective need to grasp the essential principle under-

lying the new instruction, and our capacity to perceive that the position which the Guardian wishes us to take in regard to church membership is a necessary and inevitable result of the steady development of the World Order of Bahá'u'lláh.

This essential principle is made clear when we turn to Shoghi Effendi's further reference to the subject as published in *Bahá'í News* for October, 1935—words written by the Guardian's own hand.

In the light of these words, it seems fully evident that the way to approach this instruction is in realizing the Faith of Bahá'u'lláh as an ever-growing organism destined to become something new and greater than any of the revealed religions of the past. Whereas former Faiths inspired hearts and illumined souls, they eventuated in formal religions with an ecclesiastical organization, creeds, rituals and churches, while the Faith of Bahá'u'lláh, likewise renewing man's spiritual life, will gradually produce the institutions of an ordered society, fulfilling not merely the function of the churches of the past but also the function of the civil state. By this manifestation of the Divine Will in a higher degree than in former ages, humanity will emerge from that immature civilization in which church and state are separate and competitive institutions, and partake of a true civilization in which spiritual and social principles are at last reconciled as two aspects of one and the same Truth.

No Bahá'í can read the successive World Order letters sent us by Shoghi Effendi without perceiving that the Guardian, for many

* A statement prepared by the National Spiritual Assembly of the Bahá'ís of the United States.

years, has been preparing us to understand and appreciate this fundamental purpose and mission of the Revelation of Bahá'u'lláh. Even when the Master ascended, we were for the most part still considering the Bahá'í Faith as though it were only the "return of Christ" and failing to perceive the entirely new and larger elements latent in the Teachings of Bahá'u'lláh.

Thus, in the very first of the World Order letters, written February 27th, 1929, Shoghi Effendi said: "Who, I may ask, when viewing the international character of the Cause, its far-flung ramifications, the increasing complexity of its affairs, the diversity of its adherents, and the state of confusion that assails on every side the infant Faith of God, can for a moment question the necessity of some sort of administrative machinery that will insure, amid the storm and stress of a struggling civilization, the unity of the Faith, the preservation of its identity, and the protection of its interests?"

Although for five years the Guardian had been setting forth the principles of Bahá'í Administration in frequent letters, in 1927 he apparently felt it necessary to overcome some doubts here and there as to the validity of the institutions the Master bequeathed to the Bahá'ís in His Will and Testament. The series of World Order letters, however, goes far beyond the point of defending and explaining their validity as an essential element in the Faith of Bahá'u'lláh—the Guardian vastly extended the horizon of our understanding by making it clear that the Administrative Order, in its full development, is to be the social structure of the future civilization.

Thus, in that same letter quoted above, he wrote: "Not only will the present-day Spiritual Assemblies be styled differently in future, but will be enabled also to add to their present functions those powers, duties, and prerogatives necessitated by the recognition of the Faith of Bahá'u'lláh, not merely as one of the recognized religious systems of the world, but as the State Religion of an independent and Sovereign Power. And as the Bahá'í Faith permeates the masses of the peoples of East and West, and its truth is embraced by the majority of the peoples of a number of the Sovereign States of the world, will the Universal House of Justice attain the plenitude of its power, and exercise, as the supreme organ of the

Bahá'í Commonwealth, all the rights, the duties, and responsibilities incumbent upon the world's future super-state."

This passage stands as the keystone in the noble structure which Shoghi Effendi has raised in his function as interpreter of the Teachings of Bahá'u'lláh. The Master developed the Cause to the point where this social Teaching, always existent in the Tablets of Bahá'u'lláh, could be explained to the believers and given its due significance as the fulfillment of Bahá'í evolution. As the Guardian expressed it: "That Divine Civilization, the establishment of which is the primary mission of the Bahá'í Faith." (*World Order of Bahá'u'lláh*, pp. 3-4.)

For us these words mean that a Bahá'í is not merely a member of a revealed Religion, he is also a citizen in a World Order even though that Order today is still in its infancy and still obscured by the shadows thrown by the institutions, habits and attitudes derived from the past. But since the aim and end has been made known, our devotion and loyalty must surely express itself, not in clinging to views and thoughts emanating from the past, but in pressing forward in response to the needs of the new creation.

That true devotion, which consists in conscious knowledge of the "primary mission," and unified action to assist in bringing about its complete triumph, recognizes that a Bahá'í today must have singleness of mind as of aim, without the division arising when we stand with one foot in the Cause and one foot in the world, attempting to reconcile diverse elements which the Manifestation of God Himself has declared to be irreconcilable.

The principle underlying the Guardian's instruction about membership in non-Bahá'í religious bodies has already been emphasized by Shoghi Effendi in another connection—the instruction about the non-political character of the Faith which he incorporated in his letter entitled "The Golden Age of the Cause of Bahá'u'lláh." For example: "I feel it, therefore, incumbent upon me to stress, now that the time is ripe, the importance of an instruction which, at the present stage of the evolution of our Faith, should be increasingly emphasized, irrespective of its application to the East or to the West. And this principle is no other than that which involves the non-participation by the adherents of the Faith of Bahá'u'lláh, whether in their

individual capacities or collectively as local or national Assemblies, in any form of activity that might be interpreted, either directly or indirectly, as an interference in the political affairs of any particular government."

Again, when the question was raised as to membership in certain non-Bahá'í organizations not directly religious or political in character, the Guardian replied: "Regarding association with the World Fellowship of Faiths and kindred Societies, Shoghi Effendi wishes to reaffirm and elucidate the general principle that Bahá'í elected representatives as well as individuals should refrain from any act or word that would imply a departure from the principles, whether spiritual, social or administrative, established by Bahá'u'lláh. Formal affiliation with and acceptance of membership in organizations whose programs or policies are not wholly reconcilable with the Teachings is of course out of the question." (*Bahá'í News*, August, 1933.)

Thus, not once but repeatedly the Guardian has upheld the vital principle underlying every type of relationship between Bahá'ís and other organizations, namely, that the Cause of Bahá'u'lláh is an ever-growing organism, and as we begin to realize its universality our responsibility is definitely established to cherish and defend that universality from all compromise, all admixture with worldly elements, whether emanating from our own habits rooted in the past or from the deliberate attacks imposed by enemies from without.

It will be noted that in the instruction published in July, 1935, *Bahá'í News*, the Guardian made it clear that the principle involved is not new and unexpected, but rather an application of an established principle to a new condition. "Concerning membership in non-Bahá'í religious associations, the Guardian wishes to re-emphasize the general principle already laid down in his communications to your Assembly and also to the individual believers that no Bahá'í who wishes to be a whole-hearted and sincere upholder of the distinguishing principles of the Cause can accept full membership in any non-Bahá'í ecclesiastical organization. . . . For it is only too obvious that in most of its fundamental assumptions the Cause of Bahá'u'lláh is completely at variance with outworn creeds, ceremonies and institutions. . . . During the days of the Master the Cause was still in a stage that

made such an open and sharp dissociation between it and other religious organizations, and particularly the Muslim Faith, not only inadvisable but practically impossible to establish. But since His passing events throughout the Bahá'í world, and particularly in Egypt where the Muslim religious courts have formally testified to the independent character of the Faith, have developed to a point that has made such an assertion of the independence of the Cause not only highly desirable but absolutely essential."

To turn now to the Guardian's words published in October *Bahá'í News*: "The separation that has set in between the institutions of the Bahá'í Faith and the Islamic ecclesiastical organizations that oppose it . . . imposes upon every loyal upholder of the Cause the obligation refraining from any word or action that might prejudice the position which our enemies have . . . of their own accord proclaimed and established. This historic development, the beginnings of which could neither be recognized nor even anticipated in the years immediately preceding 'Abdu'l-Bahá's passing, may be said to have signalized the Formative Period of our Faith and to have paved the way for the consolidation of its administrative order. . . . Though our Cause unreservedly recognizes the Divine origin of all the religions that preceded it and upholds the spiritual truths which lie at their very core and are common to them all, its institutions, whether administrative, religious or humanitarian, must, if their distinctive character is to be maintained and recognized, be increasingly divorced from the outworn creeds, the meaningless ceremonies and man-made institutions with which these religions are at present identified. Our adversaries in the East have initiated the struggle. Our future opponents in the West will, in their turn, arise and carry it a stage further. Ours is the duty, in anticipation of this inevitable contest, to uphold unequivocally and with undivided loyalty the integrity of our Faith and demonstrate the distinguishing features of its divinely appointed institutions."

Nothing could be clearer or more emphatic. These words, asserting again the essential universality of the Cause, likewise repeat and renew the warning that the organized religions, even in America, will become bitterly hostile to the Faith of Bahá'í-

u'lláh, denounce and oppose it, and seek its destruction in vain effort to maintain their own "outworn creeds" and material power. Informed of this inevitable development, can a Bahá'í any longer desire to retain a connection which, however liberal and pleasing it now seems, is a connection with a potential foe of the Cause of God? The Guardian's instruction signifies that the time has come when all American believers must become fully conscious of the implications of such connections, and carry out their loyalty to its logical conclusion.

Shoghi Effendi's latest words are not merely an approval of the foregoing statement, but a most helpful elucidation of some of the problems which arise when the friends turn to their local Assemblies for specific advice under various special circumstances.

"The explanatory statement in connection with membership in non-Bahá'í religious organizations is admirably conceived, convincing and in full conformity with the principles underlying and implied in the unfolding world order of Bahá'u'lláh." (November 29, 1933.)

"The Guardian has carefully read the copy of the statement you had recently prepared concerning non-membership in non-Bahá'í religious organizations, and is pleased to realize that your comments and explanations are in full conformity with his views on the subject. He hopes that your letter will serve to clarify this issue in the minds of all the believers, and to further convince them of its vital character and importance in the present stage of the evolution of the Cause.

". . . In this case,¹ as also in that of suffering believers, the Assemblies, whether local or national, should act tactfully, patiently and in a friendly and kindly spirit. Knowing how painful and dangerous it is

¹ A special case involving an aged Bahá'í, afflicted with illness, for whom severance of church relations might have been too great a shock.

for such believers to repudiate their former allegiances and friendships, they should try to gradually persuade them of the wisdom and necessity of such an action, and instead of thrusting upon them a new principle, to make them accept it inwardly, and out of pure conviction and desire. Too severe and immediate action in such cases is not only fruitless but actually harmful. It alienates people instead of winning them to the Cause.

"The other point concerns the advisability of contributing to a church. In this case also the friends must realize that contributions to a church, especially when not regular, do not necessarily entail affiliation. The believers can make such offerings, occasionally, and provided they are certain that while doing so they are not connected as members of any church. There should be no confusion between the terms affiliation and association. While affiliation with ecclesiastical organizations is not permissible, association with them should not only be tolerated but even encouraged. There is no better way to demonstrate the universality of the Cause than this. Bahá'u'lláh, indeed, urges His followers to consort with all religions and nations with utmost friendliness and love. This constitutes the very spirit of His message to mankind." (December 11, 1935.)

The National Spiritual Assembly trusts that the subject will receive the attention of local Assemblies and communities, and that in the light of the foregoing explanations the friends will find unity and agreement in applying the instruction to whatever situations may arise. In teaching new believers let us lay a proper foundation so that their obedience will be voluntary and assured from the beginning of their enrollment as Bahá'ís. In our attitude toward the older believers who are affected by the instruction let us act with the patience and kindness the Guardian has urged.

BAHÁ'ÍS AND MILITARY SERVICE

THE BAHÁ'Í VIEW OF PACIFISM

IN a letter published in *Bahá'í News*, January, 1938, Shoghi Effendi, the Guardian of the Bahá'í Faith wrote through his secretary:

"With reference to the absolute pacifists or conscientious objectors to war: their attitude, judged from the Bahá'í standpoint, is quite anti-social and due to its exaltation of the individual conscience leads inevitably to disorder and chaos in society. Extreme paci-

fists are thus very close to anarchists, in the sense that both of these groups lay an undue emphasis on the rights and merits of the individual. The Bahá'í conception of social life is essentially based on the subordination of the individual will to that of society. It neither suppresses the individual nor does it exalt him to the point of making him an anti-social creature, a menace to society. As in everything, it follows the 'golden mean.' The only way society can function is for the minority to follow the will of the majority.

"The other main objection to the conscientious objectors is that their method of establishing peace is too negative. Non-cooperation is too passive a philosophy to become an effective way for social reconstruction. Their refusal to bear arms can never establish peace. There should first be a spiritual revitalization which nothing, except the Cause of God, can effectively bring to every man's heart."

THE BAHÁ'Í POSITION ON MILITARY SERVICE

(A Public Statement issued by the National Spiritual Assembly of the Bahá'ís of the United States)

In view of the increasing importance of a clear understanding of the details of the Bahá'í position on military service, the National Bahá'í Assembly presents the following statement of general principles for the information and guidance of the members of the Bahá'í Community in the United States and others who may have an interest in the Bahá'í viewpoint.

The Bahá'í teachings require that followers of the Faith obey the laws of the government under which they live, and this requirement includes the obligation for military service which rests upon all citizens. However, Bahá'ís are also required to apply for noncombatant service whenever the opportunity to do so is legally provided by their government on the basis of religious training and belief.

While the religious convictions of Bahá'ís require them to seek whatever exemption from combatant duty may be granted by their government on the grounds of religious belief, they definitely are not pacifists in the sense of refusal to cooperate with and obey the laws of an established

government. Thus Bahá'ís do not, on the grounds of religious conviction, seek to abandon their obligation as citizens in time of war or national emergency. Neither do they attempt to avoid the dangers and hardships which are inevitable in time of war, and to which all citizens of military age are liable.

Thus Bahá'ís who are citizens of the United States are able to reconcile their fundamental spiritual convictions and their civil obligations as citizens by applying for noncombatant service under the existing Selective Service law and regulations.

The members of the Bahá'í Faith make no reservations in claiming that they are fully obedient to all provisions of the laws of their country, including the constitutional right of the Federal government to raise armies and conscript citizens for military service.

Although it is necessary for Bahá'ís to be classified as "conscientious objectors" to combatant military service in order to obtain a noncombatant status under the Selective Service regulations, they are not "conscientious objectors" in the sense of a refusal to obey the laws of their country or to perform noncombatant military duties as members of the armed forces. Their status is rather that of "conscientious co-operators" with the military authorities of their country, since they serve as members of the armed forces in the Medical Corps, or in any capacity in which they may legally maintain a noncombatant status, regardless of the effect which this may have upon their personal safety, their convenience, the type of activity they must discharge, or the rank to which they may be assigned.

SUMMARY OF THE GUARDIAN'S INSTRUCTIONS ON THE OBLIGATION OF BAHÁ'ÍS IN CONNECTION WITH MILITARY SERVICE

During World War II the Bahá'í position on military training and service, and the obligation of individual Bahá'ís to apply for and maintain a noncombatant status when this is possible under the laws of their country, were outlined specifically in a series of instructions and bulletins issued by the National Assembly.

Since 1945, two items on this subject have been published in *Bahá'í News*; one in the October, 1946 issue (pp. 9-10), and the

other in the September, 1948 issue (p. 6). Both of these articles quoted the Guardian's instruction contained in a letter to the National Assembly dated July 20, 1946, written in reply to a question as to whether the existence of the United Nations in its present form should change the attitude of Bahá'ís toward military duties which might require the taking of human life. The Guardian's answer to this question is again quoted below:

"As there is neither an International Police Force nor any immediate prospect of one coming into being, the Bahá'ís should continue to apply, under all circumstances, for exemption from any military duties that necessitate the taking of life. There is no justification for any change of attitude on our part at the present time."

These words indicate that the Guardian still feels that a Bahá'í cannot voluntarily enter any form of combatant military duty, and must seek exemption from such service if this is possible under the laws of his country.

The instruction given in the July 20, 1946 letter was confirmed recently in a cable received from the Guardian by the National Assembly on January 17, 1951.

The Guardian, in these and earlier communications, has made it clear that it is obligatory, and not an optional matter, for all Bahá'ís to apply for and maintain a non-combatant status if this is possible under the law. When such a law exists, as is the case in the United States, Bahá'ís cannot voluntarily enlist in any branch of the armed

forces where they would be subject to orders to engage in the taking of human life. It is only through the Selective Service machinery of classification and induction that a noncombatant status can be secured and maintained.

The N.S.A. statement in the September, 1948 issue of *Bahá'í News* called attention to passage of the Selective Service Act of 1948, and to the fact that Section 6 (j) of this Act provides an exemption from combatant service and training for those citizens who are opposed to such service by reason of religious training or belief. This provision is similar to the one in Section 5 (g) of the Selective Service Act of 1940, which was the legal basis for application for exemption from combatant duty during the last war by Bahá'ís subject to the draft.

It is the firm spiritual obligation of Bahá'ís residing in the United States who must fill out a Selective Service Questionnaire, to indicate on this form (Series XIV) in the space provided that they are opposed to combatant military service and to claim the exemption provided under the Selective Service Act on the grounds of religious training and belief. They should also request a copy of the special form (SS Form No. 150) provided for those claiming such exemption, and then fill this out in accordance with instructions contained in a special bulletin "Bahá'ís and the Selective Draft," which may be obtained from the National Assembly or from Local Assembly Secretaries.

INTERPRETATION OF THE WILL AND TESTAMENT OF 'ABDU'L-BAHÁ

WELL is it with him who fixeth his gaze upon the Order of Bahá'u'lláh and rendereth thanks unto his Lord! For He assuredly will be made manifest. God hath indeed irrevocably ordained it in the Bayán.—THE BÁB.¹

The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this

wondrous System—the like of which mortal eyes have never witnessed.—BAHÁ'U'LLÁH.²

It is incumbent upon the Aghsán, the Afnán and My kindred to turn, one and all, their faces towards the Most Mighty Branch. Consider that which We have revealed in Our Most Holy Book: "When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward Him Whom God hath purposed. Who hath branched from this An-

¹ *World Order of Bahá'u'lláh*, pp. 146-147.

² *Ibid.*, p. 146.

cient Root." The object of this sacred verse is none except the Most Mighty Branch ('Abdu'l-Bahá). Thus have We graciously revealed unto you Our potent Will, and I am verily the Gracious, the All-Powerful.—BAHÁ'U'LLÁH.³

There hath branched from the Sadratu'l-Muntahá this sacred and glorious Being, this Branch of Holiness; well is it with him that hath sought His shelter and abideth beneath His shadow. Verily the Limb of the Law of God hath sprung forth from this Root which God hath firmly implanted in the Ground of His Will, and Whose Branch hath been so uplifted as to encompass the whole of creation.—BAHÁ'U'LLÁH.⁴

In accordance with the explicit text of the Kitáb-i-Aqdas, Bahá'u'lláh hath made the Center of the Covenant the Interpreter of His Word—a Covenant so firm and mighty that from the beginning of time until the present day no religious Dispensation hath produced its like.—'ABDU'L-BAHÁ.⁵

'Abdu'l-Bahá, Who incarnates an institution for which we can find no parallel whatsoever in any of the world's recognized religious systems, may be said to have closed the Age to which He Himself belonged and opened the one in which we are now laboring. His Will and Testament should thus be regarded as the perpetual, the indissoluble link which the mind of Him Who is the Mystery of God has conceived in order to insure the continuity of the three ages that constitute the component parts of the Bahá'í Dispensation. . . .

The creative energies released by the Law of Bahá'u'lláh, permeating and evolving within the mind of 'Abdu'l-Bahá, have, by their very impact and close interaction, given birth to an Instrument which may be viewed as the Charter of the New World Order which is at once the glory and the promise of this most great Dispensation. The Will may thus be acclaimed as the inevitable offspring resulting from that mystic intercourse between Him Who communicated the generating influence of His divine Purpose and the One Who was its vehicle and chosen recipient. Being the Child of the Covenant—the Heir of both

the Originator and the Interpreter of the Law of God—the Will and Testament of 'Abdu'l-Bahá can no more be divorced from Him Who supplied the original and motivating impulse than from the One Who ultimately conceived it. Bahá'u'lláh's inscrutable purpose, we must ever bear in mind, has been so thoroughly infused into the conduct of 'Abdu'l-Bahá, and their motives have been so closely welded together, that the mere attempt to dissociate the teachings of the former from any system which the ideal Exemplar of those same teachings has established would amount to a repudiation of one of the most sacred and basic truths of the Faith.—SHOGHI EFFENDI.⁶

For Bahá'u'lláh, we should readily recognize, has not only imbued mankind with a new and regenerating Spirit. He has not merely enunciated certain universal principles, or propounded a particular philosophy, however potent, sound and universal these may be. In addition to these He, as well as 'Abdu'l-Bahá after Him, has, unlike the Dispensations of the past, clearly and specifically laid down a set of Laws, established definite institutions, and provided for the essentials of a Divine Economy. These are destined to be a pattern for future society, a supreme instrument for the establishment of the Most Great Peace, and the one agency for the unification of the world, and the proclamation of the reign of righteousness and justice upon the earth.—SHOGHI EFFENDI.⁷

. . . the Spirit breathed by Bahá'u'lláh upon the world . . . can never permeate and exercise an abiding influence upon mankind unless and until it incarnates itself in a visible Order, which would bear His Name, wholly identify itself with His principles, and function in conformity with His Laws . . . —SHOGHI EFFENDI.⁸

The Administrative Order, which ever since 'Abdu'l-Bahá's ascension has evolved and is taking shape under our very eyes in no fewer than forty countries⁹ of the world, may be considered as the framework of the Will itself, the inviolable stronghold wherein

⁶ *Ibid.*, pp. 143-144.

⁷ *Ibid.*, p. 19.

⁸ *Ibid.*, p. 19.

⁹ By 1950 this figure had reached over one hundred; by 1954, over two hundred. This excerpt is from *World Order of Bahá'u'lláh*, p. 144.

³ *Ibid.*, p. 134.

⁴ *Ibid.*, p. 135.

⁵ *Ibid.*, p. 136.

this new-born child is being nurtured and developed. This Administrative Order, as it expands and consolidates itself, will no doubt manifest the potentialities and reveal the full implications of this momentous Document—this most remarkable expression of the Will of One of the most remarkable Figures of the Dispensation of Bahá'u'lláh. It will, as its component parts, its organic institutions, begin to function with efficiency and vigor, assert its claim and demonstrate its capacity to be regarded not only as the nucleus but the very pattern of the New World Order destined to embrace in the fullness of time the whole of mankind.—SHOGHI EFFENDI.

. . . The Charter which called into being, outlined the features and set in motion the processes of, this Administrative Order is none other than the Will and Testament of 'Abdu'l-Bahá, His greatest legacy to posterity, the brightest emanation of His mind and the mightiest instrument forged to insure the continuity of the three ages which constitute the component parts of His Father's Dispensation.—SHOGHI EFFENDI.¹⁰

It was 'Abdu'l-Bahá Who, through the provisions of His weighty Will and Testament, has forged the vital link which must for ever connect the age that has just expired with the one we now live in—the Transitional and Formative period of the Faith—a stage that must in the fullness of time reach its blossom and yield its fruit in the exploits and triumphs that are to herald the Golden Age of the Revelation of Bahá'u'lláh.—SHOGHI EFFENDI.¹¹

The Document establishing that Order, the Charter of a future world civilization, which may be regarded in some of its features as supplementary to no less weighty a Book than the Kitáb-i-Aqdas; signed and sealed by 'Abdu'l-Bahá; entirely written with His own hand; its first section composed during one of the darkest periods of His incarceration in the prison-fortress of 'Akká, proclaims, categorically and unequivocally, the fundamental beliefs of the followers of the Faith of Bahá'u'lláh; reveals, in unmistakable language, the two-fold character of the Mission of the Báb;

discloses the full station of the Author of the Bahá'í Revelation; asserts that "all others are servants unto Him and do His bidding"; stresses the importance of the Kitáb-i-Aqdas; establishes the institution of the Guardianship as a hereditary office and outlines its essential functions; provides the measures for the election of the International House of Justice, defines its scope and sets forth its relationship to that Institution; prescribes the obligations, and emphasizes the responsibilities, of the Hands of the Cause of God; and extolls the virtues of the indestructible Covenant established by Bahá'u'lláh. That Document, furthermore, lauds the courage and constancy of the supporters of Bahá'u'lláh's Covenant; expatiates on the sufferings endured by its appointed Center; recalls the infamous conduct of Mírzá Yahyá and his failure to heed the warnings of the Báb; exposes, in a series of indictments, the perfidy and rebellion of Mírzá Muḥammad-'Alí, and the complicity of his son Shu'á'u'lláh and of his brother Mírzá Badí'u'lláh; reaffirms their excommunication, and predicts the frustration of all their hopes; summons the Afnán (the Báb's kindred), the Hands of the Cause and the entire company of the followers of Bahá'u'lláh to arise unitedly to propagate His Faith, to disperse far and wide, to labor tirelessly and to follow the heroic example of the Apostles of Jesus Christ; warns them against the dangers of association with the Covenant-breakers, and bids them shield the Cause from the assaults of the insincere and the hypocrite; and counsels them to demonstrate by their conduct the universality of the Faith they have espoused, and vindicate its high principles. In that same Document its Author reveals the significance and purpose of the Huqúqu'lláh (Right of God), already instituted in the Kitáb-i-Aqdas; enjoins submission and fidelity towards all monarchs who are just; expresses His longing for martyrdom, and voices His prayers for the repentance as well as the forgiveness of His enemies.—SHOGHI EFFENDI.¹²

. . . We stand indeed too close to so monumental a document to claim for ourselves a complete understanding of all its implications, or to presume to have grasped the manifold mysteries it undoubtedly contains. Only future generations can compre-

¹⁰ *God Passes By*, p. 325.

¹¹ *World Order of Bahá'u'lláh*, p. 98.

¹² *God Passes By*, p. 328.

hend the value and the significance attached to this Divine Masterpiece, which the hand of the Master-builder of the world has designed for the unification and the triumph of the world-wide Faith of Bahá'u'lláh. Only those who come after us will be in a position to realize the value of the surprisingly strong emphasis that has been placed on

the institution of the House of Justice and of the Guardianship . . . To them alone will be revealed the suitability of the institutions initiated by 'Abdu'l-Bahá to the character of the future society which is to emerge out of the chaos and confusion of the present age . . . —SHOGHI EFFENDI.¹³

¹³ *World Order of Bahá'u'lláh*, p. 8.

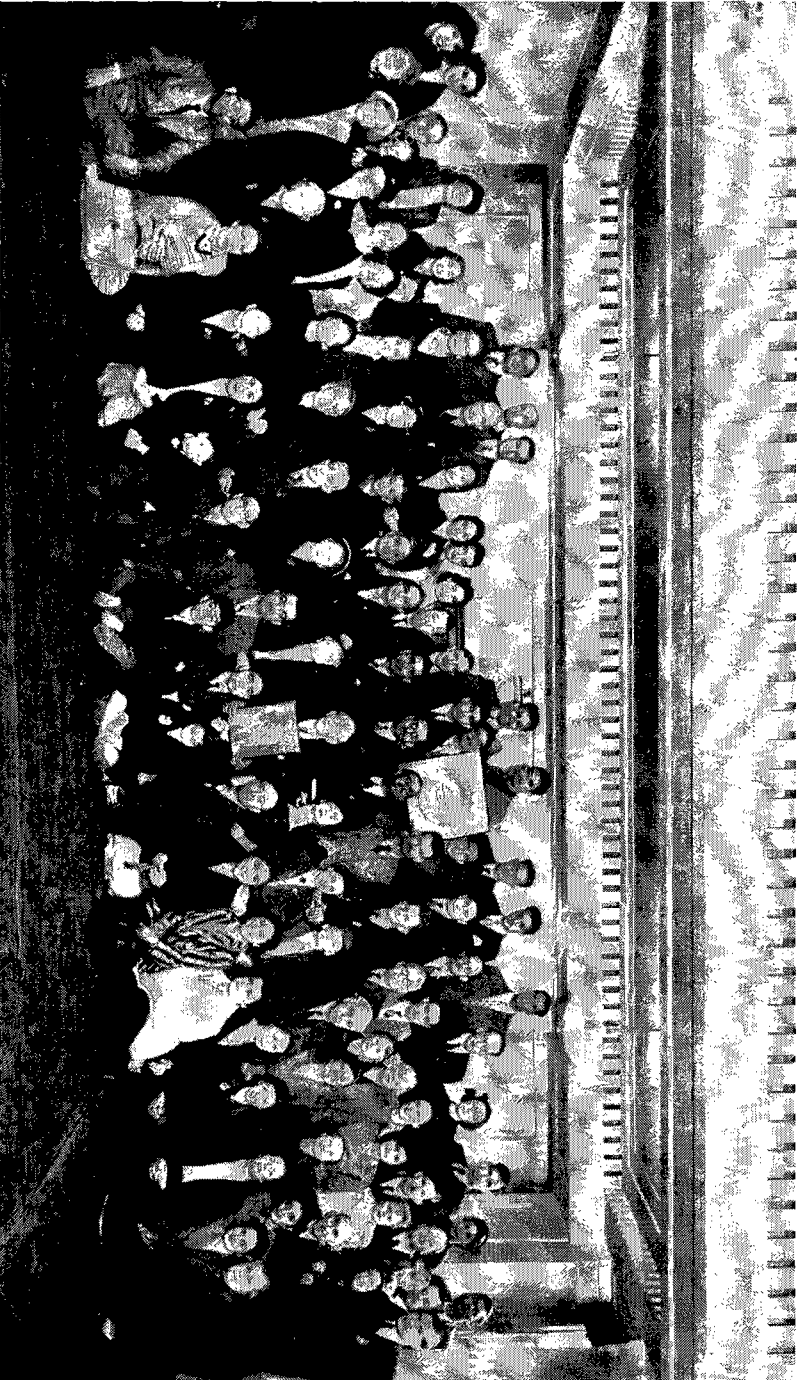
EXCERPTS FROM THE WRITINGS OF SHOGHI EFFENDI

I HAVE been acquainted by the perusal of your latest communications with the nature of the doubts that have been publicly expressed, by one who is wholly misinformed as to the true precepts of the Cause, regarding the validity of institutions that stand inextricably interwoven with the Faith of Bahá'u'lláh. Not that I for a moment view such faint misgivings in the light of an open challenge to the structure that embodies the Faith, nor is it because I question in the least the unyielding tenacity of the faith of the American believers, if I venture to dwell upon what seems to me appropriate observations at the present stage of the evolution of our beloved Cause. I am indeed inclined to welcome these expressed apprehensions inasmuch as they afford me an opportunity to familiarize the elected representatives of the believers with the origin and character of the institutions which stand at the very basis of the world order ushered in by Bahá'u'lláh. We should feel truly thankful for such futile attempts to undermine our beloved Faith— attempts that protrude their ugly face from time to time, seem for a while able to create a breach in the ranks of the faithful, recede finally into the obscurity of oblivion, and are thought of no more. Such incidents we should regard as the interpositions of Providence, designed to fortify our faith, to clarify our vision, and to deepen our understanding of the essentials of His Divine Revelation.

It would, however, be helpful and instructive to bear in mind certain basic principles with reference to the *Will and Testament of 'Abdu'l-Bahá*, which, together with the *Kitáb-i-Aqdas*, constitutes the chief depository wherein are enshrined those priceless elements of that Divine Civilization, the establishment of which is the primary mission of the Bahá'í Faith. A study of the provi-

sions of these sacred documents will reveal the close relationship that exists between them, as well as the identity of purpose and method which they inculcate. Far from regarding their specific provisions as incompatible and contradictory in spirit, every fair-minded inquirer will readily admit that they are not only complementary, but that they mutually confirm one another, and are inseparable parts of one complete unit. A comparison of their contents with the rest of Bahá'í Sacred Writings will similarly establish the conformity of whatever they contain with the spirit as well as the letter of the authenticated writings and sayings of Bahá'u'lláh and 'Abdu'l-Bahá. In fact, he who reads the *Aqdas* with care and diligence will not find it hard to discover that the Most Holy Book [*Aqdas*] itself anticipates in a number of passages the institutions which 'Abdu'l-Bahá ordains in His *Will*. By leaving certain matters unspecified and unregulated in His Book of Laws [*Aqdas*], Bahá'u'lláh seems to have deliberately left a gap in the general scheme of Bahá'í Dispensation, which the unequivocal provisions of the Master's *Will* has filled. To attempt to divorce the one from the other, to insinuate that the Teachings of Bahá'u'lláh have not been upheld, in their entirety and with absolute integrity, by what 'Abdu'l-Bahá has revealed in his *Will*, is an unpardonable affront to the unswerving fidelity that has characterized the life and labors of our beloved Master.

I will not attempt in the least to assert or demonstrate the authenticity of the *Will and Testament of 'Abdu'l-Bahá*, for that in itself would betray an apprehension on my part as to the unanimous confidence of the believers in the genuineness of the last written wishes of our departed Master. I will only confine my observations to those issues which may



Bahá'ís of the British Isles, Convention, Year 110, London.

assist them to appreciate the essential unity that underlies the spiritual, the humanitarian, and the administrative principles enunciated by the Author and the Interpreter of the Bahá'í Faith.

I am at a loss to explain that strange mentality that inclines to uphold as the sole criterion on the truth of the Bahá'í Teachings what is admittedly only an obscure and unauthenticated translation of an oral statement made by 'Abdu'l-Bahá, in defiance and total disregard of the available text of all of His universally recognized writings. I truly deplore the unfortunate distortions that have resulted in days past from the incapacity of the interpreter to grasp the meaning of 'Abdu'l-Bahá, and from his incompetence to render adequately such truths as have been revealed to him by the Master's statements. Much of the confusion that has obscured the understanding of the believers should be attributed to this double error involved in the inexact rendering of an only partially understood statement. Not infrequently has the interpreter even failed to convey the exact purport of the inquirer's specific questions, and, by his deficiency of understanding and expression in conveying the answer of 'Abdu'l-Bahá, has been responsible for reports wholly at variance with the true spirit and purpose of the Cause. It was chiefly in view of this misleading nature of the reports of the informal conversations of 'Abdu'l-Bahá with visiting pilgrims, that I have insistently urged the believers of the West to regard such statements as merely personal impressions of the sayings of their Master, and to quote and consider as authentic only such translations as are based upon the authenticated text of His recorded utterances in the original tongue.

It should be remembered by every follower of the Cause that the system of Bahá'í administration is not an innovation imposed arbitrarily upon the Bahá'ís of the world since the Master's passing, but derives its authority from the *Will and Testament of 'Abdu'l-Bahá*, is specifically prescribed in unnumbered Tablets, and rests in some of its essential features upon the explicit provisions of the *Kitáb-i-Aqdas*. It thus unifies and correlates the principles separately laid down by Bahá'u'lláh and 'Abdu'l-Bahá, and is indissolubly bound with the essential verities of the Faith. To dissociate the administrative principles of the Cause from the purely spiritual and humanitarian teachings

would be tantamount to a mutilation of the body of the Cause, a separation that can only result in the disintegration of its component parts, and the extinction of the Faith itself.

LOCAL AND NATIONAL HOUSES OF JUSTICE

It should be carefully borne in mind that the local as well as the International Houses of Justice have been expressly enjoined by the *Kitáb-i-Aqdas*; that the institution of the National Spiritual Assembly, as an intermediary body, and referred to in the Master's *Will* as the "Secondary House of Justice," has the express sanction of 'Abdu'l-Bahá; and that the method to be pursued for the election of the International and National Houses of Justice has been set forth by Him in His *Will*, as well as in a number of His Tablets. Moreover, the institutions of the local and national Funds, that are now the necessary adjuncts to all Local and National Spiritual Assemblies, have not only been established by 'Abdu'l-Bahá in the Tablets He revealed to the Bahá'ís of the Orient, but their importance and necessity have been repeatedly emphasized by Him in His utterances and writings. The concentration of authority in the hands of the elected representatives of the believers; the necessity of the submission of every adherent of the Faith to the considered judgment of Bahá'í Assemblies; His preference for unanimity in decision; the decisive character of the majority vote; and even the desirability for the exercise of close supervision over all Bahá'í publications, have been sedulously instilled by 'Abdu'l-Bahá, as evidenced by His authenticated and widely-scattered Tablets. To accept His broad and humanitarian Teachings on one hand, and to reject and dismiss with neglectful indifference His more challenging and distinguishing precepts, would be an act of manifest disloyalty to that which He has cherished most in His life.

That the Spiritual Assemblies of today will be replaced in time by the Houses of Justice, and are to all intents and purposes identical and not separate bodies, is abundantly confirmed by 'Abdu'l-Bahá Himself. He has in fact in a Tablet addressed to the members of the first Chicago Spiritual Assembly, the first elected Bahá'í body instituted in the United States, referred to them as the members of the "House of Justice"

for that city, and has thus with His own pen established beyond any doubt the identity of the present Bahá'í Spiritual Assemblies with the Houses of Justice referred to by Bahá'u'lláh. For reasons which are not difficult to discover, it has been found advisable to bestow upon the elected representatives of Bahá'í communities throughout the world the temporary appellation of Spiritual Assemblies, a term which, as the position and aims of the Bahá'í Faith are better understood and more fully recognized, will gradually be superseded by the permanent and more appropriate designation of House of Justice. Not only will the present-day Spiritual Assemblies be styled differently in the future, but will be enabled also to add to their present functions those powers, duties, and prerogatives necessitated by the recognition of the Faith of Bahá'u'lláh, not merely as one of the recognized religious systems of the world, but as the State Religion of an independent and Sovereign Power. And as the Bahá'í Faith permeates the masses of the peoples of East and West, and its truth is embraced by the majority of the peoples of a number of the Sovereign States of the world, will the Universal House of Justice attain the plenitude of its power, and exercise, as the supreme organ of the Bahá'í Commonwealth, all the rights, the duties, and responsibilities incumbent upon the world's future superstate.

It must be pointed out, however, in this connection that, contrary to what has been confidently asserted, the establishment of the Supreme House of Justice is in no way dependent upon the adoption of the Bahá'í Faith by the mass of the peoples of the world, nor does it presuppose its acceptance by the majority of the inhabitants of any one country. In fact, 'Abdu'l-Bahá, Himself, in one of His earliest Tablets, contemplated the possibility of the formation of the Universal House of Justice in His own lifetime, and but for the unfavorable circumstances prevailing under the Turkish régime, would have, in all probability, taken the preliminary steps for its establishment. It will be evident, therefore, that given favorable circumstances, under which the Bahá'ís of Persia and of the adjoining countries under Soviet Rule may be enabled to elect their national representatives, in accordance with the guiding principles laid down in 'Abdu'l-Bahá's writings, the only remaining obstacle in the way of the definite formation of the

International House of Justice will have been removed. For upon the National Houses of Justice of the East and West devolves the task, in conformity with the explicit provisions of the *Will*, of electing directly the members of the International House of Justice. Not until they are themselves fully representative of the rank and file of the believers in their respective countries, not until they have acquired the weight and the experience that will enable them to function vigorously in the organic life of the Cause, can they approach their sacred task, and provide the spiritual basis for the constitution of so august a body in the Bahá'í world.

THE INSTITUTION OF GUARDIANSHIP

It must be also clearly understood by every believer that the institution of Guardianship does not under any circumstances abrogate, or even in the slightest degree detract from, the powers granted to the Universal House of Justice by Bahá'u'lláh in the *Kitáb-i-Aqdas*, and repeatedly and solemnly confirmed by 'Abdu'l-Bahá in His *Will*. It does not constitute in any manner a contradiction to the *Will* and Writings of Bahá'u'lláh, nor does it nullify any of His revealed instructions. It enhances the prestige of that exalted assembly, stabilizes its supreme position, safeguards its unity, assures the continuity of its labors, without presuming in the slightest to infringe upon the inviolability of its clearly defined sphere of jurisdiction. We stand indeed too close to so monumental a document to claim for ourselves a complete understanding of all its implications, or to presume to have grasped the manifold mysteries it undoubtedly contains. Only future generations can comprehend the value and the significance attached to this Divine Masterpiece, which the hand of the Master-builder of the world has designed for the unification and the triumph of the world-wide Faith of Bahá'u'lláh. Only those who come after us will be in a position to realize the value of the surprisingly strong emphasis that has been placed on the institution of the House of Justice and of the Guardianship. They only will appreciate the significance of the vigorous language employed by 'Abdu'l-Bahá with reference to the band of Covenant-breakers that has opposed Him in His days. To them alone will be revealed the suitability of the institutions



Bahá'ís attending the National Convention of the Bahá'ís of Germany and Austria, held in the newly erected Ḥazíratu'l-Quds, Frankfurt-am-Main, April, 1951.

initiated by 'Abdu'l-Bahá to the character of the future society which is to emerge out of the chaos and confusion of the present age. . . .

THE ANIMATING PURPOSE OF BAHÁ'Í INSTITUTIONS

And now, it behooves us to reflect on the animating purpose and the primary functions of these divinely-established institutions, the sacred character and the universal efficacy of which can be demonstrated only by the spirit they diffuse and the work they actually achieve. I need not dwell upon what I have already reiterated and emphasized that the administration of the Cause is to be conceived as an instrument and not a substitute for the Faith of Bahá'u'lláh, that it should be regarded as a channel through which His promised blessings may flow, that it should guard against such rigidity as would clog and fetter the liberating forces released by His Revelation. . . . Who, I may ask, when viewing the international character of the Cause, its far-flung ramifications, the increasing complexity of its af-

fairs, the diversity of its adherents, and the state of confusion that assails on every side the infant Faith of God, can for a moment question the necessity of some sort of administrative machinery that will insure, amid the storm and stress of a struggling civilization, the unity of the Faith, the preservation of its identity, and the protection of its interests? To repudiate the validity of the assemblies of the elected ministers of the Faith of Bahá'u'lláh would be to reject these countless Tablets of Bahá'u'lláh and 'Abdu'l-Bahá, wherein they have extolled their privileges and duties, emphasized the glory of their mission, revealed the immensity of their task, and warned them of the attacks they must needs expect from the unwisdom of friends, as well as from the malice of their enemies. It is surely for those to whose hands so priceless a heritage has been committed to prayerfully watch lest the tool should supersede the Faith itself, lest undue concern for the minute details arising from the administration of the Cause obscure the vision of its promoters, lest partiality, ambition, and worldliness tend in the course of time to becloud the radiance, stain the

purity, and impair the effectiveness of the Faith of Bahá'u'lláh.¹

ESTABLISHMENT OF THE ADMINISTRATIVE ORDER

With the passing of 'Abdu'l-Bahá the first century of the Bahá'í era, whose inception had synchronized with His birth, had run more than three quarters of its course. Seventy-seven years previously the light of the Faith proclaimed by the Báb had arisen above the horizon of Shíráz and flashed across the firmament of Persia, dispelling the age-long gloom which had enveloped its people. A blood bath of unusual ferocity, in which government, clergy and people, heedless of the significance of that light and blind to its splendor, had jointly participated, had all but extinguished the radiance of its glory in the land of its birth. Bahá'u'lláh had at the darkest hour in the fortunes of that Faith been summoned, while Himself a prisoner in Tíhrán, to reinvigorate its life, and been commissioned to fulfill its ultimate purpose. In Baghdád, upon the termination of the ten-year delay interposed between the first intimation of that Mission and its Declaration, He had revealed the Mystery enshrined in the Báb's embryonic Faith, and disclosed the fruit which it had yielded. In Adrianople Bahá'u'lláh's Message, the promise of the Bábí as well as of all previous Dispensations, had been proclaimed to mankind, and its challenge voiced to the rulers of the earth in both the East and the West. Behind the walls of the prison-fortress of 'Akká the Bearer of God's newborn Revelation had ordained the laws and formulated the principles that were to constitute the warp and woof of His World Order. He had, moreover, prior to His ascension, instituted the Covenant that was to guide and assist in the laying of its foundations and to safeguard the unity of its builders. Armed with that peerless and potent Instrument, 'Abdu'l-Bahá, His eldest Son and Center of His Covenant, had erected the standard of His Father's Faith in the North American continent, and established an impregnable basis for its institutions in Western Europe, in the Far East and in Australia. He had, in His works, Tablets and addresses, elucidated its principles, interpreted its laws, amplified its doctrine, and erected

the rudimentary institutions of its future Administrative Order. In Russia He had raised its first House of Worship, whilst on the slopes of Mt. Carmel He had reared a befitting mausoleum for its Herald, and deposited His remains therein with His Own hands. Through His visits to several cities in Europe and the North American continent He had broadcast Bahá'u'lláh's Message to the peoples of the West, and heightened the prestige of the Cause of God to a degree it had never previously experienced. And lastly, in the evening of His life, He had through the revelation of the Tablets of the Divine Plan issued His mandate to the community which He Himself had raised up, trained and nurtured, a Plan that must in the years to come enable its members to diffuse the light, and erect the administrative fabric, of the Faith throughout the five continents of the globe.

The moment had now arrived for that undying, that world-vitalizing Spirit that was born in Shíráz, that had been rekindled in Tíhrán, that had been fanned into flame in Baghdád and Adrianople, that had been carried to the West, and was now illuminating the fringes of five continents, to incarnate itself in institutions designed to canalize its outspreading energies and stimulate its growth. . . .

The Administrative Order which this historic Document has established, it should be noted, is, by virtue of its origin and character, unique in the annals of the world's religious systems. No Prophet before Bahá'u'lláh, it can be confidently asserted, not even Muḥammad Whose Book clearly lays down the laws and ordinances of the Islamic Dispensation, has established, authoritatively and in writing, anything comparable to the Administrative Order which the authorized Interpreter of Bahá'u'lláh's teachings has instituted, an Order which, by virtue of the administrative principles which its Author has formulated, the institutions He has established, and the right of interpretation with which He has invested its Guardian, must and will, in a manner unparalleled in any previous religion, safeguard from schism the Faith from which it has sprung. Nor is the principle governing its operation similar to that which underlies any system, whether theocratic or otherwise, which the minds of men have devised for the government of human institutions. Neither in the-

¹ From *World Order of Bahá'u'lláh*, pp. 3-10. (This communication was dated February 27, 1929.)

ory nor in practice can the Administrative Order of the Faith of Bahá'u'lláh be said to conform to any type of democratic government, to any system of autocracy, to any purely aristocratic order, or to any of the various theocracies, whether Jewish, Christian or Islamic which mankind has witnessed in the past. It incorporates within its structure certain elements which are to be found in each of the three recognized forms of secular government, is devoid of the defects which each of them inherently possesses, and blends the salutary truths which each undoubtedly contains without vitiating in any way the integrity of the Divine verities on which it is essentially founded. The hereditary authority which the Guardian of the Administrative Order is called upon to exercise, and the right of the interpretation of the Holy Writ solely conferred upon him; the powers and prerogatives of the Universal House of Justice, possessing the exclusive right to legislate on matters not explicitly revealed in the Most Holy Book; the ordinance exempting its members from any responsibility to those whom they represent, and from the obligation to conform to their views, convictions or sentiments; the specific provisions requiring the free and democratic election by the mass of the faithful of the Body that constitutes the sole legislative organ in the world-wide Bahá'í community—these are among the features which combine to set apart the Order identified with the Revelation of Bahá'u'lláh from any of the existing systems of human government.

Nor have the enemies who, at the hour of the inception of this Administrative Order, and in the course of its twenty-three year existence, both in the East and in the West, from within and from without, misrepresented its character, or derided and vilified it, or striven to arrest its march, or contrived to create a breach in the ranks of its supporters, succeeded in achieving their malevolent purpose. The strenuous exertions of an ambitious Armenian, who, in the course of the first years of its establishment in Egypt, endeavored to supplant it by the "Scientific Society" which in his shortsightedness he had conceived and was spon-

soring, failed utterly in its purpose. The agitation provoked by a deluded woman who strove diligently both in the United States and in England to demonstrate the unauthenticity of the Charter responsible for its creation, and even to induce the civil authorities of Palestine to take legal action in the matter—a request which to her great chagrin was curtly refused—as well as the defection of one of the earliest pioneers and founders of the Faith in Germany, whom that same woman had so tragically misled, produced no effect whatsoever. The volumes which a shameless apostate composed and disseminated, during that same period in Persia, in his brazen efforts not only to disrupt that Order but to undermine the very Faith which had conceived it, proved similarly abortive. The schemes devised by the remnants of the Covenant-breakers, who immediately the aims and purposes of 'Abdu'l-Bahá's Will became known arose, headed by Mírzá Badí'u'lláh, to wrest the custodianship of the holiest shrine in the Bahá'í world from its appointed Guardian, likewise came to naught and brought further discredit upon them. The subsequent attacks launched by certain exponents of Christian orthodoxy, in both Christian and non-Christian lands, with the object of subverting the foundations, and distorting the features, of this same Order were powerless to sap the loyalty of its upholders or to deflect them from their high purpose. Not even the infamous and insidious machinations of a former secretary of 'Abdu'l-Bahá, who, untaught by the retribution that befell Bahá'u'lláh's amanuensis, as well as by the fate that overtook several other secretaries and interpreters of His Master, in both the East and the West, has arisen, and is still exerting himself, to pervert the purpose and nullify the essential provisions of the immortal Document from which that Order derives its authority, have been able to stay even momentarily the march of its institutions along the course set for it by its Author, or to create anything that might, however remotely, resemble a breach in the ranks of its assured, its wide-awake and stalwart supporters.²

² From *God Passes By*, pp. 323-324 and 326-328.

THE STANDARD OF BAHÁ'Í CHARACTER

Excerpts from *THE ADVENT OF DIVINE JUSTICE**

By SHOGHI EFFENDI

DEARLY-BELOVED friends! Great as is my love and admiration for you, convinced as I am of the paramount share which you can, and will, undoubtedly have in both the continental and international spheres of future Bahá'í activity and service, I feel it nevertheless incumbent upon me to utter, at this juncture, a word of warning. The glowing tributes, so repeatedly and deservedly paid to the capacity, the spirit, the conduct, and the high rank, of the American believers, both individually and as an organic community, must, under no circumstances, be confounded with the characteristics and nature of the people from which God has raised them up. A sharp distinction between that community and that people must be made, and resolutely and fearlessly upheld, if we wish to give due recognition to the transmuting power of the Faith of Bahá'u'lláh, in its impact on the lives and standards of those who have chosen to enlist under His banner. Otherwise, the supreme and distinguishing function of His Revelation, which is none other than the calling into being of a new race of men, will remain wholly unrecognized and completely obscured.

THE SUPREME FUNCTION OF HIS REVELATION

How often have the Prophets of God, not excepting Bahá'u'lláh Himself, chosen to appear, and deliver their Message in countries and amidst peoples and races, at a time when they were either fast declining, or had already touched the lowest depths of moral and spiritual degradation. The appalling misery and wretchedness to which the Israelites had sunk, under the debasing and tyrannical rule of the Pharaohs, in the days preceding their exodus from Egypt under the leadership of Moses; the decline that had set in in the religious, the spiritual, the cultural, and the moral life of the Jewish people, at the time of the appearance of Jesus Christ; the barbarous cruelty, the gross

idolatry and immorality, which had for so long been the most distressing features of the tribes of Arabia and brought such shame upon them when Muḥammad arose to proclaim His Message in their midst; the indescribable state of decadence, with its attendant corruption, confusion, intolerance, and oppression, in both the civil and religious life of Persia, so graphically portrayed by the pen of a considerable number of scholars, diplomats, and travelers, at the hour of the Revelation of Bahá'u'lláh—all demonstrate this basic and inescapable fact. To contend that the innate worthiness, the high moral standard, the political aptitude, and social attainments of any race or nation is the reason for the appearance in its midst of any of these Divine Luminaries would be an absolute perversion of historical facts, and would amount to a complete repudiation of the undoubted interpretation placed upon them, so clearly and emphatically, by both Bahá'u'lláh and 'Abdu'l-Bahá.

How great, then, must be the challenge to those who, belonging to such races and nations, and having responded to the call which these Prophets have raised, to unreservedly recognize and courageously testify to this indubitable truth, that not by reason of any racial superiority, political capacity, or spiritual virtue which a race or nation might possess, but rather as a direct consequence of its crying needs, its lamentable degeneracy, and irremediable perversity, has the Prophet of God chosen to appear in its midst, and with it as a lever has lifted the entire human race to a higher and nobler plane of life and conduct. For it is precisely under such circumstances, and by such means that the Prophets have, from time immemorial, chosen and were able to demonstrate their redemptive power to raise from the depths of abasement and of misery, the people of their own race and nation, empowering them to transmit in turn to other races and nations the saving grace and the energizing influence of their Revelation.

In the light of this fundamental principle

* Pages 13-28.

it should always be borne in mind, nor can it be sufficiently emphasized, that the primary reason why the Báb and Bahá'u'lláh chose to appear in Persia, and to make it the first repository of their Revelation, was because, of all the peoples and nations of the civilized world, that race and nation had, as so often depicted by 'Abdu'l-Bahá, sunk to such ignominious depths, and manifested so great a perversity, as to find no parallel among its contemporaries. For no more convincing proof could be adduced demonstrating the regenerating spirit animating the Revelations proclaimed by the Báb and Bahá'u'lláh than their power to transform what can be truly regarded as one of the most backward, the most cowardly, and perverse of peoples into a race of heroes, fit to effect in turn a similar revolution in the life of mankind. To have appeared among a race or nation which by its intrinsic worth and high attainments seemed to warrant the inestimable privilege of being made the receptacle of such a Revelation would in the eyes of an unbelieving world greatly reduce the efficacy of that Message, and detract from the self-sufficiency of its omnipotent power. The contrast so strikingly presented in the pages of Nabíl's Narrative between the heroism that immortalized the life and deeds of the Dawn-Breakers and the degeneracy and cowardice of their defamers and persecutors is in itself a most impressive testimony to the truth of the Message of Him Who had instilled such a spirit into the breasts of His disciples. For any believer of that race to maintain that the excellence of his country and the innate nobility of its people were the fundamental reasons for its being singled out as the primary receptacle of the Revelations of the Báb and Bahá'u'lláh would be untenable in the face of the overwhelming evidence afforded so convincingly by that Narrative.

To a lesser degree this principle must of necessity apply to the country which has vindicated its right to be regarded as the cradle of the World Order of Bahá'u'lláh. So great a function, so noble a role, can be regarded as no less inferior to the part played by those immortal souls who, through their sublime renunciation and unparalleled deeds, have been responsible for the birth of the Faith itself. Let not, therefore, those who are to participate so predominantly in the birth of that world civilization, which is the direct offspring of their

Faith, imagine for a moment that for some mysterious purpose or by any reason of inherent excellence or special merit Bahá'u'lláh has chosen to confer upon their country and people so great and lasting a distinction. It is precisely by reason of the patent evils which, notwithstanding its other admittedly great characteristics and achievements, an excessive and binding materialism has unfortunately engendered within it that the Author of their Faith and the Center of His Covenant have singled it out to become the standard-bearer of the New World Order envisaged in their writings. It is by such means as this that Bahá'u'lláh can best demonstrate to a heedless generation His almighty power to raise up from the very midst of a people, immersed in a sea of materialism, a prey to one of the most virulent and long-standing forms of racial prejudice, and notorious for its political corruption, lawlessness and laxity in moral standards, men and women who, as time goes by, will increasingly exemplify those essential virtues of self-renunciation, of moral rectitude, of chastity, of indiscriminating fellowship, of holy discipline, and of spiritual insight that will fit them for the preponderating share they will have in calling into being that World Order and that World Civilization of which their country, no less than the entire human race, stands in desperate need. Theirs will be the duty and privilege, in their capacity first as the establishers of one of the most powerful pillars sustaining the edifice of the Universal House of Justice, and then as the champion-builders of that New World Order of which that House is to be the nucleus and forerunner, to inculcate, demonstrate, and apply those twin and sorely-needed principles of Divine justice and order—principles to which the political corruption and the moral license, increasingly staining the society to which they belong, offer so sad and striking a contrast.

Observations such as these, however distasteful and depressing they may be, should not, in the least, blind us to those virtues and qualities of high intelligence, of youthfulness, of unbounded initiative, and enterprise which the nation as a whole so conspicuously displays, and which are being increasingly reflected by the community of the believers within it. Upon these virtues and qualities, no less than upon the elimination of the evils referred to, must depend, to a very great extent, the ability of that com-

munity to lay a firm foundation for the country's future role in ushering in the Golden Age of the Cause of Bahá'u'lláh.

HOW STAGGERING THE RESPONSIBILITY

How great, therefore, how staggering the responsibility that must weigh upon the present generation of the American believers, at this early stage in their spiritual and administrative evolution, to weed out, by every means in their power, those faults, habits, and tendencies which they have inherited from their own nation, and to cultivate, patiently and prayerfully, those distinctive qualities and characteristics that are so indispensable to their effective participation in the great redemptive work of their Faith. Incapable as yet, in view of the restricted size of their community and the limited influence it now wields, of producing any marked effect on the great mass of their countrymen, let them focus their attention, for the present, on their own selves, their own individual needs, their own personal deficiencies and weaknesses, ever mindful that every intensification of effort on their part will better equip them for the time when they will be called upon to eradicate in their turn such evil tendencies from the lives and the hearts of the entire body of their fellow-citizens. Nor must they overlook the fact that the World Order, whose basis they, as the advance-guard of the future Bahá'í generations of their countrymen, are now laboring to establish, can never be reared unless and until the generality of the people to which they belong has been already purged from the divers ills, whether social or political, that now so severely afflict it.

Surveying as a whole the most pressing needs of this community, attempting to estimate the more serious deficiencies by which it is being handicapped in the discharge of its task, and ever bearing in mind the nature of that still greater task with which it will be forced to wrestle in the future, I feel it my duty to lay special stress upon, and draw the special and urgent attention of the entire body of the American believers, be they young or old, white or colored, teachers or administrators, veterans or new-comers, to what I firmly believe are the essential requirements for the success of the tasks which are now claiming their undivided attention. Great as is the importance of fash-

ioning the outward instruments, and of perfecting the administrative agencies, which they can utilize for the prosecution of their dual task under the Seven Year Plan; vital and urgent as are the campaigns which they are initiating, the schemes and projects which they are devising, and the funds which they are raising, for the efficient conduct of both the Teaching and Temple work, the imponderable, the spiritual, factors, which are bound up with their own individual and inner lives, and with which are associated their human and social relationships, are no less urgent and vital, and demand constant scrutiny, continual self-examination and heart-searching on their part, lest their value be impaired or their vital necessity be obscured or forgotten.

SPIRITUAL PREREQUISITES

Of these spiritual prerequisites of success, which constitute the bedrock on which the security of all teaching plans, Temple projects, and financial schemes, must ultimately rest, the following stand out as preeminent and vital, which the members of the American Bahá'í community will do well to ponder. Upon the extent to which these basic requirements are met, and the manner in which the American believers fulfill them in their individual lives, administrative activities, and social relationships, must depend the measure of the manifold blessings which the All-Bountiful Possessor can vouchsafe to them all. These requirements are none other than a high sense of moral rectitude in their social and administrative activities, absolute chastity in their individual lives, and complete freedom from prejudice in their dealings with peoples of a different race, class, creed, or color.

The first is specially, though not exclusively, directed to their elected representatives, whether local, regional, or national, who, in their capacity as the custodians and members of the nascent institutions of the Faith of Bahá'u'lláh, are shouldering the chief responsibility in laying an unassailable foundation for that Universal House of Justice which, as its title implies, is to be the exponent and guardian of that Divine Justice which can alone insure the security of, and establish the reign of law and order in, a strangely disordered world. The second is mainly and directly concerned with the Bahá'í youth, who can contribute so de-

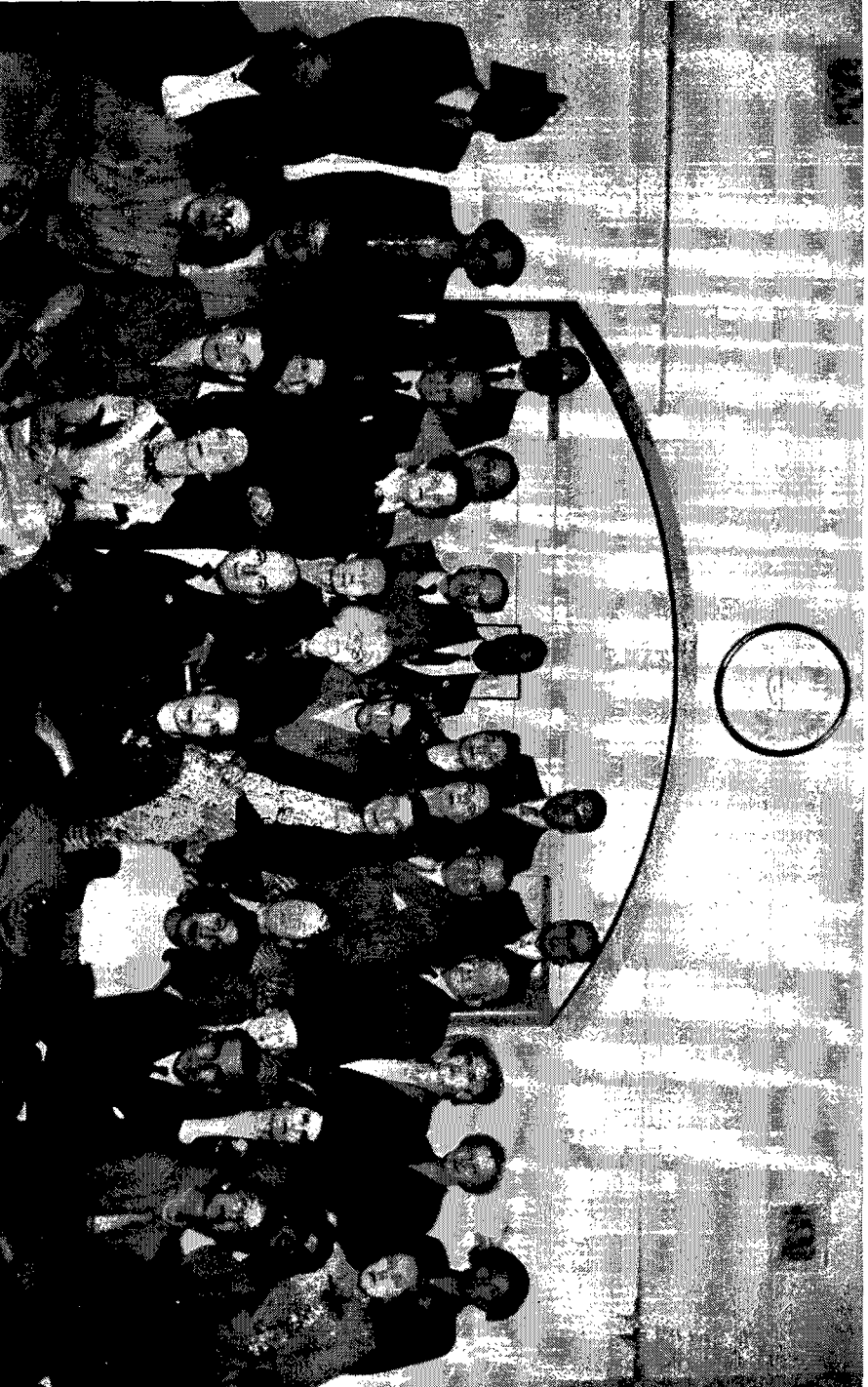
cisively to the virility, the purity, and the driving force of the life of the Bahá'í community, and upon whom must depend the future orientation of its destiny, and the complete unfoldment of the potentialities with which God has endowed it. The third should be the immediate, the universal, and the chief concern of all and sundry members of the Bahá'í community, of whatever age, rank, experience, class, or color, as all, with no exception, must face its challenging implications, and none can claim, however much he may have progressed along this line, to have completely discharged the stern responsibilities which it inculcates.

A rectitude of conduct, an abiding sense of undeviating justice, unobscured by the demoralizing influences which a corruption-ridden political life so strikingly manifests; a chaste, pure, and holy life, unsullied and unclouded by the indecencies, the vices, the false standards, which an inherently deficient moral code tolerates, perpetuates, and fosters; a fraternity freed from that cancerous growth of racial prejudice, which is eating into the vitals of an already debilitated society—these are the ideals which the American believers must, from now on, individually and through concerted action, strive to promote, in both their private and public lives, ideals which are the chief propelling forces that can most effectively accelerate the march of their institutions, plans, and enterprises, that can guard the honor and integrity of their Faith, and subdue any obstacles that may confront it in the future.

This rectitude of conduct, with its implications of justice, equity, truthfulness, honesty, fair-mindedness, reliability, and trustworthiness, must distinguish every phase of the life of the Bahá'í community. "*The companions of God,*" Bahá'u'lláh Himself has declared, "*are, in this day, the lump that must leaven the peoples of the world. They must show forth such trustworthiness, such truthfulness and perseverance, such deeds and character that all mankind may profit by their example.*" "*I swear by Him Who is the Most Great Ocean!*" He again affirms, "*Within the very breath of such souls as are pure and sanctified far-reaching potentialities are hidden. So great are these potentialities that they exercise their influence upon all created things.*" "*He is the true servant of God,*" He, in another passage has written, "*who, in this day, were he to pass through*

cities of silver and gold, would not deign to look upon them, and whose heart would remain pure and undefiled from whatever things can be seen in this world, be they its goods or its treasures. I swear by the Sun of Truth! The breath of such a man is endowed with potency, and his words with attraction." "*By Him Who shineth above the Day-Spring of sanctity!*" He, still more emphatically, has revealed, "*If the whole earth were to be converted into silver and gold, no man who can be said to have truly ascended into the heaven of faith and certitude would deign to regard it, much less to seize and keep it. . . . They who dwell within the Tabernacle of God, and are established upon the seats of everlasting glory, will refuse, though they be dying of hunger, to stretch their hands, and seize unlawfully the property of their neighbor, however vile and worthless he may be. The purpose of the one true God in manifesting Himself is to summon all mankind to truthfulness and sincerity, to piety and trustworthiness, to resignation and submissiveness to the will of God, to forbearance and kindness, to uprightness and wisdom. His object is to array every man with the mantle of a saintly character, and to adorn him with the ornament of holy and goodly deeds.*"

"*We have admonished all the loved ones of God,*" He insists, "*to take heed lest the hem of Our sacred vesture be smirched with the mire of unlawful deeds, or be stained with the dust of reprehensible conduct.*" "*Cleave unto righteousness, O people of Bahá,*" He thus exhorts them, "*This, verily, is the commandment which this wronged One hath given unto you, and the first choice of His unrestrained will for every one of you.*" "*A good character,*" He explains, "*is, verily, the best mantle for men from God. With it He adorneth the temples of His loved ones. By My life! The light of a good character surpasseth the light of the sun and the radiance thereof.*" "*One righteous act,*" He, again, has written, "*is endowed with a potency that can so elevate the dust as to cause it to pass beyond the heaven of heavens. It can tear every bond asunder, and hath the power to restore the force that hath spent itself and vanished. . . . Be pure, O people of God, be pure; be righteous, be righteous. . . . Say: O people of God! That which can insure the victory of Him Who is the Eternal Truth, His hosts and helpers on earth, hath been*



Australian and New Zealand Bahá'ís gathered at the Hazratu'l-Quds, 2 Lang Road, Paddington (Sydney), for the Jubilee Year Convention, April 30-May 3, and the First Pacific School, May 4-6, 1953. Mrs. Clara Dunn, Hand of the Cause, is seated in the center, middle row.

set down in the sacred Books and Scriptures, and are as clear and manifest as the sun. These hosts are such righteous deeds, such conduct and character, as are acceptable in His sight. Whoso ariseth, in this Day, to aid Our Cause, and summoneth to his assistance the hosts of a praiseworthy character and upright conduct, the influence from such an action will, most certainly, be diffused throughout the whole world." "The betterment of the world," is yet another statement, "can be accomplished through pure and goodly deeds, through commendable and seemly conduct." "Be fair to yourselves and to others," He thus counseleth them, "that the evidences of justice may be revealed through your deeds among Our faithful servants."

"Equity," He also has written, "is the most fundamental among human virtues. The evaluation of all things must needs depend upon it." And again, "Observe equity in your judgment, ye men of understanding heart! He that is unjust in his judgment is destitute of the characteristics that distinguish man's station." "Beautify your tongues, O people," He further admonishes them, "with truthfulness, and adorn your souls with the ornament of honesty. Beware, O people, that ye deal not treacherously with any one. Be ye the trustees of God amongst His creatures, and the emblems of His generosity amidst His people." "Let your eye be chaste," is yet another counsel, "your hand faithful, your tongue truthful, and your heart enlightened." "Be an ornament to the countenance of truth," is yet another admonition, "a crown to the brow of fidelity, a pillar of the temple of righteousness, a breath of life to the body of mankind, an ensign of the hosts of justice, a luminary above the horizon of virtue." "Let truthfulness and courtesy be your adorning," is still another admonition, "suffer not yourselves to be deprived of the robe of forbearance and justice, that the sweet savors of holiness may be wafted from your hearts upon all created things. Say: Beware, O people of Bahá, lest ye walk in the ways of them whose words differ from their deeds. Strive that ye may be enabled to manifest to the peoples of the earth the signs of God, and to mirror forth His commandments. Let your acts be a guide unto all mankind, for the professions of most men, be they high or low, differ from their conduct. It is through your deeds that ye

can distinguish yourselves from others. Through them the brightness of your light can be shed upon the whole earth. Happy is the man that heedeth My counsel, and keepeth the precepts prescribed by Him Who is the All-Knowing, the All-Wise."

"O army of God!" writes 'Abdu'l-Bahá, "Through the protection and help vouchsafed by the Blessed Beauty—may my life be a sacrifice to His loved ones—ye must conduct yourselves in such a manner that ye may stand out distinguished and brilliant as the sun among other souls. Should any one of you enter a city, he should become a center of attraction by reason of his sincerity, his faithfulness and love, his honesty and fidelity, his truthfulness and loving-kindness towards all the peoples of the world, so that the people of that city may cry out and say: 'This man is unquestionably a Bahá'í, for his manners, his behavior, his conduct, his morals, his nature, and disposition reflect the attributes of the Bahá'ís.' Not until ye attain this station can ye be said to have been faithful to the Covenant and Testament of God." "The most vital duty, in this day," He, moreover, has written, "is to purify your characters, to correct your manners, and improve your conduct. The beloved of the Merciful must show forth such character and conduct among His creatures, that the fragrance of their holiness may be shed upon the whole world, and may quicken the dead, inasmuch as the purpose of the Manifestation of God and the dawning of the limitless lights of the Invisible is to educate the souls of men, and refine the character of every living man. . . ." "Truthfulness," He asserts, "is the foundation of all human virtues. Without truthfulness progress and success, in all the worlds of God, are impossible for any soul. When this holy attribute is established in man, all the divine qualities will also be acquired."

Such a rectitude of conduct must manifest itself, with ever-increasing potency, in every verdict which the elected representatives of the Bahá'í community, in whatever capacity they may find themselves, may be called upon to pronounce. It must be constantly reflected in the business dealings of all its members, in their domestic lives, in all manner of employment, and in any service they may, in the future, render their government or people. It must be exemplified in the conduct of all Bahá'í electors,

when exercising their sacred rights and functions. It must characterize the attitude of every loyal believer towards non-acceptance of political posts, non-identification with political parties, non-participation in political controversies, and non-membership in political organizations and ecclesiastical institutions. It must reveal itself in the uncompromising adherence of all, whether young or old, to the clearly enunciated and fundamental principles laid down by 'Abdu'l-Bahá in His addresses, and to the laws and ordinances revealed by Bahá'u'lláh in His Most Holy Book. It must be demonstrated in the impartiality of every defender of the Faith against its enemies, in his fair-mindedness in recognizing any merits that enemy may possess, and in his honesty in discharging any obligations he may have towards him. It must constitute the brightest ornament of the life, the pursuits, the exertions, and the utterances of every Bahá'í teacher, whether laboring at home or abroad, whether in the front ranks of the teaching force, or occupying a less active and responsible position. It must be made the hall-mark of that numerically small, yet intensely dynamic and highly responsible body of the elected national representatives of every Bahá'í community, which constitutes the sustaining pillar, and the sole instrument for the election, in every community, of that Universal House whose very name and title, as ordained by Bahá'u'lláh, symbolizes that rectitude of conduct which is its highest mission to safeguard and enforce.

So great and transcendental is this principle of Divine justice, a principle that must be regarded as the crowning distinction of all Local and National Assemblies, in their capacity as forerunners of the Universal House of Justice, that Bahá'u'lláh Himself subordinates His personal inclination and wish to the all-compelling force of its demands and implications. "God is My witness!" He thus explains, "were it not contrary to the Law of God, I would have kissed the hand of My would-be murderer, and would cause him to inherit My earthly goods. I am restrained, however, by the binding Law laid down in the Book, and am Myself bereft of all worldly possessions." "Know thou, of a truth," He significantly affirms, "these great oppressions that have befallen the world are preparing it for the advent of the Most Great Justice."

"Say," He again asserts, "He hath appeared with that Justice wherewith mankind hath been adorned, and yet the people are, for the most part, asleep." "The light of men is Justice," He moreover states, "Quench it not with the contrary winds of oppression and tyranny. The purpose of justice is the appearance of unity among men." "No radiance," He declares, "can compare with that of justice. The organization of the world and the tranquillity of mankind depend upon it." "O people of God!" He exclaims, "That which traineth the world is Justice, for it is upheld by two pillars, reward and punishment. These two pillars are the sources of life to the world." "Justice and equity," is yet another assertion, "are two guardians for the protection of man. They have appeared arrayed in their mighty and sacred names to maintain the world in uprightness and protect the nations." "Bestir yourselves, O people," is His emphatic warning, "in anticipation of the days of Divine justice, for the promised hour is now come. Beware lest ye fail to apprehend its import, and be accounted among the erring."

"The day is approaching," He similarly has written, "when the faithful will behold the day-star of justice shining in its full splendor from the day-spring of glory." "The shame I was made to bear," He significantly remarks, "hath uncovered the glory with which the whole of creation had been invested, and through the cruelties I have endured, the day-star of justice hath manifested itself, and shed its splendor upon men." "The world," He again has written, "is in great turmoil, and the minds of its people are in a state of utter confusion. We entreat the Almighty that He may graciously illuminate them with the glory of His Justice, and enable them to discover that which will be profitable unto them at all times and under all conditions." And again, "There can be no doubt whatever that if the day-star of justice, which the clouds of tyranny have obscured, were to shed its light upon men, the face of the earth would be completely transformed."

"God be praised!" 'Abdu'l-Bahá, in His turn, exclaims, "The sun of justice hath risen above the horizon of Bahá'u'lláh. For in His Tablets the foundations of such a justice have been laid as no mind hath, from the beginning of creation, conceived." "The canopy of existence," He further explains, "resteth upon the pole of justice, and not of

forgiveness, and the life of mankind dependeth on justice and not on forgiveness."

Small wonder, therefore, that the Author of the Bahá'í Revelation should have chosen to associate the name and title of that House, which is to be the crowning glory of His administrative institutions, not with forgiveness but with justice, to have made justice the only basis and the permanent foundation of His Most Great Peace, and to have proclaimed it in His Hidden Words as "*the best beloved of all things*" in His sight. It is to the American believers, particularly, that I feel urged to direct this fervent plea to ponder in their hearts the implications of this moral rectitude, and to uphold, with heart and soul and uncompromisingly, both individually and collectively, this sublime standard—a standard of which justice is so essential and potent an element.

As to a chaste and holy life it should be regarded as no less essential a factor that must contribute its proper share to the strengthening and vitalization of the Bahá'í community, upon which must in turn depend the success of any Bahá'í plan or enterprise. In these days when the forces of irreligion are weakening the moral fibre, and undermining the foundations of individual morality, the obligation of chastity and holiness must claim an increasing share of the attention of the American believers, both in their individual capacities and as the responsible custodians of the interests of the Faith of Bahá'u'lláh. In the discharge of such an obligation, to which the special circumstances resulting from an excessive and enervating materialism now prevailing in their country lend particular significance, they must play a conspicuous and predominant role. All of them, be they men or women, must, at this threatening hour when the lights of religion are fading out, and its restraints are one by one being abolished, pause to examine themselves, scrutinize their conduct, and with characteristic resolution arise to purge the life of their community of every trace of moral laxity that might stain the name, or impair the integrity, of so holy and precious a Faith.

A chaste and holy life must be made the controlling principle in the behavior and conduct of all Bahá'ís, both in their social relations with the members of their own community, and in their contact with the world at large. It must adorn and reinforce the ceaseless labors and meritorious exer-

tions of those whose enviable position is to propagate the Message, and to administer the affairs, of the Faith of Bahá'u'lláh. It must be upheld, in all its integrity and implications, in every phase of the life of those who fill the ranks of that Faith, whether in their homes, their travels, their clubs, their societies, their entertainments, their schools, and their universities. It must be accorded special consideration in the conduct of the social activities of every Bahá'í summer school and any other occasions on which Bahá'í community life is organized and fostered. It must be closely and continually identified with the mission of the Bahá'í Youth, both as an element in the life of the Bahá'í community, and as a factor in the future progress and orientation of the youth of their own country.

Such a chaste and holy life, with its implications of modesty, purity, temperance, decency, and clean-mindedness, involves no less than the exercise of moderation in all that pertains to dress, language, amusements, and all artistic and literary avocations. It demands daily vigilance in the control of one's carnal desires and corrupt inclinations. It calls for the abandonment of a frivolous conduct, with its excessive attachment to trivial and often misdirected pleasures. It requires total abstinence from all alcoholic drinks, from opium, and from similar habit-forming drugs. It condemns the prostitution of art and of literature, the practices of nudism and of companionate marriage, infidelity in marital relationships, and all manner of promiscuity, of easy familiarity, and of sexual vices. It can tolerate no compromise with the theories, the standards, the habits, and the excesses of a decadent age. Nay rather it seeks to demonstrate, through the dynamic force of its example, the pernicious character of such theories, the falsity of such standards, the hollowness of such claims, the perversity of such habits, and the sacrilegious character of such excesses.

"By the righteousness of God!" writes Bahá'u'lláh, "*The world, its vanities and its glory, and whatever delights it can offer, are all, in the sight of God, as worthless as, nay even more contemptible than, dust and ashes. Would that the hearts of men could comprehend it. Wash yourselves thoroughly, O people of Bahá, from the defilement of the world, and of all that pertaineth unto it. God Himself beareth Me witness!*

The things of the earth ill beseem you. Cast them away unto such as may desire them, and fasten your eyes upon this most holy and effulgent Vision." "O ye My loved ones!" He thus exhorts His followers, "Suffer not the hem of My sacred vesture to be smirched and mired with the things of this world, and follow not the promptings of your evil and corrupt desires." And again, "O ye the beloved of the one true God! Pass beyond the narrow retreats of your evil and corrupt desires, and advance into the vast immensity of the realm of God, and abide ye in the meads of sanctity and of detachment, that the fragrance of your deeds may lead the whole of mankind to the ocean of God's unfading glory." "Disencumber yourselves," He thus commands them, "of all attachment to this world and the vanities thereof. Beware that ye approach them not, inasmuch as they prompt you to walk after your own lusts and covetous desires, and hinder you from entering the straight and glorious Path." "Eschew all manner of wickedness," is His commandment, "for such things are forbidden unto you in the Book which none touch except such as God hath cleansed from every taint of guilt, and numbered among the purified." "A race of men," is His written promise, "incomparable in character, shall be raised up which, with the feet of detachment, will tread under all who are in heaven and on earth, and will cast the sleeve of holiness over all that hath been created from water and clay." "The civilization," is His grave warning, "so often vaunted by the learned exponents of arts and sciences, will, if allowed to overleap the bounds of moderation, bring great evil upon men. . . . If carried to excess, civilization will prove as prolific a source of evil as it had been of goodness when kept within the restraints of moderation."

"He hath chosen out of the whole world the hearts of His servants," He explains, "and made them each a seat for the revelation of His glory. Wherefore, sanctify them from every defilement, that the things for which they were created may be engraven upon them. This indeed is a token of God's bountiful favor." "Say," He proclaims, "He is not to be numbered with the people of Bahá who followeth his mundane desires, or fixeth his heart on things of the earth. He is my true follower who, if he come to a valley of pure gold will pass straight through it aloof as a cloud, and will neither turn back,

nor pause. Such a man is assuredly of Me. From his garment the Concurrence on high can inhale the fragrance of sanctity. . . . And if he met the fairest and most comely of women, he would not feel his heart seduced by the least shadow of desire for her beauty. Such an one indeed is the creation of spotless chastity. Thus instructeth you the Pen of the Ancient of Days, as bidden by your Lord, the Almighty, the All-Bountiful." "They that follow their lusts and corrupt inclinations," is yet another warning, "have erred and dissipated their efforts. They indeed are of the lost." "It behooveth the people of Bahá," He also has written, "to die to the world and all that is therein, to be so detached from all earthly things that the inmates of Paradise may inhale from their garment the sweet smelling savor of sanctity. . . . They that have tarnished the fair name of the Cause of God by following the things of the flesh—these are in palpable error!" "Purity and chastity," He particularly admonishes, "have been, and still are, the most great ornaments for the handmaidens of God. God is My Witness! The brightness of the light of chastity sheddeth its illumination upon the worlds of the spirit, and its fragrance is wafted even unto the Most Exalted Paradise." "God," He again affirms, "hath verily made chastity to be a crown for the heads of His handmaidens. Great is the blessedness of that handmaiden that hath attained unto this great station." "We, verily, have decreed in Our Book," is His assurance, "a goodly and bountiful reward to whosoever will turn away from wickedness, and lead a chaste and godly life. He, in truth, is the Great Giver, the All-Bountiful." "We have sustained the weight of all calamities," He testifies, "to sanctify you from all earthly corruption and ye are yet indifferent. . . . We, verily, behold your actions. If We perceive from them the sweet smelling savor of purity and holiness, We will most certainly bless you. Then will the tongues of the inmates of Paradise utter your praise and magnify your names amidst them who have drawn nigh unto God."

"The drinking of wine," writes 'Abdu'l-Bahá, "is, according to the text of the Most Holy Book, forbidden; for it is the cause of chronic diseases, weakeneth the nerves, and consumeth the mind." "Drink ye, O handmaidens of God," Bahá'u'lláh Himself has affirmed, "the Mystic Wine from the cup of My words. Cast away, then, from you that

which your minds abhor, for it hath been forbidden unto you in His Tablets and His Scriptures. Beware lest ye barter away the River that is life indeed for that which the souls of the pure-hearted detest. Become ye intoxicated with the wine of the love of God, and not with that which deadeneth your minds, O ye that adore Him! Verily, it hath been forbidden unto every believer, whether man or woman. Thus hath the sun of My commandment shone forth above the horizon of My utterance, that the handmaidens who believe in Me may be illumined."

It must be remembered, however, that the maintenance of such a high standard of moral conduct is not to be associated or confused with any form of asceticism, or of excessive and bigoted puritanism. The standard inculcated by Bahá'u'lláh, seeks, under

no circumstances, to deny any one the legitimate right and privilege to derive the fullest advantage and benefit from the manifold joys, beauties, and pleasures with which the world has been so plentifully enriched by an All-Loving Creator. "Should a man," Bahá'u'lláh Himself reassures us, "wish to adorn himself with the ornaments of the earth, to wear its apparels, or partake of the benefits it can bestow, no harm can befall him, if he alloweth nothing whatever to intervene between him and God, for God hath ordained every good thing, whether created in the heavens or in the earth, for such of His servants as truly believe in Him. Eat ye, O people, of the good things which God hath allowed you, and deprive not yourselves from His wondrous bounties. Render thanks and praise unto Him, and be of them that are truly thankful."

IMPORTANT MESSAGES FROM SHOGHI EFFENDI 1950-1954

TO THE NATIONAL BAHÁ'Í CONVENTION,
U.S.A., 1950

HAIL (the) valiant acts (during the) course (of the) last twelve months (of) members (of) firmly knit world embracing divinely propelled Bahá'í Community, singly, collectively, both sexes, all ages laboring (in) near (and) distant fields, (in) Eastern (and) Western hemispheres, gathered (from) diverse classes, creeds (and) colors; as administrators, in (the) respective home lands or (as) settlers (or) itinerant teachers overseas; whether serving (in) private capacity or (in) official association (with) authorities.

Second half (of) opening decade (of) second Bahá'í century befittingly ushered in.

Recent exploits (in) virgin territories (of) Western hemisphere, Arabian Peninsula, South and East Asia raised (to) one hundred (the) number (of) sovereign states (and) dependencies, enrolled (under the) banner (of the) Faith.

Forthcoming celebrations, commemorating (the) Hundredth Anniversary (of the) Martyrdom (of the) Herald (of the) Faith,

doubly glorious, through association this historic victory, representing (an) increase (of) no less (than) twenty-two countries (in the) brief span (of) six years, since (the) Centennial (of the) Declaration (of) His Mission.

Number (of) centers (in) Australasia now exceeds sixty; Canadian Community nearing ninety centers already established; Alaskan territory eleven centers; European goal countries thirty-five, number (of) newly declared believers almost doubled (during) course (of) past year.

Bahá'í literature enriched (by) translation (into) Welsh, Eskimo, Swahili, Hausa, Chinyanja, raising (the) total number (of) languages (to) sixty-three.

Languages (in) process (of) translation, eleven.

Official recognition, constituting (a) unique victory (in the) annals (of the) Faith (in the) East, (and) West, extending (to) newly formed National Spiritual Assembly (of the) Dominion (of) Canada, through granting act (of) Parliament, enabling (the) National elected representatives (to) incorporate (as) religious organization.

Additional contract placed (for the) con-



Canadian National Bahá'í Convention,

struction (of the) parapet, crowning (the) Arcade (of the) Báb's Mausoleum (on) Mt. Carmel, raising (the) total tonnage ordered (to) almost eight hundred.

(The) erection (of the) ornamental columns (of the) Temple interior commenced; ventilation (and) heating systems installed; number (of) visitors since (the) opening (of the) edifice (to the) public, over four hundred thousand.

Six year plan (of the) British Bahá'í Community triumphantly concluded; almost

quintupled number (of) Assemblies (in the) British Isles laid basis administrative structure (of the) Faith (in the) capital (of) Eire (and in the) chief cities (of) North Ireland (and) Scotland.

Plan initiated Persian Bahá'í Community consummated 31 Assemblies, 17 Groups, 11 Isolated Centers formed beyond prescribed objectives.

Recognition, long last, accorded (by) 'Iráqí authorities (to) all marriages solemnized (by) Bahá'í Assemblies (in) 'Iráq



Toronto, Ontario, Canada, April 29-30, 1953.

through official registration (of the) marriage certificate by court, first instance setting (a) momentous precedent throughout (the) Muslim East, constituting (a) significant landmark (in the) process (of the) emancipation (of the) Oriental followers (of the) Faith (from the) fetters (of) religious orthodoxy.

Certificate authorizing (the) celebration (of) Bahá'í marriages issued (by the) District of Columbia court.

Eight islands (of) Hawaii granted authority (to) recognize Bahá'í marriages.

Bahá'í marriage contract legalized (by) attorney general throughout (the) territory (of) Alaska.

Bahá'í Holy Days recognized (by) Educational Department (of the) State (of) Victoria, Australia.

Second European Teaching Conference convened (in the) capital city (of) Belgium, attended (by) hundred (and) thirty representatives (from) nineteen countries.

(The) historic first all-Swiss Bahá'í Conference (the) latest, most promising fruit (of the) transatlantic enterprise initiated (by the) American Bahá'í Community, held (in the) Swiss capital, presaging (the) acquisition by (the) goal countries (of an) independent status within (the) family (of) Bahá'í national communities.

(The) process (of) extension (of) Bahá'í endowments accelerated through (the) donation (of) twenty acre property (near) Anchorage, Alaska; purchase (of) twenty-two acres (in) neighborhood (of) Auckland, site (of) projected New Zealand summer school; grant (of) burial ground by Egyptian authorities (to) Port Said Bahá'í Community.

Ties binding (the) Bahá'í International Community (to the) United Nations reinforced through participation (in) European Regional Conference (of) nongovernmental organizations (in) Geneva; (and in) Latin American Conferences (in) Chile, Uruguay; (and in) similar conferences (in) Kansas (and) Lake Success; (through) submission (in) response (to the) request (of the) UNO Committee (of) statement (on the) Bahá'í concept (and) method (of) community worship, subsequently transmitted (to the) Secretariat responsible (for the) planning (of) permanent headquarters (in the) United Nations.

Last (but) not least, nay (the) crowning achievement (of the) year just concluded (are the) stupendous exertions (of the) vanguard (of the) resistlessly advancing Bahá'í World Community resulting (in the) raising (of) half (a) million dollars, virtually attaining (the) objective set (for the) two-year drive (to) ensure (the) completion (of the) interior ornamentation (of the) Mother Temple (of the) West (in) anticipation (of) its approaching jubilee.

First stage (of) austerity period resolutely embarked upon, successfully traversed.

Resolution no less grim, self-abnegation no less heroic, solidarity in sacrifice no less striking, must needs distinguish (the) final phase (of the) stern struggle, still facing (the) dauntless highminded spartan-souled American Bahá'í Community, designed (to) liquidate (the) deficit (in the) General Fund, marring (the) otherwise spotless record (of) collective achievement, as well as (to) provide financial support imperatively required (to) meet, through prompt despatch (of) substantial number (of) compe-

tent pioneers, (the) emergency existing (in) Central (and) South America, thereby ensuring (the) glorious consummation (of the) thirteen-year-old enterprise through (the) formation (of the) projected twin National Assemblies (in) Latin America.

—SHOGHI

April 25, 1950.

"FIVEFOLD OFFERING"

Dearly beloved co-workers:

The first half of the two-year austerity period, inaugurated at so anxious an hour in the fortunes of the second Seven Year Plan, has been successfully traversed, and deserves to be regarded as a memorable episode in the history of the Faith and the unfoldment of the Plan in the North American continent. An effort, prodigious, nation-wide, sustained, and reminiscent in its heroism and consecration, of the immortal exploits of the Dawn-breakers of the Apostolic Age of the Bahá'í Dispensation, has been exerted by their spiritual descendents, in circumstances which, though totally different in character, are yet no less challenging and for a cause as meritorious—an effort that has indeed outshone the high endeavors that have distinguished for so long the record of service associated with the American Bahá'í Community. All of its members who have participated in this collective undertaking should be heartily congratulated, particularly those who, by their acts of self-abnegation, have emulated the example of the heroes of our Faith at the early dawn of its history. The entire Bahá'í world is stirred when contemplating the range of such an effort, the depth of consecration reached by those who have participated in it, the results it has achieved, the noble purpose it has served. My heart overflows with gratitude for the repeated evidences of worthiness demonstrated by this generous-hearted, valiant and dedicated Community which has, no matter how onerous the task, how challenging the issue, how distracting the external circumstances with which it has been surrounded, never shirked its duty or hesitated for a moment.

The high water mark of so gigantic an exertion, however, still remains to be reached. The year now entered, ushered in and consecrated by the Centenary of the tragic execution of the Martyr Prophet of our Faith, and packed with poignant memo-

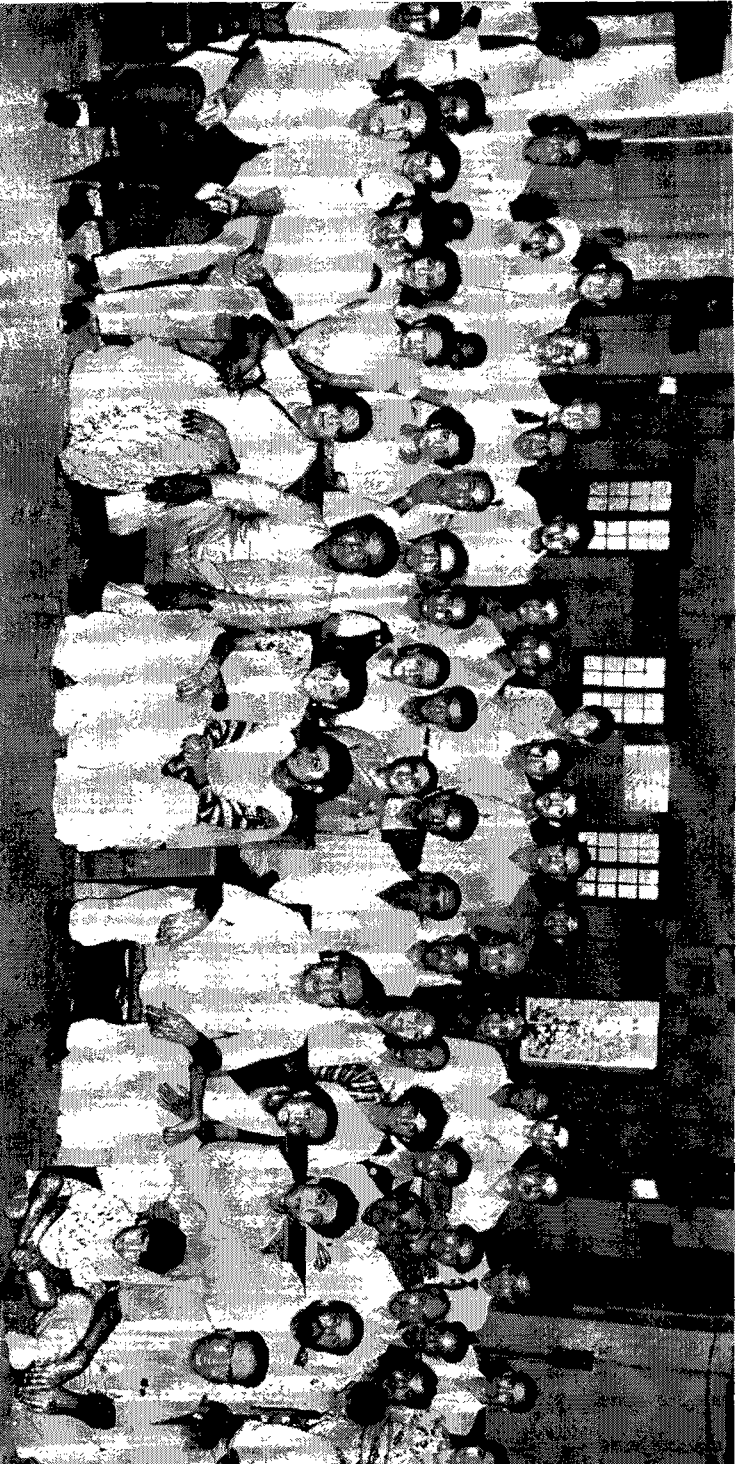
ries of the persecutions of Zanján which stained its history a hundred years ago and carried its fortunes to almost its lowest ebb, and were a prelude to the most ghastly holocaust ever experienced by its followers, must witness as it rolls forward to its close, a still more striking demonstration of the tenacity of the members of this Community, a still nobler display of acts of self-sacrifice, a still more inspiring manifestation of solidarity, and evidences of a grimmer determination, of a greater courage and perseverance in response to the triple call of this present hour.

The vital needs of the most holy House of Worship reared in the service, and for the glory of the Most Great Name, though virtually met, still require the last exertions to ensure its completion as the hour of its jubilee approaches. The Latin-American enterprise, initiated thirteen years ago, and marking the initial collective undertaking launched by the American Bahá'í Community beyond the confines of the Great Republic of the West, and under the mandate of 'Abdu'l-Bahá's Divine Plan, still in a state of emergency and rapidly advancing towards its initial fruition, demands unrelaxing vigilance, and calls for still more strenuous exertions and self-sacrifice on the part of those who have so enthusiastically embarked upon it, who have so conscientiously and painstakingly shepherded it along its destined course and throughout the early stages of its unfoldment, and who are now, as a result of their ceaseless exertions, witnessing the first efflorescence of their mammoth pioneer labors. The construction of the Superstructure of the Holy Sepulcher of the Blessed Báb, now, at this anxious and urgent hour, superimposed on the manifold responsibilities shouldered by members of the American Bahá'í Community, affording them the first historic opportunity of directly sustaining, through their contributions, the most sacred enterprise ever undertaken in the history of the Faith, the first and most holy edifice reared at its World Center, and the initial international institution heralding the establishment of the supreme legislative body at the World Administrative Center, requires the immediate and sustained attention of the members of a community whose destiny has been linked, ever since its inception, with the various stages marking the rise and consolidation of this divinely appointed, unspeakably holy Enterprise.

The hour is critical, laden with fate. Re-

sponsibilities numerous and varied, as well as urgent and sacred, are crowding, in quick succession, upon a community youthful and valorous in spirit, rich in experience, triumphant in the past, sensible of its future obligations, keenly aware of the sublimity of its world mission, inflexibly resolved to follow with unflinching steps the road of its destiny. The world situation is perilous and gloomy. Rumbblings from far and near bode evil for the immediate fortunes of a sadly distracted society. The Second Seven Year Plan is now approaching its conclusion. The Centenary of the Martyrdom of the Báb with all its poignant memories is upon us. We are entering a period crowded with the centenaries of the direst calamities—massacres, sieges, captivities, spoliations and tortures involving thousands of heroes—men, women and children—the world's greatest Faith has ever experienced. Another Centenary commemorating an event as tragic and infinitely more glorious is fast approaching. Time is short. Opportunities, though multiplying with every passing hour, will not recur, some for another century, others never again. However severe the challenge, however multiple the tasks, however short the time, however somber the world outlook, however limited the material resources of a hard-pressed adolescent community, the untapped sources of celestial strength from which it can draw are measureless, in their potencies, and will unhesitatingly pour forth their energizing influences if the necessary daily effort be made and the required sacrifices be willingly accepted.

Nor should it be forgotten that in the hour of adversity and in the very midst of confusion, peril and uncertainty, some of the most superb exploits, noising abroad the fame of this Community have been achieved. The construction of the superstructure of the Mashriqu'l-Adhkár during one of the severest depressions experienced by the people of the United States in this century; the inauguration of the first Seven Year Plan on the eve of and during the anxious years preceding the second world conflagration; its vigorous prosecution during its darkest days and its triumph before its conclusion; the launching of the European campaign on the morrow of the most devastating conflict that rocked the continent of Europe to its foundation—these stand out as shining evidences of the unflinching protection, guidance and sustaining power



Delegates and friends at the Twenty-Fourth Annual Bahá'í Convention and Jubilee Week Celebrations held in New Delhi, April 26–May 2, 1953.

vouchsafed its members, so readily and so abundantly, in the hour of their greatest need and danger.

To consolidate the victories won, and reinforce the foundations of the unnumbered institutions so diligently established, in the North American continent; to rear the twin pillars of the Universal House of Justice in Latin America, with their concomitant administrative agencies functioning in no less than twenty Republics of Central and South America; to maintain in their present strength the strongholds of the Faith in the ten goal countries of Europe; to complete the interior ornamentation of the first Mashriqu'l-Adhikár of the West, and its Mother Temple, in preparation of its jubilee; to assist in the erection of the superstructure of a still holier edifice, envisaged by its Founder and established by the Center of His Covenant on God's holy mountain, at the very heart and center of our beloved Faith, would indeed constitute, by virtue of their scope, origin and character, embracing three continents and including within their range the world center of the Faith itself, a worthy, befitting fivefold offering placed on the Altar of the Faith of Bahá'u'lláh, on the occasion of the centenary of the birth of His Mission by a community which, more than any sister community, in East or West, has contributed, since the inception of the Formative Age of His Faith to the enlargement of its limits, the rise and establishment of its Administrative Order and the spread of its fame, glory and power.

That this community may, in the course of these three coming years, discharge its fivefold task—now assuming, through the stress of circumstances, still vaster proportions, and investing itself with still greater blessedness and merit, than originally envisaged—with a spirit outshining any hitherto shown in the course of its half-century stewardship to the Faith of Bahá'u'lláh, is my most fervent wish and the object of my special and ardent prayers at this time when my heart and mind are fixed upon the sufferings and passion of the Báb on the occasion of the Centenary of His Martyrdom.

Your true brother

July 5, 1950.

SHOGHI

THE GUARDIAN'S TRIPLE ANNOUNCEMENT
TO THE BAHÁ'Í WORLD

Occasion approaching celebration ninth

Naw-Rúz second Bahá'í century, desire share following triple announcement Bahá'í world through National Assemblies East (and) West. First: Safe arrival (in) Holy Land (in the) course (of the) last six months successive consignments (of) stones (for the) remaining façades (of the) Octagon (and) Pinnacles, eighteen window frames belonging (to the) Drum, one hundred tons (of) cement, thirty-five tons (of) timber, fifteen tons (of) steel, eight wrought iron balustrades, stones (for the) lower section (of the) Drum as well as (the) completion (of) construction (of the) Octagon (and the) erection (of) fifteen feet Pinnacles constituting, with (the) ornamental balustrades (the) central adornment (of the) Holy Edifice. (The) leaded glass required (for) twenty-four windows (of the) Octagon (and) eighteen lancet windows (of the) Drum, ordered. Investigations initiated (for the) fabrication (of) gilded tiles, (the) final material necessary (for the) construction (of the) Sepulcher.

Recall (with) feelings (of) humble thankfulness (and) intense joy (the) series (of) historic landmarks (in the) progress (of the) sacred enterprise, associated, first, (with the) formal entombment, Naw-Rúz 1909, sixty lunar years after (the) Báb's martyrdom, (of) His dust (in the) vault (of the) Shrine; second, (the) laying, forty years later, Naw-Rúz 1949, (of the) first threshold stones (of the) Arcade (of the) Sepulcher; third, (the) completion, two years later, Naw-Rúz 1951, (of the) excavation (for) eight piers, designed to support (the) Dome, followed (by the) placing, (a) year later, (on the) eve (of) Naw-Rúz 1952, (of the) second crown (of the) same Edifice. (The) way (is) now prepared for (the) erection (of the) Drum, including eighteen windows symbolizing (the) eighteen Letters of the Living, (the) appointed transmitters (of the) dawning Light (of the) Author (of the) Bábí Dispensation, as well as (the) rearing (of the) golden Dome, constituting (the) third (and) final unit (of the) triple crown destined (to) irradiate its splendor (in the) heart (of) God's Holy Mountain. Moved (to) pay warm, loving tribute (to the) Shrine's immortal architect (and) Hand (of the) Cause, Sutherland Maxwell, (and the) services (of) Ugo Giachery, UNO Representative (of the) International Bahá'í Community, recently elevated (to the) rank (of) Hand (of the)

Cause, (and) newly-appointed member (of the) International Bahá'í Council, (who is) ably discharging manifold responsibilities connected (with the) mighty undertaking.

Second announcement: (The) enlargement (of the) International Bahá'í Council. Present membership now comprises: Amatu'l-Bahá Rúhiyyih, chosen liaison between me (and the) Council. Hands (of the) Cause, Mason Remey, Amelia Collins, Ugo Giachery, Leroy Ioas, President, Vice-president, member at large, Secretary-General, respectively. Jessie Revell, Ethel Revell, Lotfullah Hakim, Treasurer, Western (and) Eastern assistant Secretaries.

Third announcement: Following upon (the) missions entrusted (to the) Hands (of the) Cause (in) connection (with the) establishment (of) Hazíratu'l-Quds (in the) Dominion (of) Canada (and) Central Africa, (have) instructed Ugo Giachery (to) take (in) conjunction (with the) European Teaching Committee, immediate steps, after (the) conclusion (of his) pilgrimage, aiming (at the) formation, ere (the) termination (of) (the) American Community's second Seven Year Plan, (of the) first National Spiritual Assembly (of the) Bahá'ís (of) Italy (and) Switzerland. Advise United States National Assembly arrange, through European Teaching Committee (the) election (on the) occasion (of) Naw-Rúz 1953 (of) nineteen delegates by all local Assemblies already established (in) both countries. Urge convocation Ridván same year, (in the) city (of) Florence, (on the) occasion (of the) festivities (of the) Bahá'í Holy Year, (of the) first Convention (for the) express purpose (of) electing through (the) delegates (the) projected National Assembly. Appeal (to the) American Bahá'í community, particularly (the) Bahá'ís residing (in) Italy (and) Switzerland, (to) exert (their) utmost (to) insure (in the) course (of the) coming year (the) multiplication of Spiritual Assemblies (in) both countries, thereby broadening (the) basis (of the) projected pillar (of the) future Universal House (of) Justice. Advise European Teaching Committee, upon consummation (of) the glorious enterprise (to) issue formal invitation (to) their spiritual offspring, (the) newly-emerged National Assembly, (to) participate, together (with its) sister National Assemblies (of the) United States, (the) British Isles, (and) Germany, (in the) Intercontinental Conference (in)

August (of the) same year (in the) capital city (of) Sweden. Anticipate entrusting (to the) youngest among (the) twelve National Assemblies (of) the Bahá'í World (a) specific plan enabling it, (in) conjunction (with its) sister National Spiritual Assemblies (of the) Bahá'í World (to) promote (in the) course (of the) ten years separating (the) second from (the) Most Great Jubilee (the) Global Crusade designed (to) hoist (the) standard (of) Bahá'u'lláh (in the) remaining states, dependencies (and) islands (of the) whole planet. Invite (the) attendants (to the) third Bahá'í Intercontinental Conference (to) befittingly commemorate (the) undreamt-of climax (of the) brilliant victories won (in the) course (of the) second Seven Year Plan, eclipsing (the) feats accomplished (in the) Latin American field (in the) course (of the) first Seven Year Plan (and) presaging (the) tremendous triumph to be won (in the) course (of the) third Seven Year Plan (in the) African, Asiatic (and) Australian continents.

With throbbing heart call (to) mind (the) solemn affirmations (and) glowing promises recorded (in the) Tablets (of the) Divine Plan envisioning (the) evidences (of the) everlasting dominion destined (to) signalize (the) inauguration, (and) accompany (the) triumphal progress, (of the) mission (of the) vanguard (of) Bahá'u'lláh's crusaders (and) champion builders (of) His world order (in the) European, Asiatic, African (and) Australian continents (and the) islands (of the) Pacific Ocean. Advise European Teaching Committee (to) cable (the) text (of the) third announcement (to the) Assemblies (of the) capital cities (of) Italy (and) Switzerland and urge on my behalf (the) participation (of the) Swiss believers (in the) first teaching conference (in) Rome (on the) eve (of) Naw-Rúz this year (for) consultation (with their Italian collaborators (on the) prosecution (of the) soul-uplifting fateful undertaking (in the) heart (and) south (of the) European continent.

—SHOGHI

March 8, 1952.

TO THIRD BAHÁ'Í EUROPEAN TEACHING CONFERENCE, COPENHAGEN, DENMARK

Extend heartfelt greetings (to the) attendants (at the) third European Teaching Conference convened (in the) capital city (of) Denmark. (My) heart (is) uplifted

(in) thanksgiving (to the) Martyr Prophet (of our) beloved Faith (on the) occasion (of the) first historic assemblage on Scandinavian soil, (on the) morrow (of the) centenary (of) His supreme sacrifice, representing diverse Bahá'í communities (of the) eastern and western hemispheres. (I) joyfully acknowledge (the) first evidences (of the) answer (to the) prayer (of the) Center (of the) Covenant voiced (in) His Tablet over thirty years ago, supplicating (that) holy souls be raised up (to) promulgate (the) Faith (in) northern lands. (I) recall (with) feelings (of) profound emotion Bahá'u'lláh's own anticipation (of the) establishment (of) His Cause (in) lands (of the) extreme north (and) south through provision (in) His Most Holy Book (of the) specific ruling related (to the) ordinance (of) obligatory prayers. (I am) highly gratified (to) witness (the) far-reaching effect (of the) magnificent response (by the) American Bahá'í community (to the) memorable summons issued (by the) Herald (of the) Faith (in) His Qayyúmu'l-Asmá', calling (the) peoples (of the) West (to) forsake (their) homes (to) assure (the) triumph (of) God's Cause. (I) welcome expansion (in) scope (of the) annual Conference through inauguration (of the) Summer School designed (to) prolong (the) sessions (of the) Conference, (to) stimulate (the) spirit (of) Bahá'í fellowship, (to) deepen understanding (of the) fundamental spiritual (and) administrative principles (of the) Faith, (to) fix (the) pattern (of) future independent national Summer Schools (in the) ten European goal countries. (I) appeal (to the) assembled representatives (of the) goal countries and through them (to the) entire body (of) believers (in the) respective homelands (to) rededicate themselves (to the) urgent tasks ahead (in the) course (of the) three coming years falling between (the) historic Centenaries (of the) Báb's martyrdom (and the) birth (of) Bahá'u'lláh's prophetic mission. Mindful (of the) struggles, sufferings (and) sacrifices (of the) heroes, saints, (and) martyrs (of the) Faith (in the) opening phase (of the) Apostolic Age (of the) Bahá'í Dispensation; fully aware (of the) circumstances attending (the) launching (of the) transatlantic project amidst (the) confusion (and) prostration afflicting (the) war-torn continent; heartened (by the) signal initial success achieved (in the) years immediately suc-

ceeding (the) inauguration (of the) project, let them, undaunted (by the) perils (of the) progressively deteriorating international situation, pursue relentlessly (their) allotted tasks through rapid increase (in) membership, effective promotion (of the) recently initiated extension work, consolidation (of) all administrative agencies, energetic dissemination (of) Bahá'í literature, closer collaboration (with) sister Communities (in the) European continent, greater awareness (of their) inescapable responsibilities, deeper understanding (of the) verities (of) Bahá'u'lláh's Revelation, (of) His Covenant, World Order, (and) above all, through constant daily effort aiming (at the) enrichment (of the) spiritual life (of the) individual, constituting (the) sole foundation whereon (the) stability (of the) structure (of) every Administrative edifice must depend.

—SHOGHI

July 20, 1950.

TO FOURTH EUROPEAN TEACHING CONFERENCE, SCHEVENINGEN, HOLLAND, AUGUST 31 TO SEPTEMBER 10, 1951

Acclaim joyous occasion (of the) convocation on Dutch soil (of the) historic European Teaching Conference, constituting yet another link (in the) chain (of) annual gatherings (of the) representatives (and) followers (of the) Faith (of) Bahá'u'lláh (in the) ten European goal countries as well as (in) Bahá'í communities (of the) Eastern (and) Western hemispheres, stop.

Heart dilated, spirit uplifted (by the) contemplation (of the) range (and) quality (of the) service rendered; (by the) spirit demonstrated, (by the) degree (of) maturity attained (in the) diversified budding, virile communities rightly regarded (as the) first fruits (of the) operation (of) 'Abdu'l-Bahá's Divine Plan (on the) European continent stop.

Welcome with feeling (of) particular gratification (the) participation (of the) newly enrolled Dutch, Danish (and) Portuguese believers (in the) enterprises initiated (by the) Indian, Canadian, British, Bahá'í communities (in) Indonesia, Greenland (and) African continent, presaging undertakings destined (to) be systematically launched (by the) elected representatives (of the) newly emerged European communities throughout the remaining countries

(of) Europe and possibly, beyond its confines, stop.

(The) concluding years (of the) second seven year plan must witness within each (and) every goal country, notable multiplication (of) centers, steady consolidation (of the) Assemblies, rapid increase (in the) number (of the) avowed supporters (of the) Faith, (a) clearer vision (of the) strenuous tasks ahead, deeper awareness (of) their significance, (a) firmer resolve (toward) their prosecution (and a) greater dedication (to) their purpose, stop.

Signal, wholly unexpected, manifold achievements, illuminating (the) annals (of the) first five years (of the) operation (of the) second seven year plan embolden me (to) confidently anticipate, upon (the) termination (of the) brief span (of the) remaining two years, (the) gradual formation (of) regional National Assemblies (as) prelude (to the) emergence (of a) separate National Assembly (in) each goal country as well as (the) launching (of) organized campaigns, in collaboration (with the) parent community (of the) great republic of the West (in) conjunction (with the) long standing, preeminent national community laboring (in the) heart (of the) European continent, aiming (at the) spiritual conquest (of the) remaining sovereign states (of) Europe and, God willing, reaching beyond its borders as far as (the) heart (of the) Asiatic continent, stop.

Interval separating us (from the) inauguration (of) yet another stage (in the) unfoldment (of the) Divine Plan (is) swiftly diminishing, stop.

(The) perils confronting (the) sorely tried continent (are) steadily mounting, stop.

(The) auspiciously inaugurated, mysteriously unfolding, highly promising widely ramified crusade, embracing well nigh (a) score of dependencies (on the) African continent presenting (to the) privileged prosecutors (of the) Divine Plan (in the) European field (a) challenge at once severe, soul-stirring (and) inescapable, stop.

(The) future edifice (of the) Universal House of Justice, depending for its stability on (the) sustaining strength (of the) pillars erected (in the) diversified communities (of the) East (and) West, destined (to) derive added power through (the) emergence (of the) three National Assemblies (on the)

American continents awaits (the) rise (of the) establishment (of) similar institutions (on the) European mainland, each depending directly (on the) efforts now consciously exerted by (the) champion builders (of the) Administrative Order (of the) Faith (of) Bahá'u'lláh (on the) European continent, stop.

May (the) Conference be aided through (the) outpouring grace (of the) author (of the) Revelation (to) hasten, through (the) deliberations (and) consecration (of its) attendants, so blissful (a) consummation, (to) lend unprecedented impetus (to the) present evolution (of the) Administrative Order and (to) accelerate (the) progress leading (to the) future emergence (of the) World Order of Bahá'u'lláh.

—SHOGHI

“SPIRITUAL CONQUEST OF THE . . . PLANET”

Dear and valued co-workers:

The virtual termination of the interior ornamentation of the first Mashriqu'l-Adhkár of the West; the forthcoming formation of the twin National Spiritual Assemblies of Latin America, following upon the establishment of a corresponding institution in the Dominion of Canada; the full attainment of the prescribed goals on the European continent in accordance with the provisions of the second Seven Year Plan and the consolidation already achieved in the North American continent, do not, under any circumstances, imply that the vast responsibilities, shouldered by a valiant, an alert and resolute community, have been fully and totally discharged, or that its members can afford, as the plan draws to its conclusion, to sink into complacency or relax for one moment in their high endeavors.

The hour destined to mark the triumphant conclusion of the second stage in their historic, divinely conferred world-encircling mission has not yet struck. Rumbblings, loud and persistent, presaging a crisis of extreme severity in world affairs, confront them with a challenge which, in spite of what they have already accomplished, they cannot and must not either ignore or underrate. The rise of the World Administrative Center of their Faith, within the precincts and under the shadow of its World Spiritual Center, a process that has been kept in abeyance for well nigh thirty years, whilst the machinery



Delegates to the National Convention of the Bahá'ís of Egypt and the Súdán, 1950, attended for the first time by a delegate from the Súdán (seated at extreme right).

of the national and local institutions of a nascent Order was being erected and perfected, presents them with an opportunity which, as the champion-builders of that Order and the torch-bearers of an as yet unborn civilization, they must seize with alacrity, resolution and utter consecration. The initiation of momentous projects in other continents of the globe, and particularly in Africa, as a result of the growing initiative and the spirit of enterprise exhibited by their fellow-workers in East and West, cannot leave unmoved the vanguard of a host summoned by 'Abdu'l-Bahá, its Divine Commander, and in accordance with the provisions of a God-given Charter, to play such a preponderating role in the spiritual conquest of the entire planet. Above all, the rapid prosecution of an enterprise transcending any undertaking, whether national or local, embarked upon by the followers of the Faith of Bahá'u'lláh, destined to attain its consummation with the erection of the Dome of the Báb's holy Sepulcher, imposes an added obligation, owing to unforeseen circumstances, on the already multitudinous duties assumed by a community wholly ab-

sorbed in the various tasks it shoulders. In fact, as the Centenary of the birth of Bahá'u'lláh's prophetic Mission approaches, His American followers, not content with the successful conclusion, in their entirety, of the tasks assigned to them, must aspire to celebrate befittingly this historic occasion, as becomes the chosen recipients, and the privileged trustees, of a divinely conceived Plan, through emblazoning with still more conspicuous exploits, their record of stewardship to a Faith whose Author has issued such a ringing call to the rulers of the American continent, and the Center of Whose Covenant has entrusted the American Bahá'í Community with so glorious a mission. Indeed the present stage in the construction of the superstructure of so holy a shrine imperatively demands a concentration of attention and resources commensurate with the high position occupied by this community, with the freedom it enjoys and the material means at its disposal. The signing of two successive contracts, for the masonry of the octagon, the cylinder and the dome of the edifice, necessitated by a sudden worsening of the international situation, which might

cut off indefinitely the provision of the same stones used for the erection of the Arcade and the Parapet of that Sepulcher, and amounting to no less than one hundred and ninety thousand dollars; the subsidiary contracts for the provision of steel and cement for the erection of the wrought iron balustrade and the metal window frames of both the octagon and the cylinder, involving an additional expenditure of no less than twenty thousand dollars, to which must be added the cost of the excavation for, and the sinking of, the eight piers designed to support the weight of the dome and of the immediate construction of the octagon,— these call for a stupendous effort on the part of all Bahá'í Communities and a self-abnegation unprecedented in Bahá'í history. A drastic reduction of national and local budgets; the allocation of substantial sums by all National Assemblies; the participation of individuals through sustained and direct donations to the first international and incomparably holy enterprise synchronizing with the birth of the International Bahá'í Council at the very heart and center of a world-encircling Faith can alone ensure the uninterrupted progress of an undertaking which, coupled with the completion of the Mother Temple of the West, cannot fail to produce tremendous repercussions in the Holy Land, in the North American continent and throughout the world. A period of austerity covering the two-year interval separating us from the Centenary celebrations of the Year Nine, prolonging so unexpectedly the austerity period already traversed by the American Bahá'í Community, and now extended to embrace its sister communities throughout the Bahá'í world, is evidently not only essential for the attainment of so transcendent a goal, but also supremely befitting when we recall the nature and dimensions of the holocaust which a hundred years ago crimson-dyed the annals of our Faith, which posterity will recognize as the bloodiest episode of the most tragic period of the Heroic Age of the Bahá'í Dispensation, which involved the martyrdom of that incomparable heroine Táhírih, which was immediately preceded by the imprisonment of Bahá'u'lláh in the subterranean dungeon of Tíhrán, and which sealed the fate of thousands of men, women and children in circumstances of unspeakable savagery and on a scale unapproached throughout subsequent stages of Bahá'í history.

No sacrifice can be deemed too great, no expenditure of material resources, no degree of renunciation of worldly benefits, comfort and pleasures, can be regarded as excessive when we recall the precious blood that flowed, the many lives that were snuffed out, the wealth of material possessions that was plundered during these most tumultuous and cataclysmic years of the Heroic Age of our Faith.

Nor will the sacrifices willingly and universally accepted by the followers of the Faith in East and West for the sake of so noble a Cause, so transcendent an enterprise, fail to contribute their share towards the upbuilding of the World Administrative Center of that Faith, and the reinforcement of the ties already linking this Center with the recognized authorities of a State under the jurisdiction of which it is now functioning, ties which the newly-formed International Bahá'í Council are so assiduously striving to cement.

Already the completion of the construction of the Arcade of this majestic Sepulcher and of its ornamental Parapet has excited the admiration, stimulated the interest, and enlisted the support, of both the local authorities and of the central government, as evidenced by the series of acts which, ever since the emergence of that State, have proclaimed the good-will shown and the recognition extended by the various departments of that State to the multiplying international institutions, endowments, laws and ordinances of a steadily rising Faith.

The recognition of the sacred nature of the twin holy Shrines, situated in the Plain of 'Akká and on the slopes of Mt. Carmel; the exemption from state and civic taxes, granted to the Mansion of Bahjí adjoining the Most Holy Shrine, to the twin Houses, that of Bahá'u'lláh in 'Akká and 'Abdu'l-Bahá in Haifa, to the twin Archives, adjoining the Shrine of the Báb and the resting-place of the Greatest Holy Leaf, and the twin Pilgrim Houses constructed in the neighborhood of that Shrine, and of the residence of 'Abdu'l-Bahá; the delivery of the Mansion of Mazra'ih by the authorities of that same State to the Bahá'í Community and its occupation after a lapse of more than fifty years; the setting apart, through government action, of the room occupied by Bahá'u'lláh in the Barracks of 'Akká, as a place of pilgrimage; the recognition of the Bahá'í Marriage Certificate by the District Com-

missioner of Haifa; the recognition of the Bahá'í Holy Days, in an official circular published by the Ministry of Education and Culture; the exemption from duty accorded by the Customs Department to all furniture received for Bahá'í Holy Places as well as for all material imported for the construction of the Báb's Sepulcher, the exemption from taxes similarly extended to all international Bahá'í endowments surrounding the Holy Tomb on Mt. Carmel, stretching from the ridge of the mountain to the Templar Colony at its foot, as well as to the holdings in the immediate vicinity of the resting-place of the Greatest Holy Leaf and her kinsmen—all these establish, beyond the shadow of a doubt, the high status enjoyed by the international institutions of a world Faith, in the eyes of this new-born State.

The construction of the Mausoleum of the Báb, synchronizing with the birth of that State, and the progress of which has been accompanied by these successive manifestations of the good-will and support of the civil authorities will, if steadily maintained, greatly reinforce, and lend a tremendous impetus to this process of recognition which constitutes an historic landmark in the evolution of the World Center of the Faith of Bahá'u'lláh,—a process which the newly-formed Council, now established at its very heart, is designed to foster, which will gather momentum, with the emergence in the course of time of a properly recognized and independently functioning Bahá'í court, which will attain its consummation in the institution of the Universal House of Justice and the emergence of the auxiliary administrative Agencies, revolving around this Highest Legislative Body, and which will reveal the plenitude of its potentialities with the sailing of the Divine Ark as promised in the Tablet of Carmel.

I cannot at this juncture, over-emphasize the sacredness of that Holy Dust embosomed in the heart of the Vineyard of God, or overrate the unimaginable potencies of this mighty institution founded sixty years ago, through the operation of the Will of, and the definite selection made by, the Founder of our Faith, on the occasion of His historic visit to that Holy Mountain, nor can I lay too much stress on the role which this institution, to which the construction of the superstructure of this Edifice is bound to lend an unprecedented impetus, is destined to play in the unfoldment of the World Ad-

ministrative Center of the Faith of Bahá'u'lláh and in the efflorescence of its highest institutions constituting the embryo of its future World Order.

For, just as in the realm of the spirit, the reality of the Báb has been hailed by the Author of the Bahá'í Revelation as "The Point round Whom the realities of the Prophets and Messengers revolve," so, on this visible plane, His sacred remains constitute the heart and center of what may be regarded as nine concentric circles, paralleling thereby, and adding further emphasis to the central position accorded by the Founder of our Faith to One "from Whom God hath caused to proceed the knowledge of all that was and shall be," "the Primal Point from which have been generated all created things."

The outermost circle in this vast system, the visible counterpart of the pivotal position conferred on the Herald of our Faith, is none other than the entire planet. Within the heart of this planet lies the "Most Holy Land," acclaimed by 'Abdu'l-Bahá as "the Nest of the Prophets" and which must be regarded as the center of the world and the Qiblih of the nations. Within this Most Holy Land rises the Mountain of God of immemorial sanctity, the Vineyard of the Lord, the Retreat of Elijah, Whose Return the Báb Himself symbolizes. Reposing on the breast of this Holy Mountain are the extensive properties permanently dedicated to, and constituting the sacred precincts of, the Báb's holy Sepulcher. In the midst of these properties, recognized as the international endowments of the Faith, is situated the Most Holy Court, an enclosure comprising gardens and terraces which at once embellish, and lend a peculiar charm to, these Sacred Precincts. Embosomed in these lovely and verdant surroundings stands in all its exquisite beauty the Mausoleum of the Báb, the Shell designed to preserve and adorn the original structure raised by 'Abdu'l-Bahá as the Tomb of the Martyr-Herald of our Faith. Within this Shell is enshrined that Pēarl of Great Price, the Holy of Holies, those chambers which constitute the Tomb itself, and which were constructed by 'Abdu'l-Bahá. Within the heart of this Holy of Holies is the Tabernacle, the Vault wherein reposes the Most Holy Casket. Within this Vault rests the alabaster Sarcophagus in which is deposited that inestimable Jewel, the Báb's Holy Dust. So precious is this Dust

that the very earth surrounding the Edifice enshrining this Dust has been extolled by the Center of Bahá'u'lláh's Covenant, in one of His Tablets in which He named the five doors belonging to the six chambers which He originally erected after five of the believers associated with the construction of the Shrine, as being endowed with such potency as to have inspired Him in bestowing these names, whilst the Tomb itself housing this Dust He acclaimed as the Spot round which the Concourse on high circle in adoration.

To participate in the erection of the superstructure of an Edifice at once so precious, so holy; consecrated to the memory of so heroic a Soul; whose site no one less than the Founder of our Faith has selected; whose inner chambers were erected by the Center of His Covenant with such infinite care and anguish; embosomed in so sacred a mountain, on the soil of so holy a Land; occupying such a unique position; facing on the one hand the silver-white city of 'Akká, the Qiblih of the Bahá'í world; flanked on its right by the hills of Galilee, the home of Jesus Christ, and on its left, by the Cave of Elijah; and backed by the plain of Sharon and, beyond it, Jerusalem and the Aqsa Mosque, the third holiest Shrine in Islám—to participate in the erection of such an Edifice is a privilege offered to this generation at once unique and priceless, a privilege which only posterity will be able to correctly appraise.

In this supreme, this sacred and international undertaking in which the followers of Bahá'u'lláh, in all the continents of the globe, are summoned to show forth the noblest spirit of self-sacrifice, the members of the American Bahá'í Community must by virtue of the abilities they have already demonstrated and of the primacy conferred upon them as the chosen trustees of a Divine Plan, play a preponderating role, and, together with their brethren residing in the Cradle of their Faith, who are linked by such unique ties with its Herald, set an example of self-abnegation worthy to be emulated by their fellow-workers in every land.

Whilst the members of this privileged community, laboring so valiantly in the Western Hemisphere, are widening the range of their manifold activities, and thereby augmenting their responsibilities, in both the Holy Land and the African continent, the original tasks, associated with the

prosecution of the Second Seven Year Plan, must, simultaneously with this added and meritorious effort which is being exerted, in memory of the beloved Báb, and for the spiritual emancipation of the down-trodden races of Africa, be carried to a triumphant conclusion. Though the present deficit in their National Fund may, in a sense, register a failure on their part to meet their pressing obligations, and may arouse in their hearts feelings of self-reproach and anxiety, I can confidently assert that the supplementary duties they have discharged, and the material support they have extended, and are now extending, for the conduct of activities, not falling within the original scope of their Plan, not only fully compensate for an apparent shortcoming, but constitute, instead of a stain on their record of service, additional embellishments to the scroll already inscribed with so many exploits for the Cause of Bahá'u'lláh.

Assured that no blot has marred so splendid a record of service; confident of their destiny; reliant on the unfailing guidance of the Founder of their Faith as well as on His sustaining power, let them address themselves, with unrelaxing vigilance and undiminished vigor, to the task of rounding off the several missions undertaken by them in Latin America, and in the North American and European continents.

The extension of the necessary material support and administrative guidance to the forthcoming National Assemblies of Central and South America that will enable them to develop along sound lines and without any setback in the course of their unfoldment; the steady consolidation of the victories already won in the ten goal countries of Europe; the maintenance, at its present level and at whatever cost, of the status of the Assemblies and groups so laboriously built up; the provision of whatever is required to fully complete the interior of the Temple and beautify the grounds surrounding it, in preparation for its formal inauguration and its use for public worship—these should be regarded as the essential objectives of the American Bahá'í Community during the two year interval separating us from the Centenary celebrations of the prophetic Mission of the Founder of our Faith.

Time is running short. The effort required to discharge the manifold responsibilities now challenging the members of a lion-hearted community is truly colossal. The is-

sues at stake, demanding every ounce of their energy, are incomparably glorious. An ominous international situation emphasizes this challenge and reinforces the urgency of these issues. In the Holy Land, amid the tribes of a dark continent, over the wide expanses stretching from Panama to the extremity of Chile, in the heart of its own homeland, as well as in the new European field, marking the projection of its world mission across the seas, the American Bahá'í Community must deploy its forces, hoist still higher its pennants, and erect still more glorious memorials to the heroism, the constancy and the devotion of its members. 'Abdu'l-Bahá, Whose Plan they are executing in both Hemispheres, and to Whose summons they are now responding in the African continent; the Báb, Whose Sepulcher they are helping to erect; above all Bahá'u'lláh, Whose embryonic World Order they are building in the Holy Land and in other continents of the globe, look down upon them from their retreats of glory, applauding their acts, guiding their footsteps, vouchsafing Their blessings, and laying up, in the storehouses of the Abhá Kingdom such treasures as only They can bestow.

May the members of this Community prove themselves, as they forge ahead and approach yet another milestone on the broad highway of their mission, worthy of still greater prizes, and fit to launch still mightier enterprises, for the glory of the Name they bear, and in the service of the Faith they profess.

—SHOGHI

March 29, 1951.

TO THE NATIONAL BAHÁ'Í CONVENTION,
U.S.A., 1951

(My) heart (is) filled (with) thankfulness (at) contemplation (of the) chain (of) swiftly succeeding, epoch-making events transpiring (in the) course (of the) fifth year (of the) second Seven Year Plan, rendered memorable through association (with the) Centenary (of the) Martyrdom (of the) Prophet-Herald (of the) Bahá'í Dispensation testifying (to) God's unflinching protection (and the) manifold blessings vouchsafed (to the) Community (of the) Most Great Name alike (in) its World Center (and in) all continents (of the) globe.

Divine retributive justice (is) strikingly demonstrated through (a) series (of) sud-

den, rapid, devastating blows sweeping over leaders (and) henchmen (of) breakers (of) Bahá'u'lláh's Covenant foiling (the) schemes, levelling (the) hopes, (and) well-nigh extinguishing (the) remnants (of the) conspiring crew which dared challenge (the) authority, succeeded (in) inflicting untold sorrow (and) assiduously plotted (to) disrupt (the) Will (and) Testament (of) its appointed Center.

(The) triumphant, resistlessly expanding Bahá'í Administrative Order now embraces (one) hundred (and) six sovereign states (and) dependencies constituting (an) addition (of) no less (than) twenty-seven countries since (the) Centenary celebration (of the) Declaration (of the) Mission (of the) Holy Báb.

(The) number of languages (into which) Bahá'í literature (is) translated (or in) process (of) translation (is) over eighty.

(The) number (of) incorporated Assemblies, local (and) national, (is) (one) hundred (and) ten.

(The) Centenary (of the) Martyrdom (of the) Herald (of the) Faith (was) befittingly commemorated, synchronizing (with the) completion (of the) Arcade (and) Parapet (of) His Sepulcher (on) Mt. Carmel, marking (the) termination (of the) two-year, quarter million dollar enterprise.

(The) preliminaries (for the) erection (of) two additional Pillars (of the) Universal House (of) Justice, culminating (in the) formation (of) National Assemblies (in) Central America, Mexico, (and the) Antilles, (and in) South America (has been) successfully concluded, following (the) raising (of a) similar Pillar (in the) Dominion (of) Canada.

(The) interior ornamentation (of the) Mother Temple (of the) West (is) virtually completed, paving (the) way (for the) provision (of) accessories (and) landscaping (in) preparation (of its) public dedication destined (to) coincide (with the) twin celebrations (of the) consummation (of the) fifty year old enterprise (and the) Birth (of) Bahá'u'lláh's prophetic mission.

(The) prelude (to the) historic African campaign, (the) foremost objective (of the) two year plan (of the) Bahá'í Community (of the) British Isles, linking in formal association four National Assemblies (is) marked by (the) departure (of the) first pioneer (to) Tanganyika (and)



Bahá'ís attending the First National Bahá'í Convention of South America, Lima, Peru, April, 1951.

plans (for) settlement Gold Coast (and) Uganda.

Contracts amounting (to) over two hundred ten thousand dollars successively placed (for) stones, window frames, railing, steel, cement required (for the) erection (of the) Octagon, Cylinder (and) Dome (of the) Báb's Sepulcher raising (to) sixteen hundred tons total tonnage ordered (from) Italy.

(A) quarter-century old project (is) terminated through (the) construction (of the) last two terraces connecting (the) same edifice (with the) Templar Colony (at the) foot (of) Carmel.

(The) four year plan initiated (by the) Persian National Assembly (in the) promotion (of the) interests (of the) women members (of the) community (is) successfully concluded despite increasing disabilities resulting (from the) recrudescence (of) religious fanaticism afflicting (the) sore-pressed homeland (of) Bahá'u'lláh.

(A) notable step (in the) progress (of) Bahá'í women (of the) Middle East (is)

taken through (the) extension (of the) right (of) membership (in) local Assemblies (to) women believers (in) Egypt.

(The) third European Teaching Conference (and) Summer School (was) held (in) Copenhagen (and) attended (by) (one) hundred seventy-seven (persons) representing twenty-two countries.

(The) second All-Swiss Conference convened (in) Zürich, foreshadowing (the) closer integration (of the) ten goal countries (of the) European continent through (the) eventual formation (of) regional National Assemblies (in) Scandinavia, (the) Benelux countries, Switzerland, Italian (and) Iberian peninsulas.

Bahá'í literature (in) Greenlandic, previously disseminated as far (as) Thule, Etah, beyond (the) Arctic Circle, (has been) dispatched (to) radio station (in) Brondlundsford, Peary Land, eighty-second latitude, northernmost outpost (of the) globe.

Ties, linking (the) World Center (of the) Faith (with the) newly-emerged,

rapidly consolidating sovereign state (in the) Holy Land, (have been) reinforced through (the) delivery (by the) Ministry (of) Religious Affairs (of the) Mazra'ih Mansion (into) Bahá'í custody, (the) recognition (of) Bahá'í Holy Days (by the) Ministry (of) Education (and) Culture, following exemption granted (to) Bahá'í international endowments, (and) recognition accorded Bahá'í marriage certificate.

Bahá'u'lláh's residence (in) 'Akká, (the) scene (of) severe crises (in the) course (of the) ministries (of the) Founder (of the) Faith (and the) Center (of His) Covenant renovated (and) furnished, (are) added (to the) Holy Places already opened (to the) steadily swelling number (of) visitors both local (and) foreign.

(A) significant step (was) taken (by the) City Governorate (of) Cairo presaging (the) eventual recognition (by) state authorities (of the) Bahá'í laws (of) personal status, already codified (and) submitted (to the) central government (by the) Egyptian National Assembly.

Bonds binding (the) Bahá'í world community (to) United Nations strengthened (by) Bahá'í participation (in) regional conference (of) Non-Governmental Organizations (in) Geneva (and) Istanbul.

Preliminary steps taken (in) preparation (of) final design (for the) Mashriqu'l-Adhkár (on) Mt. Carmel by President (of the) International Bahá'í Council, specifically appointed (by) 'Abdu'l-Bahá (to be) its architect.

Process (of the) unfoldment (of the) ever-advancing Administrative Order accelerated (by the) formation (of the) International Bahá'í Council designated (to) assist (in the) erection (of the) superstructure (of the) Báb's Sepulcher, cement ties uniting (the) budding World Administrative Center with (the) recently established state, (and) pave (the) way (for the) formation (of the) Bahá'í Court, essential prelude (to the) institution (of the) Universal House (of) Justice.

(I) hail particularly (the) brilliant victory won (by the) American Bahá'í Community (in) meeting (the) financial requirements (for the) completion (of the) interior ornamentation (of the) Temple (and) eliminating (the) deficit (in the) Victory Fund, exploits doubly meritorious owing (to the) added responsibilities courageously assumed (to) assist enterprise (in

the) African field, (and) construction (of the) Báb's Sepulcher (in the) Holy Land.

(I am) thrilled (by the) multiple evidences (of the) simultaneous prosecution (of) Bahá'í national plans, East (and) West, (and the) rise (and) steady consolidation (of the) World Center (of the) Faith, constituting (the) distinguishing features (of the) second epoch (of the) Formative Age whose inception (on the) morrow (of the) Second World War coincided (with the) inauguration (of the) second Bahá'í century, and which bids fair (to) eclipse (the) splendors (of the) preceding epoch, which posterity will associate with (the) birth (and) rise (of the) embryonic World Order of Bahá'u'lláh.

—SHOGHI

Received April 25, 1951.

TO THE 1952 NATIONAL BAHÁ'Í CONVENTION, U.S.A.

Soul stirred, heart uplifted (by) recollection (of) events signaling (the) twelve month period preceding (the) fateful year destined (to) witness (the) consummation (of) series (of) plans formulated (by) Bahá'í National Assemblies (of) five continents, as well as (the) inauguration (of the) second, glorious Jubilee (of the) Bahá'í Dispensation. (The) irresistible march (of the) Faith marked simultaneously (by the) steady consolidation (of) its administrative institutions (and the) rapid enlargement (of its) limits. No less (than) eighteen countries (have been) enrolled, raising (the) total number (within) its orbit (to) (one) hundred twenty-four. Languages (in which) Bahá'í literature (is) printed (or is) being translated (are) now ninety, including twelve African languages. (The) vast process (of the) rise (and) establishment (of the) World Center (of the) Faith (has been) accelerated. Contingents (of) Hands (of the) Cause (have been) successively appointed (in) every continent (of the) globe, five (of) whom (are) shouldering responsibilities (in the) Holy Land. (The) International Bahá'í Council (has been) enlarged (and) officers designated.

(An) interview (was) accorded (by), (and) literature presented (to the) Israel Prime Minister (in the) course (of his) American visit (by) representatives (of the) American National Assembly. Eighteen plots, (a) twenty-two thousand square

meter area, (have been) added (to the) International Bahá'í endowments (on the) slopes (of) Carmel. Government survey concluded paving (the) way (for the) acquisition (of) over (one) hundred forty thousand square meters (of) property (in the) precincts (of the) Most Holy Tomb (at) Bahjí. (The) design (for the) Mashriqul-Adhkár (on) Carmel, conceived (by the) President (of the) International Bahá'í Council, completed. Privileges, exemption already accorded Bahá'í Holy Places (in) Israel (by) Ministry (of) Finance extended (to) 'Abdu'l-Bahá's Home, Eastern (and) Western Pilgrim Houses. Pilgrimages (to) World Center (of the) Faith resumed following decade (of) external hostilities (and) internal disturbances agitating (the) Holy Land. Eight piers, designed (to) support (the) thousand ton superstructure (of the) Báb's Sepulcher constructed. Successive contracts, totaling approximately forty-seven thousand dollars, (for the) construction (of the) structural work (and the) erection (of the) Octagon signed, culminating (in the) completion (of the) first unit (of the) superstructure, (and the) raising (of) eight pinnacles, constituting (the) second crown (of the) Holy Edifice. Preparations (to) build (the) Drum, (the) foundation unit (of the) golden Dome (of the) Sepulcher, commenced.

Twin pillars (of the) future House (of) Justice erected (in) Central (and) South America, additional pillar projected (for) Europe uniting (the) heart (and) south (of the) continent.

Preliminary measures initiated (for the) convocation (of) four intercontinental conferences (in the) African, American, European (and) Asiatic continents, involving (the) participation (of) twelve National Spiritual Assemblies, designed alike (to) befittingly celebrate (the) Centenary (of the) Year Nine (and to) launch ten year crusade destined (to) culminate (in the) Most Great Jubilee.

Two year plan (of the) Bahá'í community (of the) British Isles formally launched (on the) African continent through (the) dispatch (of) pioneers (to the) virgin territories (of) Tanganyika, Uganda, (and the) Gold Coast, (has been) reinforced (by the) assignment (of) Liberia (to the) American, Somaliland, Nyasaland (and) North Rhodesia (to the) Persian,

Zanzibar (and) Madagascar (to the) Indian, (and) Libya (and) Algeria (to the) Egyptian, National Assemblies, raising (the) number (of) States (and) Dependencies already soon (to be) opened (to the) Faith (to) twenty-five.

First fruits garnered comprise purchase (of) seventeen thousand dollar Hazíratu'l-Quds (in) Kampala, settlement (of) Persian, American, British, Egyptian (and) Portuguese pioneers (in) Liberia, North Rhodesia, Angola, Libya, Spanish Morocco (and) Mozambique, inauguration (of) teaching classes, public meetings (and) fire-sides, enrollment (of) several native Africans belonging (to the) Teso, Yao, Buganda (and) Mutoco tribes, (and the) formation (of) Spiritual Assemblies (in) Kampala (and) Dar es Salaam.

European Teaching campaign, exceeding fondest hopes, stimulated successively (by) convocation (of the) fourth European Teaching Conference (in) Scheveningen, representative (of) twenty-one countries, (the) first Iberian Conference (in) Madrid, (the) third Swiss Conference (in) Bern, (the) first Italian Conference (in) Rome, (the) first Benelux Conference (in) Brussels (and the) establishment (of) headquarters (in) Amsterdam, Brussels, Luxembourg-Ville, Bern (and) Lisbon.

(The) process (of) consolidation (of the) Faith stimulated (by the) recognition (of) Bahá'í Holy Days (by the) Superintendent (of) Public Schools (in) Kenosha, Superintendent School (in) Milwaukee, (and) Rhode Island State Department (of) Civil Service, (and of the) Bahá'í marriage certificate (by) civil authorities (of) Indianapolis; (by the) authorization by Adjutant General (of) Bahá'í identification (for) believers serving (in) U.S. Armed Forces.

Bahá'í administrative centers steadily multiplying (in) Hijáz, Yemen, Bahrayn, Aḥsa, Koweit, Qatar, Dubai, Masqat, Aden, heralding convocation (of) historic Bahá'í Convention (in the) Arabian Peninsula, destined (to) culminate (in the) erection (of a) pillar (of the) Universal House (of) Justice (in the) midmost heart (of the) Islamic world.

(The) nineteen month plan, formulated (by the) National Spiritual Assembly (of the) Indian subcontinent (and) Burma, aiming among other things (at the) introduction (and) consolidation (of the) Faith (in the) capital cities (of) Nepal, Siam,

Indo-China, Malaya, Indonesia (and) Sarawak.

Ties binding International Bahá'í Community (to) United Nations reinforced (by) official participation (of) Bahá'í delegates (in) regional Non-Governmental Confer-

with) Bahá'u'lláh's imprisonment (in the) Síyáh-Chál (in) Tíhrán, (to) arise (and) scale still loftier heights (of) self-sacrifice (and) efface (the) deficit (in the) National Fund. Address in particular fervent plea (to) brace itself (to) play (a) preponder-



Reception, South American National Bahá'í Convention in Lima, Peru, 1953.

ences (in) Istanbul, Managua, Den Passar, Paris, (and) Lawrence, Kansas. Historic site (of) House occupied (by) Bahá'u'lláh (in) Istanbul (has been) partly purchased, (and) investigations conducted (for the) acquisition (of) similar sites associated (with the) exile (of the) Founder (of the) Faith (in) Adrianople.

Northern outposts (of the) Faith reinforced (by the) settlement (of) pioneers (in) Egedesminde, Greenland, (and in) Yellowknife, Canadian North Western Territories.

Last (but) not least, (the) internal ornamentation (of the) Mother Temple (of the) West (has been) terminated, (and) design adopted, funds allocated (by the) Temple Trustees (for the) landscaping (of) its immediate surroundings, constituting (the) final step (for) its approaching Jubilee. Appeal American Bahá'í community standing (on) threshold (of) concluding year (of) second Seven Year Plan, traversing (the) last stage (of the) austerity period, confronted (by the) approaching centenary (of the) darkest, bloodiest episode (in) Bahá'í history, associated (with the) nation-wide holocaust (of) Táhírih's martyrdom, (and

ating role (in the) impending world crusade, which (a) world community, utilizing (the) agencies (of a) divinely-appointed world administrative order, (is) preparing (to) launch, amidst (the) deepening shadows (of a) world crisis, (for the) execution (of) 'Abdu'l-Bahá's world-encircling plan (and the) subsequent unfoldment (of a) world civilization, (and the) ultimate attainment (of the) supreme objective, (the) illumination (and) redemption (of a) whole world.

Advise share message National Assemblies East (and) West.

—SHOGHI

Received April 23, 1952.

"DOUBLE ANNOUNCEMENT" TO THE BAHÁ'Í WORLD

(On) morrow (of) sixtieth anniversary (of) Bahá'u'lláh's Ascension share double announcement (with) Bahá'í world through all National Assemblies: (The) rapid progress (of the) enterprise majestically unfolding (in the) heart (of) God's Holy Mountain, (and the) steady decline (in the) fortunes (of the) remnant (of) old Cove-

nant-breakers still defiantly challenging (the) combined strength (of the) Bahá'í world community.

(The) termination (of the) Octagon, setting (the) second crown (on the) Holy Edifice, synchronizing (with) last Naw-Rúz Festival, (was) followed (by the) erection (and) gilding (of the) balustrade (during the) course (of the) succeeding Ridván period. Preliminary investigations culminated (in the) erection (of the) scaffolding (and the) commencement (of the) construction (of the) Drum (at an) estimated cost (of) thirteen thousand pounds, constituting (the) third unit (of the) Edifice preparatory (to) raising (the) golden Dome. Experiments, prior (to the) placing (of the) contract (for the) gilded tiles (for the) Dome, concluded. Confidently anticipate (the) completion (of) all preliminaries, enabling (the) builders (of the) mighty, sacred Structure (to) start construction (of the) Dome (on the) morrow (of the) opening (of the) fast approaching Holy Year, paving (the) way (to the) fulfillment (of) 'Abdu'l-Bahá's prophecy, uttered (in the) dark days (of the) First World War, envisaging (the) glory (of the) resplendent Dome greeting (the) devout gaze (of) future pilgrims drawing nigh (to the) shores (of the) Holy Land.

Old Covenant-breakers, untaught (by the) lessons (of the) past sixty years, (the) reverses suffered (in) connection (with the) restitution (of) keys (to the) Shrine, (the) evacuation (and) restoration (of the) Mansion, (the) devastating loss (in) rapid succession (of) outstanding leaders (and) spokesmen, backed (by the) support (of the) perfidious Sohrab, engaging (the) services (of a) clever, hostile lawyer, unitedly challenged (the) authority conferred (by) 'Abdu'l-Bahá's Testament, (and) instituted legal proceedings against (the) Guardian (of the) Faith, questioned (his) right (to) demolish dilapidated house situated (within the) precincts (and) constituting (an) affront (to the) Most Holy Shrine (of the) Bahá'í world, were rebuffed through (the) intervention (of the) Israel government denying (the) competence (of the) civil court (to) adjudicate (the) matter, subsequently threatened (to) appeal (the) government decision (to the) Supreme Court, provoked (the) authorities who, (in) consequence (of) my representations (to) both (the) Prime Minister (and the) Minister (of)

Foreign Affairs, issued authorization (to) demolish (the) ruins.

Short-sighted action prompted (by) blind, uncontrollable animosity, resulted (in the) irretrievable curtailment (of) long-standing privileges extended (to the) Covenant-breakers (during the) course (of) six decades (on the) occasion (of the) celebration (of the) Bahá'í Holy Days.

(The) signal success (in the) removal (of the) ruins (was) immediately followed (by) landscaping (the) approaches (to the) Shrine, (the) erection (of a) gate (and the) embellishment (of the) surroundings (of the) Tomb (of) Bahá'u'lláh, long denied (a) befitting entrance through (the) deliberate obstruction (by the) enemies (of the) Faith. Public access (to the) heart (of the) Qiblih (of the) Bahá'í world (is) now made possible through traversing (the) sacred precincts leading successively (to the) Holy Court, (the) outer (and) inner sanctuaries, (the) Blessed Threshold (and the) Holy (of) Holies. Recent events prelude (the) acquisition, (and) development (of) over thirty acres (of) property surrounding Bahá'u'lláh's resting place (and are) paving (the) way (for the) erection (in the) course (of) future decades (of a) befitting Mausoleum destined (to) enshrine (the) Dust (of the) Founder (of) God's Most Holy Faith.

—SHOGHI

Haifa, Israel,
June 11, 1952.

"THE SUMMONS OF THE LORD OF HOSTS"

Dear and Valued Co-Workers:

The steady expansion of the activities conducted so devotedly and so efficiently, during the last twelve months, by the members of the valiant and exemplary American Bahá'í Community, under the aegis of their elected national representatives, is such as to evoke feelings of deep and sincere admiration in my heart, and will serve to heighten the esteem in which they are held by their brethren in every continent of the globe.

The completion of the interior ornamentation of the holiest House of Worship ever to be raised by the followers of the Faith of Bahá'u'lláh, the initiation of the landscaping of the immediate approaches of this sacred and majestic Edifice, the actual launching of the highly promising, profoundly significant African Campaign, through the arrival and settlement of American pioneers in both

East and West Africa; the energetic efforts exerted for the multiplication of Bahá'í administrative institutions and the stimulation and consolidation of the all-important teaching work throughout the States of the American Union; the generous, the unhesitating and effectual support extended to the newly fledged communities in Latin America in their efforts for the consolidation of the administrative structure so laboriously erected in recent years; the ready and enthusiastic response to the world-wide call for a befitting celebration by the entire Bahá'í world of the hundredth anniversary of the birth of Bahá'u'lláh's prophetic Mission; the magnificent services already rendered by the recently elevated American Hands of the Cause of God, in diversified spheres of Bahá'í activity, at the World Center of the Faith, in the triple function of hastening the construction of the Báb's Sepulcher, of consolidating the ties binding the International Bahá'í Council to the civil authorities of Israel, and of completing the design of the projected Mashriqu'l-Adhkár on Mt. Carmel, as well as in Latin America; the repeated contributions made for the erection of that Sepulcher, for the extension of Bahá'í international endowments and the institution of the Ḥazíratu'l-Quds in Kampala; the marvelous loyalty demonstrated in connection with the repeated defection of members of the Holy Family and the nefarious activities of Covenant-breakers, both old and new; as well as the share a number of these Hands have had in administering a stunning defeat to the enemies of the Faith who, so boldly and shamelessly sought, through legal action, to challenge the authority of the Guardian of the Faith, and to publicly humiliate, the institution created through the provisions of 'Abdu'l-Bahá's Testament; the further unfoldment of the European project through the initiation of the two historic Conferences held in the Low Countries and in the Iberian Peninsula, and the convocation of the fateful Conference in Rome, heralding the formation of the Italo-Swiss National Assembly—the fairest fruit of that mighty Project—these stand out as the distinctive, the unforgettable, the infinitely meritorious achievements which posterity will record as the noblest exploits immortalizing the concluding years of the Second Seven Year Plan, and conferring untold benefits on its executors throughout the

length and breadth of the Great Republic of the West.

So notable a record, such splendid achievements, investing, as they inevitably must, the American Bahá'í Community with the potentialities so essential for the adequate conduct of the impending Ten Year Plan, that will constitute the third and last stage in the initial epoch, in the unfoldment of 'Abdu'l-Bahá's Plan, and auguring well for the triumphant conclusion of the present Seven Year Plan, can, and must, if the star of this enviable community is to continue to rise, rapidly and uninterruptedly, to its meridian, be converted into a stepping-stone for the achievements of such feats as will, not only outshine the splendor of the services already enumerated, but constitute a befitting termination to the second collective enterprise undertaken in American Bahá'í history, in the service of the Cause of Bahá'u'lláh, and for the execution of the grand Design conceived by the Center of His Covenant.

The support extended by a self-sacrificing, high-minded, ever alert community, for the erection of the Drum of the Sepulcher of the Báb and the raising of its crowning unit—the Dome itself—must, in the course of this current year, be consistently maintained, both by the individual members of this community, and the body of its elected representatives. The assistance required for the acquisition of extensive properties, comprising both lands and houses, in the immediate neighborhood of the Most Holy Tomb in Bahjí, and for the embellishment of the approaches of that hallowed Shrine—the Qiblih of the Bahá'í world—as a necessary prelude to the ultimate erection of a befitting Mausoleum to enshrine the remains of God's Supreme Manifestation on earth, must be generously and systematically extended. The scheme of landscaping the area surrounding the recently completed Mother Temple of the West, in time for its consecration and formal opening for public Bahá'í worship, must be rapidly and carefully carried out. The subsidiary Plan, formulated for the intensification of the Campaign of internal expansion and consolidation in every State of the American Republic, must be assiduously executed, and under no circumstances, be allowed to deteriorate or to fall into abeyance. The flow of pioneers to the African continent, to Liberia, North Africa, West and East Africa, must, at what-

ever cost, and while there is yet time, be substantially accelerated, as the essential prerequisite to the Ten Year crusade to be launched by no less than five National Assemblies in the African continent, on the morrow of the celebrations of the impending Holy Year. The process of multiplication of Bahá'í local Assemblies in the ten goal countries of Europe, and particularly in Italy and Switzerland, and the preparatory measures required to ensure the success of the twin historic assemblages destined to commemorate the last year of the Seven Year enterprise launched in the European continent—the European Teaching Conference in Luxembourg and the Italo-Swiss Convention in Florence—must be pushed forward with extreme care, vigilance and vigor. The utmost help and the necessary guidance must be vouchsafed to the newly emerged sister communities, in both Central and South America, to enable them to consummate their spontaneously undertaken Plans, so vital to their future association with the organized communities, in both the Eastern and Western Hemispheres, in the prosecution of the world-wide undertaking destined to be launched on the morrow of the celebration of the approaching Great Jubilee. Above all, the most careful, prayerful, concentrated attention should be given by your Assembly, in conjunction with the several national committees, appointed for this purpose, to the adequate celebration of the fast approaching Holy Year, both locally, nationally and internationally, with particular emphasis on the three outstanding functions which the members of this Assembly must discharge, namely, the solemn consecration of the completed House of Worship and the commemoration of its Jubilee, the formal convocation of the Intercontinental Conference, and the holding of the Annual Convention in Wilmette, and the effective participation of the members of the American Bahá'í Community, both officially and unofficially, in the three other historic Intercontinental Conferences to be convened successively in Kampala, Stockholm and New Delhi.

The tasks ahead, calling for the expenditure of every ounce of energy on the part of the members of the indefatigable, irresistibly advancing, majestically unfolding American Bahá'í community and for the unrelaxing vigilance of its national elected representatives, are immense, highly diversified, truly

challenging, sacred in character, undreamt of in their potentialities, urgent by their very nature, and inescapable in the responsibilities they involve. At the World Center of the Faith, where, at long last the machinery of its highest institutions has been erected, and around whose most holy shrines the supreme organs of its unfolding Order, are, in their embryonic form, unfolding; amidst the diversified tribes and races, peopling the Dependencies and Principalities of the Dark Continent of Africa; in the far-flung territories of Central and South America so alien in culture, temperament, habits, language and outlook; in the capital cities and traditional strongholds of a materially highly advanced yet spiritually famished, much tormented, fear-ridden, hopelessly-sundered, heterogeneous conglomeration of races, nations, sects and classes over-spreading the continent of Europe; in the heart of the African continent, in the capital city of the Indian sub-continent; in one of the leading capitals of the Scandinavian countries in Northern Europe, in the very heart of the leading Republic of the Western Hemisphere, the standard-bearers of the Faith of Bahá'u'lláh, the champion-builders of the Administrative Order, the vanguard of the Heralds of His World Order, and the Chief and appointed executors of the Master Plan of the Center of His Covenant, have, in the course of the few, fast-fleeting months ahead, separating them from the grandest crusade thus far launched in Bahá'í history, been assigned tasks, obligations and responsibilities that they can afford to neither minimize, neglect or shirk for a moment.

Within only a few weeks the Bahá'í World will enter upon the centenary of that fateful day of August the fifteenth, when a dastardly act, fraught with such terrible consequences, unleashed a series of tragic events that stained the annals of the Faith, that precipitated calamities on a scale unprecedented since its inception and unsurpassed in their tragic character by any event except the martyrdom of its Herald, which culminated in an holocaust reminiscent of the direst tribulations undergone by the persecuted followers of any previous religion, and which, in turn, paved the way, even as the darkest hour of the night precedes the dawn, for the first glimmerings that were to proclaim, to an unsuspecting world, and amidst the gloom and stench of the Síyáh-Chál of Tíhrán, the birth of the Mission of the

Founder of our Faith. Less than four months separate us from the centenary celebrations designed to befittingly commemorate that glorious event in Bahá'í history, an event even more potent in its implications than the birth of the Bábí Dispensation, and

that left their lasting imprint on His Ministry.

Little wonder that, in the months immediately ahead, when our thoughts are fixed upon those days which heralded the outbreak of this reign of unprecedented terror,



Bahá'í delegates and visting Bahá'ís attending the First Bahá'í Convention of Central America, Mexico and the Antilles, Panama City, April 22-24, 1951.

yielding in sacredness to none other except the memorable occasion when the Founder of the Faith Himself ascended the throne of His spiritual sovereignty and formally assumed, in the City of Baghdád, His Prophetic Office. The radiance of God's infant light shining within the walls of that pestilential Pit—a radiance, an infinitesimal glimmer of which, as the Founder of the Faith, Himself, later testified, caused the dwellers of Sinai to swoon away—seemed, as it were, to be intermingled, whilst Bahá'u'lláh lay in chains and fetters in that subterranean dungeon, and, for many months after, with the somberness of the tragedy which enveloped the members of a persecuted community in almost every province of that hapless land. The dawning light of the Revelation promised and lauded by the Báb marks the termination of the second and darker crisis in the annals of the Bábí Dispensation, and signals the commencement of a ten-year-long crisis, the first of the three successive ones

and the outburst of a light of such inconceivable brightness and in the twelve-month period immediately following when we commemorate the centenary of that reign of terror as well as throughout the succeeding decade, constituting the hundredth anniversary of the period following the birth of so glorious a Mission—little wonder that the followers of the Author of such a Revelation should be called upon to pour forth, as a ransom for so much suffering, and in thanksgiving for such priceless benefits conferred upon mankind, their substance, exert themselves to the utmost, scale the summits of self-sacrifice, accomplish the most valorous feats, and, through a concerted, determined, consecrated ten-year-long effort, achieve their greatest victories in honor of the Founder of their Faith, in grateful memory of His unnumbered slaughtered servants, and for the world establishment, and ultimate triumph, of His embryonic World Order.

The four Intercontinental Conferences, constituting the highlights of the centenary celebrations commemorating this unique period in Bahá'í history, commingling so much tragedy and glory, as well as the public consecration of the Most Holy House of Worship ever to be raised for the glory of the Most Great Name, must alike proclaim, in no uncertain voice, the significance of the happenings which, a hundred years ago, endowed mankind with a potency unapproached at any period in the world's spiritual history, and signalize the inauguration of what may yet come to be regarded as a period of collective administrative and teaching accomplishments distinguishing the Formative Age of our Faith and endowed with a fertility comparable to that which marked the spiritual feats of the dawn-breakers of the Heroic Age which preceded it.

To the members of the valorous American Bahá'í Community, the chosen trustees and principal executors of 'Abdu'l-Bahá's Divine Plan, who, by virtue of the mission entrusted to them by the Center of Bahá'u'lláh's Covenant, have been empowered, and are fully qualified, to assume a preponderating role in the conduct of this world-encompassing crusade; to the long-suffering, the unflinching, the much loved and steadfast members of the venerable and still persecuted community of Bahá'u'lláh's followers laboring in His native land, whose spiritual ancestors have left a legacy of unsurpassed heroism and saintliness to the rising generation in both the East and the West; to the members of the small, yet intensely alive, community dwelling in the heart and center of the far-flung British Commonwealth of Nations, whose destiny is to lend a notable impetus to the progress of this world Crusade, through awakening the vast and heterogeneous multitudes that owe allegiance to the British Crown, and are dispersed throughout the five continents of the globe; to the members of the equally small yet virile and highly promising community, planted in the heart of the European continent, whose mission is to spread the light of the Faith throughout the regions that lie in its neighborhood and project its radiance as far as the heart of the Asiatic continent; to the members of the newly emerged yet swiftly advancing community established in the Dominion of Canada, worthy allies of the American Bahá'í Community in the fur-

therance of the Grand Design delineated in 'Abdu'l-Bahá's immortal Tablets; to the members of the loyal, the assiduously laboring and highly diversified community in the Indian sub-continent, whose geographic position entitles them to extend substantial assistance to the prodigious task of awakening the peoples of South East Asia to the redemptive Message of Bahá'u'lláh; to the members of the second most persecuted yet resolute community established in the heart of both the Arab and Muslim worlds, who, by virtue of the position they occupy, must play a distinctive part in the emancipation of a proscribed Faith from the fetters of religious orthodoxy; to the members of the youthful yet vigorously functioning community, championing the Cause of Bahá'u'lláh in the Antipodes who, by reason of their close proximity, are expected to contribute a substantial share to the establishment of the institutions of the Faith in the numerous and widely scattered islands and archipelagoes of the South Pacific Ocean; to the members of a long-established yet still persecuted community dwelling in a territory which may well rank, next to the Holy Land and the Cradle of our Faith, as the most holy in the entire Bahá'í world, who are destined to share with their brethren in Persia, Egypt and Pákestán in the task of achieving the recognition of a down-trodden Faith, by the ecclesiastical leaders of Islám; to the newly-fledged, spiritually alert communities of Central and South America, who, by virtue of the responsibilities invested in the inhabitants of the Western Hemisphere through the ringing call of Bahá'u'lláh in the Aqdas and the utterances of the Center of His Covenant, are expected by their brethren, in both the East and the West, to worthily play their part as associates of the chief executors of the Plan bequeathed by 'Abdu'l-Bahá; to the members of the communities in Italy and Switzerland, as yet in the embryonic stage of their development, and who will soon take their place as an independent entity in the international Bahá'í community, and must assume their share in planting the banner of a triumphant Faith in the heart of a continent regarded as the cradle of Western civilization as well as in the stronghold and nerve-center of the most powerful church in Christendom; indeed, to each and every believer, whether isolated, or associated with any local Assembly or group, who, though as yet unidenti-

fied with any specific national Plan for the systematic prosecution of this Crusade, can still, and indeed must, lend his particular assistance in this gigantic enterprise—to all, without distinction of race, nation, class, color, age or sex, I feel moved, as the fateful hour of a memorable centenary approaches, to address my plea, with all the fervor that my soul can command and all the love that my heart contains, to rededicate themselves, collectively and individually, to the task that lies ahead of them.

Under whatever conditions, the dearly loved, the divinely sustained, the onward marching legions of the army of Bahá'u'lláh may be laboring, in whatever theater they may operate, in whatever climes they may struggle, whether in the cold and inhospitable territories beyond the Arctic Circle, or in the torrid zones of both the Eastern and Western Hemispheres; on the borders of the jungles of Burma, Malaya and India; on the fringes of the deserts of Africa and of the Arabian Peninsula; in the lonely, far-away, backward and sparsely populated islands dotting the Atlantic, the Pacific and the Indian Oceans and the North Sea; amidst the diversified tribes of the Negroes of Africa, the Eskimos and the Lapps of the Arctic regions, the Mongolians of East and South East Asia, the Polynesians of the South Pacific Islands, the reservations of the Red Indians in both American continents, the Maories of New Zealand, and the aborigines of Australia; within the time-honored strongholds of both Christianity and Islám, whether it be in Mecca, Rome, Cairo, Najaf or Karbilá; or in towns and cities whose inhabitants are either immersed in crass materialism, or breathe the fetid air of an aggressive racialism, or find themselves bound by the chains and fetters of a haughty intellectualism, or have fallen a prey to the forces of a blind and militant nationalism, or are steeped in the atmosphere of a narrow and intolerant ecclesiasticism—to them all, as well as to those who, as the fortunes of this fate-laden Crusade prosper, will be called upon to unfurl the standard of an all-conquering Faith in the strongholds of Hinduism, and assist in the breaking up of a rigid age-long caste system, who will replace the seminaries and monasteries acting as the nurseries of the Buddhist Faith with the divinely-ordained institutions of Bahá'u'lláh's victorious Order, who will penetrate the jungles of the Amazon, scale the moun-

tain-fastnesses of Tibet, establish direct contact with the teeming and hapless multitudes in the interior of China, Mongolia and Japan, sit with the leprous, consort with the outcasts in their penal colonies, traverse the steppes of Russia or scatter throughout the wastes of Siberia, I direct my impassioned appeal to obey, as befits His warriors, the summons of the Lord of Hosts, and prepare for that Day of Days when His victorious battalions will, to the accompaniment of hozannas from the invisible angels in the Abhá Kingdom, celebrate the hour of final victory.

"O, that I could travel," 'Abdu'l-Bahá, crying out from the depths of His soul, gives utterance to His longing, in a memorable passage in the Tablets of the Divine Plan, addressed to the North American believers, "even though on foot and in the utmost poverty, to these regions, and raising the call of 'Yá-Bahá'u'l-Abhá' in cities, villages, mountains, deserts and oceans, promote the Divine teachings! This, alas, I cannot do. How intensely I deplore it! Please God, ye may achieve it!"

"Teach ye the Cause of God, O people of Bahá," the Author of our Faith, Himself, admonishes His followers, ". . . for God hath prescribed unto every one the duty of proclaiming His Message, and regardeth it as the most meritorious of all deeds. . . . Should any one arise for the triumph of Our Cause, him will God render victorious though tens of thousands of enemies be leagued against him." "They that have forsaken their country," He assures them, for the purpose of teaching Our Cause—these shall the Faithful Spirit strengthen through its power. . . . Such a service is, indeed, the prince of all goodly deeds, and the ornament of every goodly act." "When the hour cometh that this wronged and broken-winged bird will have taken its flight unto the celestial Concourse," is 'Abdu'l-Bahá's last poignant call to the entire body of the followers of His Father's Faith, as recorded in His Will and Testament, "it is incumbent upon . . . the friends and loved ones, one and all, to bestir themselves and arise, with heart and soul, and in one accord . . . to teach His Cause and promote His Faith. It behoveth them not to rest for a moment. . . . They must disperse themselves in every land . . . and travel throughout all regions. Bestirred, without rest, and steadfast to the end, they must raise in every land



Bahá'is attending the First Italo-Swiss Bahá'í Convention, Florence, Italy, April 23-27, 1953.

the cry of 'Yá-Bahá'u'l-Abhá' . . . that throughout the East and the West a vast concourse may gather under the shadow of the Word of God, that the sweet savors of holiness may be wafted, that men's faces may be illumined, that their hearts may be filled with the Divine Spirit and their souls become heavenly."

No matter how long the period that separates them from ultimate victory; however arduous the task; however formidable the exertions demanded of them; however dark the days which mankind, perplexed and sorely-tried, must, in its hour of travail, traverse; however severe the tests with which they who are to redeem its fortunes will be confronted; however afflictive the darts which their present enemies, as well as those whom Providence, will, through His mysterious dispensations raise up from within or from without, may rain upon them, however grievous the ordeal of temporary separation from the heart and nerve-center of their Faith which future unforeseeable disturbances may impose upon them, I adjure them, by the precious blood that flowed in such great profusion, by the lives of the unnumbered saints and heroes who were immolated, by the supreme, the glorious sacrifice of the Prophet-Herald of our Faith, by the tribulations which its Founder, Himself, willingly underwent, so that His Cause might live, His Order might redeem a shattered world and its glory might suffuse the entire planet—I adjure them, as this solemn hour draws nigh, to resolve never to flinch, never to hesitate, never to relax, until each and every objective in the Plans to be proclaimed, at a later date, has been fully consummated.

Your true brother

—SHOGHI

June 30, 1952.

TO THE EUROPEAN TEACHING CONFERENCE
IN LUXEMBOURG

(On the) occasion, auspicious opening Luxembourg Teaching Conference coinciding (with the) eve (of the) historic Holy Year marking (the) conclusion (of the) series (of the) memorable annual gatherings, leaving (an) indelible imprint (on the) annals (of the) second stage (of the) evolution (of) 'Abdu'l-Bahá's Divine Plan, wholeheartedly share feelings (of) joy, pride (and) gratitude evoked (in the)

hearts (of the) assembled representatives (of the) Bahá'í Communities (on the) European Continent (at the) prospect (of the) forthcoming convocation (of the) epoch-making convention (in) Florence, (the) harbinger (of the) birth (of the) Italo-Swiss Bahá'í National Assembly. Stop. (The) projected institutions called (into) being amidst (the) world-wide celebrations commemorating (the) inception (of) Bahá'u'lláh's prophetic Mission, constituting fairest fruit (of the) initial stage (of the) European crusade, bound (to) add its valuable support (to the) triple pillars recently erected under (the) aegis (of the) same plan (in the) course (of the) same stage (of) its evolution designed (to) sustain (the) weight, (to) broaden (the) basis, (to) enhance (the) prestige, (to) add diversity (to the) elements (that are) destined (to) participate (in) six continents (of the) globe, (in the) future election (of the) Universal House (of) Justice. Stop.

Moved (to) warmly congratulate (the) American National Spiritual Assembly, ably directing (the) vast operations (of the) European crusade from (the) heart (of the) North American Continent; (the) European Teaching Committee, (the) principal executor (of the) plan, inaugurating (the) European phase (of) America's unfolding mission; (the) European representative (of the) Committee established (in) Geneva, vigilantly coordinating (the) ramifications (of the) newly launched project; every subsidiary agency, regional (and) local, contributing its share (to the) triumph (of the) common cause; all pioneers, past (and) present; settlers, itinerant teachers, worthy emissaries (of the) Center (of the) Covenant, who nobly responded (to) His call (in the) length (and) breadth (of the) ten goal countries; (the) entire body (of the) steadily multiplying native believers, constituting (the) core (of the) vanguard (of the) army, singled out by (the) Lord (of) Hosts (for the) quickening (and the) ultimate conquest (of the) spiritually slumbering continent, particularly (the) members (of the) twin rapidly rising communities (of) Italy (and) Switzerland, who singly (and) collectively hastened, through high endeavors, (the) consummation (of the) enterprise, exceeding fondest expectations. Stop. Hail this crowning exploit (of the) Second Seven Year Plan as (the) forerunner (of the) formation (in) rapid succession, (in

the) course (of the) third phase (of the) Plan conceived (by the) Center (of) Bahá'u'lláh's Covenant, (of) Regional National Assemblies (in) Scandinavia, Benelux countries, Iberian Peninsula, themselves a prelude (to the) establishment (in) present (and) succeeding epochs (of the) evolution (of the) Divine Plan, (of) separate National Assemblies (in) each sovereign state, principality, (and) chief dependency (on the) European Continent, as well as (on the) neighboring principal islands (of the) Mediterranean, Atlantic Ocean, (and) North Sea. Stop.

Earnestly appeal (to) all participants (in the) phenomenal birth (and) rise (of the) communities constituting weighty elements (in the) life (of the) firmly knit world Bahá'í family (to) prepare themselves during present Conference (for the) future close collaboration (with the) long established sister communities (in the) British Isles, France (and) Germany (to) meet (the) challenge (of the) major strenuous task constituting (the) pivot (of the) deliberations (of the) approaching Stockholm Intercontinental Conference, designed (to) expand (and) consolidate (the) framework (of the) administrative order (of the) Faith (of) Bahá'u'lláh (in the) north, south, west (and) heart (of the) European Continent, foreshadowing (the) launching (of) future enterprises (in) collaboration (with the) German, Persian, 'Iráqí Bahá'í Communities, calculated (to) extend (the) regenerating influence (of the) same order (to) eastern (and) southeastern territories (of the) same continent (and) eventually beyond its confines, across (the) Ural Mountains (to the) north, west (and) ultimately (to the) heart (of the) Asiatic Continent. Stop.

Urge all attendants (to) dedicate part (of the) sessions (of this) Conference synchronizing (with) Centenary (of the) imprisonment (of) Bahá'u'lláh (in the) Síyáh-Chál (in) prayerful remembrance (of the) somber tragedy preceding (the) rise (of the) resplendent Orb (of the) august Revelation, (to) draw nigh (to) His spirit, (to) fix (their) thoughts (on) His promises, (to) derive fresh inspiration (from the) glorious triumph, following so closely (upon) His agonizing ordeal, (to) contemplate (the) magnitude (of) His Cause, (to) pledge themselves (to) ensure (in the) course (of the) decade opening before them (the) success (of the) twin colossal tasks assigned

them, (the) propagation (of) His Faith (and the) consolidation (of the) agencies (of) His rising Administrative Order throughout (the) entire European Continent.

—SHOGHI

Haifa,
August 23, 1952.

ACQUISITION OF VITALLY-NEEDED PROPERTY SURROUNDING THE TOMB OF BAHÁ'U'LLÁH

Announce (to) Bahá'í communities, East (and) West, (on the) joyous occasion (of the) hundred (and) thirty-fifth Anniversary (of) Bahá'u'lláh's Birthday, (the) successful termination (of the) protracted negotiations, initiated two years ago (and) culminating (in the) signature (to the) contract providing (the) eventual, formal transfer by (the) Development Authority (of the) State (of) Israel to (the) Palestine Branch (of the) American National Spiritual Assembly (of the) extensive, long-desired, vitally-needed property surrounding (and) safeguarding for posterity (the) Most Holy Tomb (of the) Founder (of the) Faith, as well as (the) adjoining Mansion.

(The) acquired area, raising Bahá'í holdings (on the) holy plain (of) 'Akká from four thousand to one hundred and fifty-five thousand square meters, (was) exchanged against property donated by children (of) Zikrullah, grandchildren (of) Mírzá Muḥammad Quli, Bahá'u'lláh's faithful half-brother (and) companion (in) exile.

(This) spontaneous offer contrasts (with the) shameful action (of the) family (in the) sale to non-Bahá'ís (of the) property (in the) neighborhood (of the) Jordan valley purchased (through the) instrumentality (of) 'Abdu'l-Bahá during Bahá'u'lláh's lifetime, pursuant (to) His instructions (and) alluded (to in) His writings.

(The) forty acre property acquired (in this) single transaction almost equals (the) entire Bahá'í international endowments purchased (in the) course (of) sixty years (in the) vicinity (of the) Báb's Sepulcher (on the) slope (of) Mt. Carmel.

(The) exchange (of) said property, including land (and) houses (was) made possible (by the) precipitate flight (of the) former Arab owners, traditional supporters (of the) old Covenant-breakers (and) descendants (of the) notorious enemy (of) 'Abdu'l-Bahá who placed (his) residence

(at the) disposal (of the) Committee (of) Investigation.

(The) signature (to the) agreement signalized (the) commencement (of) large-scale landscaping, aiming (at the) beautification (of the) immediate precincts (of the) holiest spot (in the) entire Bahá'í world, itself (the) prelude (to the) eventual erection, as happened (in the) case (of the) Báb's Sepulcher, (of a) befitting Mausoleum enshrining (the) precious Dust (of the) Most Great Name.

Desire (to) acknowledge (the) indefatigable efforts exerted (by) both Larry Hautz (and) Leroy Ioas enabling (the) consummation (of the) initial stage (of the) enterprise destined (to) eclipse in its final phase (the) splendor (and) magnificence (of the) Báb's resting-place (on) Mt. Carmel.

—SHOGHI

Haifa, Israel,
November 12, 1952.

THE GUARDIAN'S MESSAGE TO THE FORTY-FIFTH ANNUAL BAHÁ'Í CONVENTION

THE UNITED STATES' TASKS IN THE
WORLD CRUSADE

Presented by Rúhíyyih Khánúm

My soul is uplifted in joy and thanksgiving at the triumphant conclusion of the second Seven Year Plan immortalized by the brilliant victories simultaneously won by the vanguard of the hosts of Bahá'u'lláh in Latin America, in Europe and in Africa—victories befittingly crowned through the consummation of a fifty year old enterprise, the completion of the first Mashriqu'l-Adhkár of the Western World. The signal success that has attended the second collective enterprise undertaken in the course of the American Bahá'í history climaxes a term of stewardship to the Faith of Bahá'u'lláh, of almost three score years duration,—a period which has enriched the annals of the concluding epoch of the Heroic, and shed luster on the first thirty years of the Formative Age of the Bahá'í Dispensation. So fecund a period has been marked by teaching activities unexcelled throughout the western world and has been distinguished by administrative exploits unparalleled in the annals of any Bahá'í National Community whether in the East or in the West. I

am impelled, on the occasion of the anniversary of the Most Great Festival, coinciding with a triple celebration—the dedication of the Mother Temple of the West, the launching of a World Spiritual Crusade and the Commemoration of the Birth of Bahá'u'lláh's Mission—to pay warmest tribute to the pre-eminent share which the American Bahá'í Community has had in the course of over half a century in proclaiming His Revelation, in shielding His Cause, in championing His Covenant, in erecting the administrative machinery of His embryonic World Order, in expounding His teachings, in translating and disseminating His Holy Word, in despatching the messengers of His Glad-Tidings, in awakening Royalty to His Call, in succoring His oppressed followers, in routing His enemies, in upholding His Law, in asserting the independence of His Faith, in multiplying the financial resources of its nascent institutions and, last but not least, in rearing its greatest House of Worship—the first Mashriqu'l-Adhkár of the Western World.

The hour is now ripe for this greatly gifted richly blessed Community to arise and reaffirm, through the launching of yet another enterprise, its primacy, enhance its spiritual heritage, plumb greater depths of consecration and capture loftier heights in the course of its strenuous and ceaseless labors for the exaltation of God's Cause.

The Ten Year Plan, constituting the third and final stage of the initial epoch in the evolution of 'Abdu'l-Bahá's Master Plan, which, God willing, will raise to greater heights the fame of the stalwart American Bahá'í Community, and seat it upon "the throne of an everlasting dominion," envisaged by the Author of the Tablets of this same Plan, involves:

First, the opening of the following virginal territories, eleven in Africa: Cape Verde Islands, Canary Islands, French Somaliland, French Togoland, Mauritius, Northern Territories Protectorate, Portuguese Guinea, Réunion Island, Spanish Guinea, St. Helena and St. Thomas Island; eight in Asia: Caroline Islands, Dutch New Guinea, Hainan Island, Kazakhstan, Macao Island, Sakhalin Island, Tibet and Tonga Islands; six in Europe: Andorra, Azores, Balearic Islands, Lofoten Islands, Spitzbergen and Ukraine, and four in America: Aleutian Islands, Falkland Islands, Key West and Kodiak Island.

Second, the consolidation of the Faith in the following territories, six in Asia: China, Formosa, Japan, Korea, Manchuria, Philippine Islands; two in Africa: Liberia and South Africa; twelve in Europe: the ten Goal Countries, Finland and France; three in America: the Hawaiian Islands, Alaska and Puerto Rico.

Third, the extension of assistance to the National Spiritual Assemblies of the Bahá'ís of Central and South America, as well as to the National Spiritual Assembly of the Bahá'ís of Italy and Switzerland, in forming twenty National Spiritual Assemblies in the Republics of Latin America and two in Europe, namely in Italy and Switzerland; the extension of assistance for the establishment of a National Ḥazíratu'l-Quds in the capital of each of the aforementioned countries as well as of national Bahá'í endowments in these same countries.

Fourth, the establishment of ten National Spiritual Assemblies in the following European countries: Sweden, Norway, Denmark, Belgium, Holland, Luxembourg, Spain, Portugal, France and Finland.

Fifth, the establishment of a National Spiritual Assembly in Japan and one in the South Pacific Islands.

Sixth, the establishment of the National Spiritual Assembly of Bahá'ís of Alaska.

Seventh, the establishment of the National Spiritual Assembly of the Bahá'ís of South and West Africa.

Eighth, the incorporation of each of the fourteen above-mentioned National Spiritual Assemblies.

Ninth, the establishment of national Bahá'í endowments by these same National Spiritual Assemblies.

Tenth, the establishment of a National Ḥazíratu'l-Quds in the capital city of each of the eleven of the aforementioned countries, as well as one in Anchorage, one in Suva, and one in Johannesburg.

Eleventh, the erection of the first Dependency of the first Mashriqu'l-Adhkár of the Western World.

Twelfth, the extension of assistance for the purchase of land for four future Temples, two in Europe: in Stockholm and Rome; one in Central America, in Panama City; and one in Africa, in Johannesburg.

Thirteenth, the completion of the landscaping of the grounds of the Mashriqu'l-Adhkár in Wilmette.

Fourteenth, the raising to one hundred of

the number of incorporated local assemblies within the American Union.

Fifteenth, the raising to three hundred of the number of local spiritual assemblies in that same country.

Sixteenth, the incorporation of spiritual assemblies in the leading cities of Sweden, Norway, Denmark, Belgium, Holland, Luxembourg, Spain and Portugal, as well as of the spiritual assemblies of Paris, of Helsingfors, of Tokyo, of Suva and of Johannesburg.

Seventeenth, the quadrupling of the number of the local spiritual assemblies and the trebling of the number of localities in the aforementioned countries.

Eighteenth, the translation of Bahá'í literature into ten languages in Europe: Basque, Estonian, Flemish, Lapp, Maltese, Piedmontese, Romani, Romansch, Yiddish and Ziryen; ten in America: Aguaruna, Arawak, Blackfoot, Cherokee, Iroquois, Lengua, Mataco, Maya, Mexican and Yahgan.

Nineteenth, the conversion to the Faith of members of the leading Indian tribes.

Twentieth, the conversion to the Faith of representatives of the Basque and Gipsy races.

Twenty-first, the establishment of summer schools in each of the Scandinavian and Benelux countries, as well as those of the Iberian Peninsula.

Twenty-second, the proclamation of the Faith through the Press and Radio throughout the United States of America.

Twenty-third, the establishment of a Bahá'í Publishing Trust in Wilmette, Illinois.

Twenty-fourth, the formation of an Asian Teaching Committee designed to stimulate and coordinate the teaching activities initiated by the Plan.

May this Community—the spiritual descendants of the Dawn-Breakers of the Heroic Age of the Bahá'í Faith, the chief repository of the immortal Tablets of 'Abdu'l-Bahá's Divine Plan, the foremost executors of the Mandate issued by the Center of Bahá'u'lláh's Covenant, the champion-builders of a divinely conceived Administrative Order, the standard-bearers of the all-conquering army of the Lord of Hosts, the torch-bearers of a future divinely inspired world civilization—arise, in the course of the momentous decade separating the Great from Most Great Jubilee, to secure, as befits its rank, the lion's share in the prosecution of a global crusade designed to diffuse the

Light of God's Revelation over the surface of the entire Planet.

—SHOGHI

April 29, 1953.

"A TURNING POINT IN AMERICAN BAHÁ'Í HISTORY"

Dear and valued co-workers:

My soul is thrilled and my heart is filled with gratitude as I contemplate—looking back upon six decades of eventful American Bahá'í history—the chain of magnificent achievements which, from the dawn of the Faith of Bahá'u'lláh in the West until the present day, have signalized the birth, marked the rise and distinguished the unfoldment of the glorious Mission of the American Bahá'í Community. Of all Bahá'í Communities in both the Eastern and Western Hemispheres, with the sole exception of its venerable sister-community in Bahá'u'lláh's native land, it alone may well claim to have released forces, and set in motion events, which stand unparalleled in the annals of the Faith; while in the course of the last fifty years, comprising the concluding years of the Heroic and the opening Epochs of the Formative Age of the Bahá'í Dispensation, it can confidently boast of a record of stewardship which, for its scope, effectiveness and splendor, is unmatched by that of any other community in the entire Bahá'í world.

The first to awaken to the Call of the New Day in the Western world; the first to spontaneously arise to befittingly erect the Mother Temple of the West; the first to grasp the implications, evolve the pattern and lay the basis of the structure of the Bahá'í Administrative Order in the entire Bahá'í world; the first to openly and systematically proclaim the fundamental principles of the Faith, to adopt effectual measures for its defense, to invite the attention of Royalty to its teachings, to devise an adequate machinery for the translation, the publication and the dissemination of its literature and to provide the means for the creation of its subsidiary institutions; the first to champion the cause of the oppressed and to generously contribute to the alleviation of the sufferings of the needy and persecuted among the followers of Bahá'u'lláh; the first to inaugurate collective enterprises for the propagation of His Cause; the first to assert its independence in the west; the

first to lay an unassailable foundation for the erection of auxiliary institutions designed to multiply its financial resources; and, more recently, the first to achieve, as befits its primacy, the initial task devolving upon it in pursuance of the newly-launched world spiritual Crusade, this Community has abundantly merited, by the quality of its deeds and the magnitude of its exploits, the distinctive titles of the Cradle of the World Order of Bahá'u'lláh, of the Vanguard of His world-conquering Host, of the standard-bearers of the Oneness of Mankind, of the Chief Trustees of the Plan devised by the Center of the Covenant and of the torch-bearers of an as yet unborn world civilization.

The services rendered by this same Community in recent years, in its capacity as the chief executors of 'Abdu'l-Bahá's Divine Plan, in the course of the second stage of the initial epoch in its evolution, are of such importance and significance as to deserve particular mention at this time. In the North American continent, throughout the Republics of Latin America, in the Ten Goal countries of Europe, on the shores and in the heart of the African continent, the members of this community have, in conformity with the provisions of the second Seven Year Plan, performed feats of such noble and enduring heroism as to enhance immensely their prestige, demonstrate unmistakably the caliber of their faith and qualify them to assume a preponderating share in the prosecution of the Ten Year Plan whose operations are to extend over the entire surface of the globe.

In the multiplication and consolidation of Bahá'í Administrative institutions and their auxiliary agencies throughout Central America, the Antilles and every South American Republic—a task supplementing the initial enterprise undertaken, in pursuance of the first Seven Year Plan, in connection with the introduction of the Faith into the Republics of Latin America; in the even more rapid development of nascent institutions of the Faith in Scandinavian, in the Benelux countries, in Switzerland, in the Italian and Iberian Peninsulas; in the laying of the administrative basis of the World Order of Bahá'u'lláh in the capital and in some of the major cities of each of the ten European sovereign states included within the scope of the Plan; in the convocation of a series of historic teaching Conferences in

the North and in the heart of the European continent—heralding the convocation of the recently held, epoch-making intercontinental Teaching Conferences; in the translation, the publication and dissemination of Bahá'í literature in various European languages; in the still more dramatic evolution of the Faith in the African continent, culminating in the convocation of the first intercontinental Teaching Conference of the Holy Year in the heart of Africa; in the tremendous sacrifices spontaneously and repeatedly made to broaden and reinforce the foundations of the Faith in the North American continent, to sustain the campaigns undertaken in Latin America, Europe and Africa, and to meet the many demands of the Bahá'í Temple, rapidly nearing completion in Wilmette; in the successive emergence of three National Spiritual Assemblies in the Western Hemisphere—an outstanding contribution to the evolution and consolidation of the structure of the world administrative order of the Faith; in the completion of the interior ornamentation of the first *Mashriq-u'l-Adhkár* of the West, the provision of its accessories and the initiation of the landscaping of its grounds; in the support extended to the development of the institutions of the World Center of the Faith; in the role played by its representatives, whether as Hands of the Cause or members of the International Bahá'í Council; in the financial aid unhesitatingly given to hasten the construction, and insure the completion, of the Superstructure of the Báb's Sepulcher on Mt. Carmel—above all, in the share its national elected representatives have assumed in providing the means for the convocation of the second intercontinental Teaching Conference of the Holy Year; in commemorating worthily the dedication to public worship of the Mother Temple of the West, on the occasion of its Jubilee; in befittingly inaugurating the launching of the World Spiritual Crusade, and in celebrating the climax of the Holy Year marking the centenary of the birth of Bahá'u'lláh's Mission—in all these the American Bahá'í Community has fully deserved the praise and gratitude of posterity, has merited the applause of the Concourse on high and earned a full measure of the Divine blessings and of the celestial sustenance of which it will stand in such great need in the course of the prosecution of still mightier and more glorious enterprises in the days to come.

The stage is now set, and the hour propitious, for a deployment of forces, and for the revelation of the indomitable spirit animating this community, on a scale and to a degree unprecedented in the entire course of American Bahá'í history. To the Antilles and the seventeen Republics of Central and of South America—the scene of the initial exploits of a community inaugurating the opening phase of its world-girding Mission—to the ten sovereign states of Europe which, at a subsequent stage in the unfolding of that Mission, the members of this community enthusiastically and determinedly arose to open up and conquer; to the African Territories which, in addition to their allocated task under the second Seven Year Plan, they spontaneously endeavored to win to the all-conquering Cause of Bahá'u'lláh—to these numerous islands and archipelagoes, bordering the American, the European and African continents; Dependancies extensive, well-nigh inaccessible, and remote from the base of their operations throughout the Asiatic continent; lastly, the South Pacific area, the home of the one remaining race not as yet adequately represented in the Bahá'í world community, occupying spiritually so strategic a position owing to its proximity to the Bahá'í communities already firmly entrenched in South America, in the Indian sub-continent and in Australasia, at once challenging the resources of no less than eight National Spiritual Assemblies, and the theater destined to witness the noblest and the most resounding victories which the chosen executors of 'Abdu'l-Bahá's Divine Plan have been called upon to win in the service of the Cause of God—all these have now, in accordance with the requirements of an irresistibly unfolding Plan, been added, completing thereby the full circle of the world-wide obligations devolving upon a community invested with spiritual primacy by the Author of the immortal Tablets constituting the Charter of the Master Plan of the appointed Center of Bahá'u'lláh's Covenant.

"The moment this Divine Message," He Who penned these Tablets and conferred this primacy has most significantly affirmed, "is propagated through the continents of Europe, of Asia, of Africa and of Australasia, and as far as the islands of the Pacific, this Community will find itself securely established upon the throne of an everlasting dominion." Then, and only then, will, as He

Himself has so remarkably prophesied, "the whole earth" "resound with the praises of its majesty and greatness."

Now, indeed, is the time, after the lapse of two score years; following the triumphant conclusion of two successive historic Plans, marking the opening stages of the first Epoch in the unfoldment of that same Master Plan; on the morrow of the brilliant celebrations climaxing the world-wide festivities of a memorable Holy Year; and while a triumphant Community, in the first flush of enthusiasm, has just garnered the first fruits of its campaigns in four continents of the globe and is laden with its freshly won trophies, for this community to bestir itself, and, assuming its rightful preponderating share in the conduct of a newly launched world Spiritual Crusade, to demonstrate, through a supreme and sustained effort embracing the entire surface of the planet, its ability to safeguard that primacy, to enrich immeasurably the record of its stewardship and to bring to a majestic conclusion the opening Epoch in the evolution of a Plan destined to reveal the full measure of its potentialities, not only throughout the successive Epochs of the Formative Age of the Faith, but in the course of the vast reaches of time stretching into the Golden, the last Age of the Bahá'í Dispensation.

This decade-long global Crusade must mark a veritable turning point in American Bahá'í history. It must prove itself to be, as it develops, a force so pervasive and revolutionary in its character as to leave a lasting imprint not only on the destinies of the American Bahá'í Community but on the fortunes of the American nation as well. It must, even as a baptismal fire, so purge its members from self as to enable them to scale heights never as yet attained. It must, in its initial stages, witness a dispersal, combined with a consecration, reminiscent of the dawn of the Heroic Age in Bahá'u'lláh's native land. It must, as it gathers momentum, awaken the select and gather the spiritually hungry amongst the peoples of the world, as well as create an awareness of the Faith not only among the political leaders of present-day society but also among the thoughtful, the erudite in other spheres of human activity. It must, as it approaches its climax, carry the torch of the Faith to regions so remote, so backward, so inhospitable that neither the light of Christianity or Islám has, after the revolution of centuries,

as yet penetrated. It must, as it approaches its conclusion, pave the way for the laying, on an unassailable foundation, of the structural basis of an Administrative Order whose fabric must, in the course of successive Crusades, be laboriously erected throughout the entire globe and which must assemble beneath its sheltering shadow peoples of every race, tongue, creed, color and nation.

Seconded by the neighboring fully fledged Canadian Bahá'í Community flourishing beyond the northern frontier of its homeland; supported by the newly emerged Latin American Communities established in the Antilles and in each of the Central and Southern Republics of the Western Hemisphere; ably aided by its sister community vigorously functioning in the heart of a far-flung Empire, and destined to lend its inestimable assistance in the spiritual conquest of the numerous and widely scattered Dependencies of the British Crown; reinforced by the oldest and youngest national Bahá'í communities on the European mainland which are to play a prominent part in the eastern and southern regions, and across the frontiers of Europe, along the shores and in the islands of the Mediterranean; assisted by its venerable sister-community in the cradle of the Faith and by the second oldest national community in the Bahá'í world actively engaged in the propagation of the Faith in the Asiatic continent; confident of the help of its Egyptian and Indian sister-communities, whose destiny is closely linked with the African continent and Southeast Asia, respectively, and, lastly, assured of the unfailing cooperation of yet another national Community in the Antipodes which, owing to its geographical position, is bound to assume a notable share in the introduction of the Faith in the Islands of the South Pacific Ocean, the American Bahá'í Community must, as befits its rank as the chief executor of the Divine Plan, play a dominant and decisive role in the direction and control of the manifold operations involved in the prosecution of the North American, the Latin American, the European, the African, the Asian and the South Pacific campaigns of this world Crusade, and ensure, by every means at its disposal and in conjunction with its junior partners, its ultimate and total success.

Within its own sphere, extending to every continent of the globe, embracing no less

than twenty-nine virgin territories and islands, the members of this stalwart and pre-eminent Community are called upon, among other things and within the relatively brief span of a single decade, to create nuclei, around which will crystallize future assemblies, in no less than eleven territories and islands of Africa, eight of Asia, six of Europe, four of America; to inaugurate the establishment of the future Dependencies of the Mother Temple of the West, and to terminate the landscaping of its grounds; to consolidate and broaden the basis of the Administrative Order already laid in twenty-three territories and islands distributed in four continents of the globe and situated in the Atlantic and Pacific Oceans; to assist in the erection of no less than thirty-six pillars, twenty in Latin America, twelve in Europe, two in Asia, one in the North American continent and one in Africa, designed to help in sustaining the weight of the crowning unit of the Bahá'í Administrative Order, and in the establishment of national Bahá'í headquarters, of national endowments, and of national incorporations in all of these continents; to lend its aid for the acquisition of land in anticipation of the erection of four Temples, two in Europe, one in Africa and one in Central America; to lend an impetus to the progress of the Faith in its homeland through raising to three hundred the number of local Spiritual Assemblies and to one hundred the number of incorporated Assemblies, as well as through the founding of a Bahá'í Publishing Trust and the proclamation of the Faith through the Press and Radio; to enroll in the ranks of the followers of Bahá'u'lláh members of the Indian, of the Basque and Gipsy races; to assume responsibility for the translation and publication of Bahá'í literature in twenty languages, ten in the Americas and ten in Europe; and to contribute to the consolidation of the Faith in eight of the European goal countries through the establishment of local incorporations, as well as through the quadrupling of the number of local Assemblies and the trebling of the number of local Bahá'í centers in each one of them.

While this colossal task, which in its magnitude and potentialities transcends any previous collective enterprise launched in the course of American Bahá'í history, is being energetically carried out, it should be constantly borne in mind—and this applies to all communities without exception partici-

pating in this world Crusade—that the twofold task of extension and consolidation must be supplemented by continuous and strenuous efforts to increase speedily not only the number of the avowed followers of the Faith in both the virgin and opened territories and islands included within the scope of the Ten Year Plan, but also to swell the ranks of its active supporters who will consecrate their time, resources and energy to the effectual spread of its teachings and the multiplication and consolidation of its administrative institutions.

The movement of pioneers, the opening of virgin territories, the initiation of Houses of Worship and of administrative headquarters, the incorporation of local and national elective bodies, the multiplication of assemblies, groups and isolated centers, the increase in the number of races, represented in the world Bahá'í Fellowship, the translation, publication and dissemination of Bahá'í literature, the consolidation of administrative agencies and the creation of auxiliary bodies designed to support them, however valuable, essential and meritorious, will in the long run amount to little and fail to achieve their supreme purpose if not supplemented by the equally vital task—which is one that primarily concerns continually and challenges each single individual believer whatever his rank, capacity or origin—of winning to the Faith fresh recruits to the slowly yet steadily advancing army of the Lord of Hosts, whose reinforcing strength is so essential to the safeguarding of the victories which the band of heroic Bahá'í conquerors are winning in the course of their several campaigns in all the continents of the globe.

Such a steady flow of reinforcements is absolutely vital and is of extreme urgency, for nothing short of the vitalizing influx of new blood that will reanimate the world Bahá'í Community can safeguard the prizes which, at so great a sacrifice involving the expenditure of so much time, effort and treasure, are now being won in virgin territories by Bahá'u'lláh's valiant Knights, whose privilege is to constitute the spearhead of the onrushing battalions which, in diverse theaters and in circumstances often adverse and extremely challenging, are vying with each other for the spiritual conquest of the unsundered territories and islands on the surface of the globe.

This flow, moreover, will presage and

hasten the advent of the day which, as prophesied by 'Abdu'l-Bahá, will witness the entry by troops of peoples of divers nations and races into the Bahá'í world—a day which, viewed in its proper perspective, will be the prelude to that long-awaited hour when a mass conversion on the part of these same nations and races, and as a direct result of a chain of events, momentous and possibly catastrophic in nature, and which cannot as yet be even dimly visualized, will suddenly revolutionize the fortunes of the Faith, derange the equilibrium of the world, and reinforce a thousandfold the numerical strength as well as the material power and the spiritual authority of the Faith of Bahá'u'lláh.

Of all the Objectives enumerated in my message to the representatives of this Community, assembled on the occasion of the celebration of the climax of the Holy Year, of the convocation of the second inter-continental Teaching Conference, of the inauguration of the Mother Temple of the West and of the launching of the World Spiritual Crusade, the most vital, urgent and meritorious, in this the opening year of the initial phase of this world-embracing enterprise, is, without doubt, the settlement of pioneers in all the virgin territories and islands assigned to this Community in all the continents of the globe, with the exception of the few which, owing to present political obstacles, can not as yet be opened to the Faith of Bahá'u'lláh. This process already so auspiciously inaugurated, which, in the course of the first eight months of the Holy Year has gathered such splendid momentum, and which bids fair to astonish, stimulate and inspire the entire Bahá'í world, must, during the concluding months of this same year and the one succeeding it, be so accelerated as to ensure the attainment of this paramount objective before the lapse of two years from the official launching of this World Crusade.

While this goal is being vigorously pursued close attention must be directed to the preliminary measures for the establishment of the first Dependency of the Mother Temple of the West, as well as to the completion of the landscaping of its grounds, a double task that will, on the one hand, mark the termination of the fifty-year old process of the construction of the Central Bahá'í House of Worship, and proclaim, on the other, the commencement of another de-

signed to culminate in the establishment in its plenitude of the institution of the Mashriqu'l-Adhkár as conceived by Bahá'u'lláh and envisaged by 'Abdu'l-Bahá. Moreover, immediate consideration should be given to two other issues of prime importance, namely the purchase of land, which need not exceed for the present one acre, in anticipation of the construction of the first Mashriqu'l-Adhkár of South Africa, and the prompt translation of a suitable Bahá'í pamphlet into the American and European languages allocated to your Assembly, and its publication and wide dissemination among the peoples and tribes for whom it has been primarily designed.

The followers of the Most Great Name, citizens of the Great Republic of the West; constituting the majority and the oldest followers of His Faith in a continent wherein, in the words of 'Abdu'l-Bahá, "the splendors of His (Bahá'u'lláh's) Light shall be revealed" and "the mysteries of His Faith shall be unveiled," addressed by Him in His Tablets of the Divine Plan as the "Apostles" of His Father; the recipients of the overwhelming majority of these same Tablets constituting the Charter of that Plan; conquerors of most of the territories, whether sovereign states or Dependencies, already included within the pale of the Faith; the Champion-builders of a world Administrative System which posterity will regard as the Harbinger of the World Order of Bahá'u'lláh, must, if they wish to retain their primacy and enrich their heritage, insure that, ere the opening of the second phase of this World Crusade, the names of the first American Bahá'í conquerors to settle in virgin territories and islands will, as befits their primacy, be inscribed on the Scroll of Honor, now in process of preparation, and designed to be permanently deposited at the entrance door of the Inner Sanctuary of Bahá'u'lláh's Most Holy Tomb, that the limited area of land required for the erection of four future Bahá'í Temples, in Rome, Stockholm, Panama City and Johannesburg, will be bought, that the landscaping of the grounds of the Temple in Wilmette will be completed, and that the translation and the publication of the aforementioned pamphlet in the specified languages will be accomplished.

The two years that lie ahead, three months of which have already elapsed, will swiftly and imperceptibly draw to a close

Tasks even more onerous, equally weighty and requiring in a still greater measure the expenditure of effort and substance, lie ahead, which will brook of no delay, which will carry the Faith to still higher levels of achievement and renown, which will enlarge, through the forging of fresh instruments, the framework of a steadily rising world Administrative Order, and which will eventually, if worthily discharged, seal the triumph of the most prodigious, the most sublime, the most sacred collective enterprise launched by the adherents of the Cause of God in both hemispheres since the early days of the Heroic Age of the Faith—an enterprise which in its vastness, organization and unifying power, has no parallel in the world's spiritual history.

To them, and indeed to the entire body of the followers of Bahá'u'lláh, engaged in this global Crusade, I direct my appeal to arise and, in the course of these fast fleeting years, in every phase of the campaigns that are to be fought in all the continents of the globe, prove their worth as gallant warriors battling for the Cause of Bahá'u'lláh. Indeed, from this very hour until the eve of the Most Great Jubilee, each and every one of those enrolled in the Army of Light must seek no rest, must take no thought of self, must sacrifice to the uttermost, must allow nothing whatsoever to deflect him or her from meeting the pressing, the manifold, the paramount needs of this preeminent Crusade.

"Light as the spirit," "pure as air," "blazing as fire," "unrestrained as the wind"—for such is Bahá'u'lláh's own admonition to His loved ones in His Tablets, and directed not to a select few but to the entire congregation of the faithful—let them scatter far and wide, proclaim the glory of God's Revelation in this Day, quicken the souls of men and ignite in their hearts the love of the One Who alone is their omnipotent and divinely appointed Redeemer.

Bracing the fearful cold of the Arctic regions and the enervating heat of the torrid zone; heedless of the hazards, the loneliness and the austerity of the deserts, the far-away islands and mountains wherein they will be called upon to dwell; undeterred by the clamor which the exponents of religious orthodoxy are sure to raise, or by the restrictive measures which political leaders may impose; undismayed by the smallness of their numbers and the multitude of their

potential adversaries; armed with the efficacious weapons their own hands have slowly and laboriously forged in anticipation of this glorious and inevitable encounter with the organized forces of superstition, of corruption and of unbelief; placing their whole trust in the matchless potency of Bahá'u'lláh's teachings, in the all-conquering power of His might and the infallibility of His glorious and oft-repeated promises, let them press forward, each according to his strength and resources, into the vast arena now lying before them, and which, God willing, will witness, in the years immediately lying ahead, such exhibitions of prowess and of heroic self-sacrifice as may well recall the superb feats achieved by that immortal band of God-intoxicated heroes who have so immeasurably enriched the annals of the Christian, the Islamic and Bábí Dispensations.

On the members of the American Bahá'í Community, the envied custodians of a Divine Plan, the principal builders and defenders of a mighty Order and the recognized champions of an unspeakably glorious and precious Faith, a peculiar and inescapable responsibility must necessarily rest. Through their courage, their self-abnegation, their fortitude and their perseverance; through the range and quality of their achievements, the depth of their consecration, their initiative and resourcefulness, their organizing ability, their readiness and capacity to lend their assistance to less privileged sister-communities struggling against heavy odds; through their generous and sustained response to the enormous and ever-increasing financial needs of a world-encompassing, decade-long and admittedly strenuous enterprise, they must, beyond the shadow of a doubt, vindicate their right to the leadership of this world Crusade.

Now is the time for the hope voiced by 'Abdu'l-Bahá that from their homeland "heavenly illumination" may "stream to all the peoples of the world" to be realized. Now is the time for the truth of His remarkable assertion that that same homeland is "equipped and empowered to accomplish that which will adorn the pages of history, to become the envy of the world and be blest in both the East and the West," to be strikingly and unmistakably demonstrated. "Should success crown" their "enterprise," He, moreover, has assured them, "the throne of the Kingdom of God will, in

the plenitude of its majesty and glory, be firmly established."

Would to God that this Community, boasting already of so superb a record of achievements both at home and overseas, and elevated to such dazzling heights by the hopes cherished and the assurance given by the Center of Bahá'u'lláh's Covenant, may prove itself capable of performing deeds of such distinction, in the course of the opening, as well as the succeeding phases of this World Spiritual Crusade, as will outshine the dedicated acts which have already left their indelible mark on the Apostolic Age of the Faith in the West; will excel the enduring, the historic achievements associated, at a later period, with this Community's memorable contribution to the rise and establishment of the world Administrative Order of Bahá'u'lláh; will surpass the magnificent accomplishments which, subse-

quently, as the result of the operation of the first Seven Year Plan, illuminated the annals of the Faith in both the North American continent and throughout Latin America and will eclipse the even more dramatic exploits which, during the opening years of the second Epoch of the Formative Age of the Faith, and in the course of the prosecution of the second Seven Year Plan, have exerted so lasting an influence on the fortunes of the Faith of Bahá'u'lláh in the Antilles, throughout the Republics of Central America, in each of the ten Republics of South America, in no less than ten sovereign states in the continent of Europe, and in various Dependencies on the eastern and western shores, as well as in the heart of the African continent.

—SHOGHI

Haifa, Israel,
July 18, 1953.

THE PROCESS OF INTERNATIONAL CONSOLIDATION

*By the National Spiritual Assembly of the
Bahá'ís of the United States*

THE publication in this issue of *Bahá'í News* [June, 1951] of a general communication from the International Bahá'í Council, signed on its behalf by its President, Mr. Charles Mason Remey, signalizes in a most impressive manner the nature of the new Bahá'í era in which we now live.

There are three stages in the evolution of the Bahá'í world community. First, the formation of local groups and assemblies under the Master's loving care. How many Tablets He revealed, charged with the spirit of unity, to raise up on this earth even small bodies of believers inspired with mutual love and trust and able to render united service to a divine Faith! American Bahá'ís still live who witnessed, and took active part in, that miraculous work.

In the Master's time also, the beginning of the national Bahá'í community could be discerned. The Temple project itself enlarged the horizon of the believer from his own local community to the larger body of Bahá'ís. The Guardian took up this work, defined the duties and responsibilities of the Local and National Assemblies, and trained

the believers of East and West in the administration of the activities of their Faith.

Now the consolidation of the international Bahá'í community is taking place before our eyes. The call has been raised to individual Bahá'ís and not alone to National Assemblies, to enter into this greatest arena of Bahá'í sacrifice, understanding and action as a direct and permanent element in our lives. Together with a host of Bahá'ís in other lands, we raise our eyes to the larger goal, accepting personal responsibility for the success of the Guardian's noble plans to complete the Shrine of the Báb and develop the Bahá'í world center in the Holy Land.

This new stage in the evolution of the Bahá'í community expects and requires a fuller maturity than we have ever manifested before. It means the most conscientious balancing of effort and resource as we serve simultaneously on the three levels of Bahá'í action: local, national and international.

Just as we have for years devoted resources for national projects, limiting the scope of local action for the sake of the

greater and more important collective task, so now we, and all other Bahá'ís, while maintaining the essential work in both local and national fields, extend our devotion to the supreme world purpose. We do not eliminate responsibility for local and national support, for the power of the local community stands at the foundation of the entire Bahá'í structure, and the unity of the national community constitutes the pillar on which will rest the future House of Justice and the fullest expression of the Guardian's spirit in the establishment of world order and peace.

It is a matter of enlargement of our Bahá'í life and not of choosing between different alternatives. This process of international consolidation prepares the Bahá'ís for the formation and operation of the House of Justice. Just as every Bahá'í in former days felt an inner relationship to the Master, and now an inner relationship to the Guardian, so now we are to experience a new sense of loyalty and devotion to an unfolding World Center, fulfilling the loyalty we have learned to render local and national administrative institutions. What to the child and the youth seems to be an end, to the adult becomes a

means to a true and supreme end. The end of our Bahá'í service is to create a world in which humanity is one and citizenship is both spiritual and social integrity.

Great effort is needed for us to make the transition from youth to maturity. Culturally and psychologically this experience parallels those vast historic changes when family union enlarged to the unity of the tribe, and when tribal union became loyalty to the nation.

The Guardian's messages have been preparing us for this new stage. In April, 1950, for example, he referred to the members of a "firmly knit, world embracing, divinely propelled Bahá'í community." On July 5, 1950, he emphasized the "first historic opportunity of directly sustaining, through their contributions, the most sacred enterprise ever undertaken in the history of the Faith," and on March 21, 1951—"I am moved to renew my fervent plea addressed to all National and local Assemblies and believers in all continents of the globe."

The degree to which we accept our whole responsibility will supply a true measure of the value of our faith.

APPOINTMENT OF THE HANDS OF THE CAUSE OF GOD

IN the unfoldment of the World Order of Bahá'u'lláh there is provision for the existence of the Hands of the Cause of God, a body of believers who are to serve directly under the Guardian of the Faith. 'Abdu'l-Bahá defines the functions of the Hands of the Cause in His *Will and Testament*:

"O friends! The Hands of the Cause of God must be nominated and appointed by the guardian of the Cause of God. All must be under his shadow and obey his command. . . .

"The obligations of the Hands of the Cause of God are to diffuse the Divine Fragrances, to edify the souls of men, to promote learning, to improve the character of all men and to be, at all times and under all conditions, sanctified and detached from earthly things. They must manifest the fear of God by their conduct, their manners, their deeds and their words.

"This body of the Hands of the Cause of

God is under the direction of the guardian of the Cause of God. He must continually urge them to strive and endeavor to the utmost of their ability to diffuse the sweet savors of God, and to guide all the peoples of the world, for it is the light of Divine Guidance that causeth all the universe to be illumined."

THE GUARDIAN'S ANNOUNCEMENTS

Recall feelings profound thankfulness joy chain recent historic events heralding long anticipated rise establishment World Administrative Center Faith Bahá'u'lláh Holy Land regarded third most momentous epoch-making development since inception Formative Age tomorrow 'Abdu'l-Bahá's Ascension.

Quarter century constituting opening epoch this age signalized successively by erection consolidation over period no less

sixteen years local, national institutions Bahá'í Administrative Order five continents globe conformity provisions Will Center Covenant and initiation first Seven Year Plan American Bahá'í Community marking inauguration first epoch execution 'Abdu'l-Bahá's Divine Plan unavoidably held abeyance over two decades pending creation divinely-appointed administrative agencies designed by its Author for its effective prosecution.

Opening years second epoch Formative Age now witnessing long last commencement third vast majestic fate-laden process following two above-mentioned developments destined through gradual emergence manifold institutions World Center Faith crown administrative structure Bahá'u'lláh's embryonic World Order. Gigantic process now set motion opening decade second Bahá'í Century synchronizing with, deriving notable impetus through, birth sovereign State, Holy Land, greatly accelerated through series swiftly succeeding events originated World Center Faith.

First, inauguration most holy world-wide enterprise unprecedented annals Faith construction heart Mount Carmel superstructure Báb's Sepulcher. Second, creation International Bahá'í Council precincts Holy Shrine forerunner International House Justice, supreme legislative organ nascent divinely conceived world-encircling Bahá'í Administrative Order. Third, acquisition restoration embellishment historic sites associated incarceration Bahá'u'lláh, 'Abdu'l-Bahá, recognition their sacred character, exemption taxes newly formed State, accessibility appreciative general public. Fourth, initiation formal negotiation central municipal authorities same State twofold purpose preserve posterity immediate directly threatened neighborhood Most Holy Tomb Founder Faith outskirts 'Akká, acquire extensive, sorely needed properties vicinity Báb's Sepulcher destined serve site future edifices envisaged 'Abdu'l-Bahá to house auxiliary agencies revolving twin institutions Guardianship House Justice. Fifth, preparation design future Mashriqu'l-Adhkár Mount Carmel outstanding indispensable feature unfoldment rising World Administrative Order. Sixth, forthcoming convocation four conferences embracing eleven National Assemblies all continents globe marking inauguration beyond limits World Center Faith intercontinental stage

Bahá'í activity precursor final step summoning assemblage representative communities all sovereign states, chief dependencies, islands, entire planet.

Hour now ripe take long inevitably deferred step, conformity provisions 'Abdu'l-Bahá's Testament, conjunction with six above-mentioned steps through appointment first contingent Hands Cause God, twelve in number, equally allocated Holy Land, Asiatic, American, European continents. Initial step now taken regarded as preparatory full development institution provided 'Abdu'l-Bahá's Will, paralleled preliminary measure formation International Council destined culminate emergence Universal House Justice. Nascent institution forging fresh links binding rising World Center Faith to consolidating World Community followers Most Great Name paving way adoption supplementary measures calculated reinforce foundations structure Bahá'í Administrative Order.

Nominated Hands comprise, Holy Land, Sutherland Maxwell, Mason Remey, Amelia Collins, President, Vice-President International Bahá'í Council; cradle Faith, Valíyu'lláh Varqá, Tarázu'lláh Samandari, 'Alí-Akbar Furútan; American continent, Horace Holley, Dorothy Baker, Leroy Ioas; European continent, George Townshend, Hermann Grossmann, Ugo Giachery. Nine elevated rank Hand three continents outside Holy Land advised remain present posts continue discharge vital administrative teaching duties pending assignment specific functions as need arises. Urge all nine attend as my representatives all four forthcoming intercontinental conferences as well as discharge whatever responsibilities incumbent upon them at that time as elected representatives national Bahá'í communities.

Communicate text announcement all National Assemblies.

—SHOGHI

Haifa, Israel,
December 24, 1951.

Announce friends East (and) West, through National Assemblies, following nominations raising (the) number (of the) present Hands (of the) Cause of God (to) nineteen. Dominion Canada (and) United States, Fred Schopflocher (and) Corinne True, respectively. Cradle (of) Faith, Dhikru'lláh Khádem, Shu'á'u'lláh 'Alá'í. Germany, Africa, Australia, Adelbert Mühl-

schlegel, Músá Bananí, Clara Dunn, respectively. Members august body invested (in) conformity (with) 'Abdu'l-Bahá's Testament, twofold sacred function, (the) propagation (and) preservation (of the) unity (of the) Faith (of) Bahá'u'lláh, (and) destined (to) assume individually (in the) course (of) time (the) direction (of) institutions paralleling those revolving around (the) Universal House (of) Justice, (the) supreme legislative body (of the) Bahá'í world, are now recruited (from) all five continents (of) the globe (and) representative (of the) three principal world religions (of) mankind. Recently urged newly-appointed Hand (of) Canada, (on) occasion (of his) pilgrimage (to) Holy Land, (to) undertake preliminary measures, (in) conjunction (with) Canadian National Assembly (for the) establishment (of) national Ḥazíratu'l-Quds similar (to) those already founded (in) Tíhrán, Wilmette, Baghdad, Sydney, Frankfurt, Cairo (and) New Delhi. Identical instructions (were) given appointed Hand (of) Africa (in) course (of his) just concluded pilgrimage, (for the) acquisition (of) property (in) Kampala (to) serve (as) local Ḥazíratu'l-Quds (to) synchronize (with) formation (of) first Assembly (in) heart (of) Africa, (to) be regarded (as) nucleus (of) national administrative headquarters (of) Faith destined (to) arise (on) morrow (of) formation (of) National Spiritual Assembly (of) Central (and) Eastern Territories (of) African continent.

—SHOGHI

Cable received February 29, 1952.

“(The) mantle (of) Hand (of) Cause now falls (upon the) shoulders (of) his distinguished daughter Amatu'l-Bahá Rúhíyyih, who (has) already rendered (and) is still rendering manifold no less meritorious self-sacrificing services (at) World Center (of) Faith (of) Bahá'u'lláh.”

March 26, 1952.

“Announce (to) all National Assemblies elevation (of) Paul Haney (to) rank (of) Hand of the Cause.”

—SHOGHI

Haifa, Israel,
March 19, 1954.

“Inform National Assemblies elevation (of) Jalál Kházeḥ (to) rank (of) Hand (of) Cause.”

—SHOGHI

(On) occasion (of) Centenary (of) Bahá'u'lláh's release (from) oppressive imprisonment (in the) Síyáh-Chál, Tíhrán, synchronizing (with the) termination (of the) epoch-making, two-month period associated (with the) Birth (of) His Revelation, unsurpassed, with (the) sole exception (of the) Declaration (of) His mission, (by) any episode (in the) world's spiritual history, call upon Bahá'í communities, East (and) West, (to) ponder (the) unique significance, focus attention (on) imperative requirements (and to) respond worthily (to the) challenge offered each (of the) four fate-laden, fast-approaching Intercontinental Conferences, constituting (the) highlights (of) recently ushered-in Holy Year.

Desire (to) announce (the) appointment (of the) Hands (of the) Cause, honored (by) direct association (with the) newly-initiated enterprises (at the) world center (of the) Faith, (to) act, (in) addition (to) their individual participation (in the) deliberations (at the) forthcoming Conferences, (as) my special representatives, entrusted (with a) fourfold mission: (to) bear, for (the) edification (of the) attendants, a precious remembrance (of the) Co-founder (of the) Faith, deliver my official message (to the) assembled believers, elucidate (the) character (and) purposes (of the) impending decade-long spiritual World Crusade (and) rally (the) participants (to) energetic, sustained, enthusiastic prosecution (of the) colossal tasks ahead.

Instructing (the) President (of the) International Bahá'í Council, Mason Remy, Member at Large Ugo Giachery, (and) Secretary-General Leroy Ioas, (to) discharge these functions (in the) course (of the) New Delhi, Stockholm (and) Kampala Conferences, respectively.

Delegating Amatu'l-Bahá, accompanied (by) Vice-President (of the) International Council, Amelia Collins, (to) fulfill three (of the) above mentioned functions, as well as carry (on) my behalf, (to) unveil (on the) occasion (of the) completion (of the) construction (of the) Mother-Temple (of the) West, (to the) privileged attendants (at the) Wilmette Conference (a) most prized remembrance (of the) Author (of the) Faith,

(which) never before left (the) shores (of the) Holy Land, to be placed beneath (the) dome (of the) consecrated edifice. Moreover assigning her (the) task (to) act (as) my deputy (at the) historic ceremony marking (the) official Dedication (of the) holiest Mashriqu'l-Adhkár (of the) Bahá'í world reared (to the) everlasting glory (and) honor (of the) Most Great Name (in the) heart (of the) North American continent.

—SHOGHI

Haifa, Israel,
December 15, 1952.

UNFOLDMENT OF THE INSTITUTION OF THE HANDS OF THE CAUSE

Message from the Guardian

To all the Hands of the Cause and all National Assemblies of the Bahá'í World:

Hail emergence (of the) unfoldment (in the) opening years (of the) second epoch (of the) formative age (of the) Bahá'í Dispensation (of the) august Institution foreshadowed (by the) Founder (of the) Faith (and) formally established (in the) Testament (of the) Center (of) His Covenant, closely associated (in) provisions (of the) same Will (with) Institution (of the) Guardianship, destined (to) assume (in the) fullness (of) time, under (the) aegis (of the) Guardian, (the) dual sacred responsibility (for) protection (and) propagation (of the) Cause (of) Bahá'u'lláh.

Desire (to) pay warm tribute (to the) services rendered severally (and) collectively (by) appointed Hands (at the) World Center (of the) Faith (and in) territories beyond its confines.

Greatly value (their) support (in the) erection (of the) Báb's Sepulcher (on Mt.) Carmel; (in) reinforcing ties (with the) newly emerged State (of) Israel; (in the) extension (of the) International Endowments (in the) Holy Land; (in the) initiation (of the) preliminary measures (for the) establishment (of the) Bahá'í World Administrative Center, as well as (in their) participation (in) four successive Intercontinental Teaching Conferences; (in their) extensive travels (in) African territories, (in) North, Central (and) South America, (in the) European, Asiatic (and) Australian Continents.

(This) newly constituted body, embarked (on) its mission (with) such auspicious circumstances, (is) now entering (the) second phase (of) its evolution signalized (by) forging (of) ties (with the) National Spiritual Assemblies (of the) Bahá'í world (for the) purpose (of) lending them assistance (in) attaining (the) objectives (of the) Ten Year Plan.

(The) hour (is) ripe (for the) fifteen Hands residing outside (the) Holy Land (to) proceed during Riqdán (with the) appointment, (in) each continent separately, from among (the) resident Bahá'ís (of) that Continent, (of) Auxiliary Boards, whose members, acting (as) deputies, assistants (and) advisers (of the) Hands, must increasingly lend (their) assistance (for the) promotion (of the) interests (of the) Ten Year Crusade.

Advise (the) Hands (of the) Asiatic, American (and) European Continents (to) convene (in) Tíhrán, Wilmette (and) Frankfurt respectively (for the) purposes (of) consultation (and) nomination.

(The) Hands (of the) Cause (of the) African (and) Australian Continents must exercise (their) functions (in) Kampala (and) Sydney, respectively.

(The) Auxiliary Boards (of the) American, European (and) African Continents must consist (of) nine members each, (of the) Asiatic (and) Australian continents (of) seven (and) two, respectively.

(The) allocation (of) areas (in) each continent to (the) members (of the) Auxiliary Boards, as well as subsidiary matters regarding (the) development (of the) activities (of the) newly appointed bodies, (and the) manner (of) collaboration (with the) National Spiritual Assemblies (in their) respective Continents, (is) left (to the) discretion (of the) Hands.

All Boards must report (and) be responsible (to the) Hands charged (with) their appointment.

(The) Hands (of) each Continent (in) their turn must keep (in) close touch (with, and) report (the) result (of the) nominations (and) progress (of the) activities (of the) Boards (to the) National Assemblies (in their) respective continents, as well as (to the) four Hands residing (in the) Holy Land destined (to) act (as) liaison between themselves (and the) Guardian (of the) Faith.

Urge (the) initiation (of) five Continen-

tal Bahá'í Funds which, as they develop, will increasingly facilitate (the) discharge (of the) functions assigned (to the) Boards.

Transmitting five thousand pounds (as) my initial contribution (to) be equally divided (among the) five Continents.

Appeal (to the) twelve National Assemblies (and) individuals (to) insure (a) steady augmentation (of these) Funds through annual assignment (in) National Budgets (and by) individual contributions.

Advise transmit contributions (to) Varqá, Holley, Giachery, Banání (and) Dunn acting (as) Trustees (of the) Asiatic, American, European, African (and) Australian Funds respectively.

Fervently supplicating (at the) Holy

Threshold (for an) unprecedented measure (of) blessings (on this) vital (and) indispensable organ (of the) embryonic (and) steadily unfolding Bahá'í Administrative Order, presaging (the) emergence (of the) World Order (of) Bahá'u'lláh which must pave (the) way (for the) establishment (of the) World Civilization destined (to) attain maturity (in the) course (of) successive Dispensations (in the) Five Thousand Century Bahá'í Cycle.

Airmail copies (to) all Hands and National Assemblies.

—SHOGHI

April 6, 1954.

(Transmitted through Dr. Ugo Giachery, Hand of the Cause.)

FORMATION OF THE INTERNATIONAL BAHÁ'Í COUNCIL

THE GUARDIAN'S ANNOUNCEMENTS

PROCLAIM National Assemblies (of) East (and) West weighty epoch-making decision (of) formation (of) first International Bahá'í Council, forerunner (of) supreme administrative institution destined (to) emerge (in) fullness (of) time within precincts beneath shadow (of) World Spiritual Center (of) Faith already established (in) twin cities (of) 'Akká (and) Haifa. Fulfillment (of) prophecies uttered (by) Founder (of) Faith (and) Center (of) His Covenant culminating (in) establishment (of) Jewish State, signaling birth after lapse (of) two thousand years (of an) independent nation (in the) Holy Land, (the) swift unfoldment (of) historic undertaking associated (with) construction (of) superstructure (of the) Báb's Sepulcher (on) Mount Carmel, (the) present adequate maturity (of) nine vigorously functioning national administrative institutions throughout Bahá'í World, combine (to) induce me (to) arrive (at) this historic decision marking most significant milestone (in) evolution (of) Administrative Order (of the) Faith (of) Bahá'u'lláh (in) course (of) last thirty years. Nascent Institution now created (is) invested (with) threefold function: first, (to) forge link (with) authorities (of) newly emerged State; second, (to) assist me (to) discharge responsibilities involved (in) erection (of) mighty superstructure (of the) Báb's Holy Shrine; third,

(to) conduct negotiations related (to) matters (of) personal status (with) civil authorities. To these will be added further functions (in) course (of) evolution (of) this first embryonic International Institution, marking its development into officially recognized Bahá'í Court, its transformation into duly elected body, its efflorescence into Universal House (of) Justice, (and) its final fruition through erection (of) manifold auxiliary institutions constituting (the) World Administrative Center destined (to) arise (and) function (and) remain permanently established (in) close neighborhood (of) Twin Holy Shrines. Hail (with) thankful, joyous heart (at) long last (the) constitution (of) International Council which history will acclaim (as the) greatest event shedding luster (upon) second epoch (of) Formative Age (of) Bahá'í Dispensation potentially unsurpassed (by) any enterprise undertaken since inception (of) Administrative Order (of) Faith (on) morrow (of) 'Abdu'l-Bahá's Ascension, ranking second only (to) glorious immortal events associated (with) Ministries (of the) Three Central Figures (of) Faith (in) course (of) First Age (of) most glorious Dispensation (of the) five thousand century Bahá'í Cycle. Advise publicize announcement through Public Relations Committee.

—SHOGHI

Haifa, Israel,
January 9, 1951.

Second announcement: (The) enlargement (of the) International Bahá'í Council. Present membership now comprises: Amatu'l-Bahá Rúhíyyih, chosen liaison between me (and the) Council. Hands (of the) Cause, Mason Remy, Amelia Collins, Ugo Giachery, Leroy Joas, President, Vice-president, Member at Large, Secretary-General, respectively. Jessie Revell, Ethel Revell, Lotfullah Hakim, Treasurer, Western (and) Eastern assistant Secretaries.

COMMUNICATIONS FROM THE INTERNATIONAL BAHÁ'Í COUNCIL
HAIFA, ISRAEL

Mr. Horace Holley, Secretary,
National Spiritual Assembly of the Bahá'ís
of the United States.

Dear Bahá'í Friends:

Following the momentous decision of our beloved Guardian to further consolidate the work he has been doing here for thirty years by the appointment of the first International Bahá'í Council, he has given us the privilege and joy of keeping our fellow Bahá'ís informed of not only the progress being made in the construction of the Shrine of the Báb on Mt. Carmel, but also of developments in our relationship to the authorities of the State of Israel.

The year 108 of the Bahá'í Era is obviously one of very great importance to all believers, for it is during this year that we must put forth our greatest united effort to date on behalf of the first undertaking here in the Holy Land, which has been characterized by the Guardian as not only of international scope and paramount importance, but as also being the most sacred task ever entrusted to our hands; namely, the raising of the dome of the Sepulcher of the Báb.

It had been the hope of the Guardian to carry forward this historic undertaking in easy stages; but the very critical international situation, the growing scarcity of primary materials, which is felt in the world market, and the uncertainty of what the outcome would be if there was any interruption in the quarrying, cutting and preparation of the stones in Italy for the Shrine, have forced him to greatly quicken the tempo of this work. What could have been done in a matter of years, he now sees must be done in a matter of months, unless the completion

of the Shrine is to be perhaps indefinitely postponed.

The friends the world over who are now being called upon to share in the period of austerity which the American Bahá'ís have already passed through during the past two years, and to do their utmost to economize in local and national affairs during the coming twenty-four months, in order to provide the funds required so pressingly for the work of the Shrine, will no doubt be keenly interested to hear the details of the plans being made here.

As you are aware, from the time when Bahá'u'lláh pointed with His own hand to the present site of the Shrine, and instructed 'Abdu'l-Bahá to purchase this land, and bring the Body of the Báb from Persia and inter it here, the constant thought of first, the Master, and now, the Guardian has been to complete this sacred undertaking. 'Abdu'l-Bahá succeeded in terminating, before His ascension, six rooms of the nine rooms of the Shrine. After His passing, Shoghi Effendi added the three more rooms which had been contemplated, and then for a period of over twenty years, concentrated on purchasing land around the Shrine, and extending both the terraces approaching it and the gardens immediately encircling it. It was not until the Centenary in 1944 that he was able to disclose to the Bahá'ís the plan for the completion of the building—a plan which followed the wishes expressed by 'Abdu'l-Bahá himself.

You are all familiar, through previous reports, with the difficulties which were overcome in placing the initial contracts for the arcade. You know from photographs published how very beautiful the first part of the structure is. What perhaps the friends cannot realize is the great effect this building has produced locally. There is no doubt that it has not only interested the public in general, and tourists, but that it has become a source of pride to the people of Haifa, and warmed the cockles of the hearts of the authorities, as neither literature, nor admiration for the high principles they associate with the Bahá'ís could ever have done. It stands four-square on the soil of Israel, and has become an advertisement for confidence in the future, no small thing, to a struggling people in a new State, surrounded by hostile elements.

In March, 1949, the first threshold stones were laid. By March, 1950, the carved para-

pet, inlaid with green and gold mosaic, was being placed in position. At the beginning of March of this year, the most delicate operation associated with the entire structure, was commenced; namely the excavation, within the walls of the old original building, of the eight shafts required for the piers which will support the dome. Perhaps the friends do not realize that until a few weeks ago, every bit of work associated with placing 800 tons of granite, chiampo stone and mosaics in place, was carried out beyond the walls of the old building and upon its roof. But of course in order to erect the octagon, the drum of the dome, and the dome upon the existing building, new foundations had to be dug—foundations capable of holding up more than 1,000 tons of weight. After much consideration on the part of the architect, Mr. W. S. Maxwell, and the engineer, Prof. H. Neumann, it was decided that the only feasible way of doing this was to conceal within the eight partition walls of the eight rooms which surround the ninth central innermost room, which is the Tomb of the Báb, eight reinforced concrete piers. This required excavation to bedrock in eight places under the floors of the rooms of the Shrine.

At present these eight shafts have been successfully dug without in any way endangering the walls of the Shrine, some of them to a depth of over ten feet, and have been filled with concrete. The complementary eight shafts in the roof have likewise been excavated, and eight channels cut down the walls within which the concrete piers will be concealed, when they have been poured. This part of the work has been very delicate, necessitating as it did, cutting through the vaultings of the old ceilings, where in some places, the roof is over eight feet thick. We have all been impressed with the immense strength of the building which 'Abdu'l-Bahá constructed. It was indeed sufficiently strong to practically serve the purpose of a fortress, which as you remember, the enemies of the Faith accused it of being to the Turkish Commission which came to 'Akká to investigate 'Abdu'l-Bahá's activities.

When the Guardian decided to place the order for the octagon of the Shrine, he discovered that steel and cement were practically unobtainable in this country, and that the quickest and most economical procedure would be to order these materials from Italy,

along with the three hundred tons of stone, trimmed and carved and ready to be built into position, which are required for the octagon and its eight pinnacles. He consequently instructed our dear Bahá'í brother, Dr. Ugo Giachery, to place the contract for the stone work of the octagon, which amounted to \$63,000.00.

Reference to a photograph of the model of the Shrine will show that the octagon has a wrought iron railing, which forms an ornamental balustrade at this level. As such work is not procurable in this country, a further contract for \$5,900.00 was signed in Italy, covering this item. Likewise the twenty-four windows of the octagon require metal frames, wholly unobtainable here, and a further contract for these was signed, amounting to \$1,855.00. In addition to these two contracts, fifty tons of cement, and thirty-three tons of steel were ordered. Upon being informed by Dr. Giachery of the extreme difficulty he had in getting permission to export to us cement and steel, the Guardian decided that the sooner the contract was placed in Italy for the remaining portions of the building, the better. He therefore cabled Dr. Giachery to order all the stone work for the dome, the stone lantern surmounting it, and the drum supporting it, at once. This necessitated committing us to another contract, amounting to \$130,000.00, to which must be added \$3,210.00 for the metal window frames of the drum of the dome, which are eighteen in number. Whilst contemplating the magnitude of the work which has been ordered in Italy, we must bear in mind that these contracts do not include the surfacing of the dome with whatever material is chosen to give it its golden appearance, nor the actual cost of construction of the entire edifice above the roof level of the old Shrine, which must now be undertaken in this country.

In coming to the decision to commit the Bahá'í World and its resources so heavily at this time to this sacred enterprise, the Guardian took two important points into consideration: One was the quality of workmanship of the building, and the other was the state of the world at present. When work requiring such high standards of craftsmanship is undertaken, if the original staff is dispersed in the middle of the undertaking, it is very problematic whether, when construction is again resumed, the same standard can be maintained. Different workers have a dif-

ferent touch, and later work might be far below the level of what has so far been received. We must remember that the arcade was ordered shortly after the end of World War II, when first-class labor was available. The other side of the picture which undoubtedly has most strongly influenced the Guardian in coming to his decision, is the gloomy political outlook at present, and the fact that any postponement of the construction of the Shrine might have turned out to be practically an indefinite postponement.

We know that the Cause of God moves ahead in mysterious ways, and no doubt in the future, when the Shrine is completed, not the least interesting of the facts associated with it and the romance of its construction will be that about sixteen hundred tons of granite was quarried, cut and carved in Italy and imported to Israel during undoubtedly one of the most disturbed periods in the world's history, and more particularly, in the history of the Holy Land.

In addition to the above-mentioned momentous decisions, the Guardian has been able to carry out this winter another enterprise most dear to his heart, and one which he had been prevented from doing for over ten years, owing to the machinations of the Covenant-breakers. The many friends who have been pilgrims to Haifa, will recall that 'Abdu'l-Bahá, having Himself built one terrace directly in front of the Shrine of the Báb, had expressed the desire that a series of these should link the Holy Tomb with Carmel Avenue in the Templar Colony at the foot of Mt. Carmel, thus forming a direct line to the sea from the central door of the Shrine. This spring the municipality looked favorably upon our application for permission to complete the last two terraces, and the Guardian was able to extend the line of staircases, cypress trees, and walls, which comprise these terraces, by approximately another thirty-five meters. He beautified this termination of the Bahá'í properties leading to the Shrine of the Báb by erecting four more lamp-posts, two pedestals with beautiful lead vases, a temporary iron gate and considerable landscape gardening. The effect of the whole is most impressive, and has now made it possible for visitors to go straight up the staircases to the Shrine itself from the lower part of the town.

Recently the President and one of the Secretaries of the International Bahá'í Council visited Jerusalem, where, in the course of

several days, arrangements were made with the Ministry of Trade for receiving import licenses for the various materials to be used in the building of the Shrine on Mt. Carmel, including all stone work, structural steel, cement, wrought-iron decorative balustrades, metal window frames, etc. The Customs Department has likewise been most cooperative, and invariably frees all materials for the Shrine and objects for the Gardens, as well as the Holy Tombs and the Archives, from duty. When the Shrine is completed, this will mean that over sixteen hundred tons of material for its construction have come in duty-free.

On March 30th, the President of the International Bahá'í Council was received by Rabbi J. L. Hacoheh Maimon, Minister for Religious Affairs in Israel. His Excellency, the Minister, welcomed this representative of our beloved Guardian, assuring him of the friendship of the State of Israel toward all the religious communities in Israel, saying that it was the desire of his government that freedom of religion exist in this country and that their attitude toward all religious communities was one of friendship and of respect, and of the extension of their protection to the Holy Places of these various religions, adding: "Have we not all one Father? Has not the one God created us all?"

The President of the International Bahá'í Council then spoke of Israel as being the Holy Land of the Bahá'ís, as well as that of the Jews, Christians and Muslims; telling the Minister that fifty and more years ago the Master, 'Abdu'l-Bahá had written that Palestine would eventually become the Home of the Jewish people; and that this was published in print at that time. The interview was characterized by a sincere spirit of welcome on the part of the Minister and his associates who were present. A colored print of the architect's design for the façade of the Tomb of the Báb was presented to the Minister, and an invitation was extended to him and to Mrs. Maimon to visit the Shrine of the Báb and surrounding gardens when they could arrange to come to Haifa.

The President and Vice President of the International Council have likewise paid calls upon both the Mayor of Haifa and the Mayor of 'Akká, as well as the Military Governor of Galilee. These visits were in the nature of courtesy calls, and established a friendly contact between these officials and the officers of the Council.

The President likewise had a very pleasant interview with the United States Ambassador to Israel, Mr. Monett B. Davis.

On April 13, the International Bahá'í Council gave a reception in the nature of a tea party at the Mansion of Bahá'u'lláh at Bahjí. This was the first formal entertainment done by this body, and Government officials, Consuls, Representatives from the Ministry of Religions in Jerusalem, as well as many friends and acquaintances, were present. The reception received a friendly write-up in the social column of the English-speaking newspapers of Israel, and was generally considered a great success.

It is interesting to note that the formation of the International Council was mentioned in various newspapers in this country in different languages, and "Kol Israel" has also on a number of occasions broadcast news concerning the Bahá'ís, amongst other items, to wish them a Happy Feast on such days as Naw-Rúz and Ridván.

Bahá'í books have for a long time been in the library of the Hebrew University in Jerusalem, and recently, at the request of the Ministry, some of our literature has been placed in the library of the Ministry of Religions in Jerusalem. Books have also been presented to His Excellency, Rabbi Maimon, for his own personal library, he, himself, being a profound student of the religions of the past. The books were given to him at his request.

The nature of our contacts with the Government might be said to be of two kinds: Sometimes we procure assistance from them after considerable effort on our part; other times, we receive attention from authorities in very agreeable and unexpected ways. An important case in point is that of the room in the fortress of 'Akká, which was occupied by Bahá'u'lláh upon His arrival in that city, for two years. Without our having made any solicitation regarding this historic spot, so sacred in our eyes for the memories it holds, we were informed by the Government Doctor who is in charge of the Hospital which has been established there, that he wished to deliver to the Bahá'ís the keys of Bahá'u'lláh's room, and that it had been especially set aside for us. This gesture was greatly appreciated, and the room is now available for Bahá'í pilgrims and local believers to visit. His Worship, the Mayor of Haifa, likewise was extremely cooperative and suggested that he would be glad to assist in any way

he could in connection with completing the Shrine of the Báb, as he considered it a great embellishment to the city of Haifa. This kind offer was followed up, and through his good offices, the Government has released to us fifty tons of cement. One would have to be a resident of this country to realize just what that means.

Masra'ih is a Muslim religious endowment, and it is consequently impossible, under existing laws in this country, for it to be sold. However, as the friends are aware, the Ministry of Religions, due to the direct intervention of the Minister himself, Rabbi Maimon, consented, in the face of considerable opposition, to deliver Masra'ih to the Bahá'ís as a Holy Place to be visited by Bahá'í pilgrims. This means that we rent it from the Department of Muslim and Druze affairs in the Ministry of Religions. The head of this Department is also a Rabbi, Dr. Hirschberg. Recently he, his wife and party, visited all the Bahá'í properties in Haifa and 'Akká, following upon a very pleasant tea party in the Western Pilgrim House with the members of the International Bahá'í Council.

After completing his visit to Masra'ih, Dr. Hirschberg and his party spent an hour going through the Mansion of Bahjí, and were much interested in the archives, records, photographs, maps, etc., which the Guardian has so impressively assembled in that building. The friends will be astonished to know that during Passover Week, over 1,000 people visited the Mansion. They come on conducted tours, by foot, in busses, and comprise important foreign visitors and whole schools of children and young people from the Kibutzim.

The party of Dr. Hirschberg, accompanied by the President and Vice President of the International Bahá'í Council, then motored to 'Akká and visited the House of Bahá'u'lláh, in which He spent so many years, and where the Aqdas was revealed, as well as other important writings. Last of all, a visit was made to the Mosque of 'Akká—it was Friday—the Muslim Sabbath, and a large congregation was assembled there. As the worshippers came out of the Mosque, the Muslim Imám who had been conducting the prayers, came from the Mihráb, and welcomed our party, insisting that we have coffee with him and the judge and other Muslim officials of 'Akká, within the courtyard precincts of the Mosque.

We see that the Faith towards which the authorities of the New State of Israel have always been friendly, is now gaining prestige in their sight, and that they have recognized it to be a World Faith in scope, a World Religion—distinct and apart from the other religions of the past, yet nevertheless closely related to the Jewish, Christian and Muslim religions in their purity, as revealed by Christ and the Prophets.

Already, a Bahá'í marriage certificate has been recognized by the local authorities of this new State, and its Ministry of Education and Culture, unsolicited by us, has exempted Bahá'í school children throughout the State from attending school on Bahá'í Holy Days. This was done in a circular issued to all schools. Our institutions, comprising two Holy Shrines, those of the Báb and Bahá'u'lláh, two Archives housing sacred relics, one adjoining the Tomb of the Báb, the other, adjacent to the resting-place of the Greatest Holy Leaf; two historical mansions, that of Bahjí, where Bahá'u'lláh passed away, and that of Masra'ih, where He first resided upon leaving the prison walls of 'Akká; two Houses associated with Bahá'u'lláh and the Master, namely, the one in 'Akká, where the Manifestation of God revealed the Aqdas, and the one in Haifa, where 'Abdu'l-Bahá passed away, have all been exempted from both Government and Municipal taxes; and objects received for them permitted to enter, duty free.

Likewise the area of over forty acres of land, surrounding the Shrine of the Báb on Mt. Carmel, has been exempted from taxation. These things are the evidences of a spirit of true understanding and cooperation between the Bahá'í Community and the Israeli authorities. We like to say to interested Jewish inquirers, that something very interesting and beautiful is happening here—the world's newest religion is growing up within the world's youngest State.

Faithfully yours in El Bahá

—INTERNATIONAL BAHÁ'Í COUNCIL

Charles Mason Remey

May, 1951.

President

National Spiritual Assembly of the Bahá'ís of the United States,
Wilmette, Illinois, U.S.A.

Dear Bahá'í Friends:

The International Bahá'í Council wishes to share with the friends news of the prog-

ress of the Faith at its World Center, and to inform them of what has been done during the past year, under the guidance of the beloved Guardian.

The Shrine of the Báb

With the steady progress in the construction of the Shrine of the Báb on Mt. Carmel, the eyes, not only of the Bahá'ís, are becoming increasingly fixed upon it, but also of the people of Israel. As the friends are already aware, the octagon of the Shrine is now complete. The eight minaret-like pinnacles, as well as the wrought-iron panels of the balustrade are now erected, and constitute, as Shoghi Effendi so beautifully said, the second crown of the building, the first crown being the carved marble parapet of the arcade with its green mosaic panels. This balustrade has now been painted a deep green, and the motif brought out through the application of gold leaf. The effect is truly exquisite, so much so that many local people seem to be under the misapprehension that the building is now completed. Evidently what exists is to them sufficiently charming to constitute the end of the enterprise.

On April 8, the preliminary work commenced on the third unit, which consists of the drum section of the Shrine, containing eighteen lancet windows, symbolic in number of the Eighteen Letters of the Living. It is upon this intermediary unit, 11 meters (33 feet) high, that the dome of the Shrine must rest. In spite of the fact that this drum is much smaller in circumference than the two previous units already built, it constitutes a knotty construction problem because it must be a perfect circle, and because it has two walls, an outer stone wall and an inner thin reinforced concrete one, which must be built simultaneously. The fact that we are gaining in height constantly, also increases the difficulty of the operation.

From the unveiling of the Shrine model in 1944, on the occasion of the first Centenary of the Declaration of the Báb, the question of what material to use for the dome was really the main problem which faced Mr. Sutherland Maxwell, its architect. He had an original and very beautiful idea: The dome of the Shrine of the Báb was to be covered with a fish-scale pattern of tiles, in diminishing sizes. His concept had been of either a green or a gold dome; but the

Guardian considered that a golden dome was much more suitable for this Second Holiest Structure in the Bahá'í world; the Qiblih of the Faith, the Tomb of Bahá'u'lláh, being naturally the Most Sacred. The problem of discovering a means of materializing this design faced the builders. Italian gold mosaic was considered a possibility, but discarded by the Guardian because of the uniform effect which the multitude of small facets would create at a distance, the original and highly decorative concept of tiles being entirely lost by such a treatment. Copper was out of the question because of the weight and the oxide staining which always occurs when this metal is used. That left only some form of porcelain or clay tile, or possibly a plastic material. The investigations of Dr. Ugo Giachery showed that plastic material was a risk, as no one can predict at present how it will react to years of exposure in this climate. There remained therefore only tile as a feasible solution.

While attending the 1951 European Teaching Conference in Holland, Dr. Giachery located an enterprising and long-established firm of tile makers in Utrecht. After a great deal of inquiry and experimentation on the part of this firm, a suitable solution to the problem of the dome seems to have been reached, and one which will realize the architect's design. An under-glaze gold tile has now been developed and an order will shortly be placed for over 27,000 tiles, ranging in height from eight centimeters to twenty centimeters. The cost of these tiles will be approximately \$11,000.

Hand in hand with the work on the Shrine, the fame of the Shrine is spreading, and one hears more and more comments upon it. The people not only of Haifa, but from many parts of Israel, take pride in it, and when they learn something of the teachings of the Faith, greatly admire what we stand for and what we are doing here in their country.

The friends are no doubt aware that ever since the passing of 'Abdu'l-Bahá, Shoghi Effendi has been extending not only the terraces between the Shrine and the Templar Colony at the foot of Mt. Carmel, but has been widening, eastward and westward, the terrace upon which the Shrine itself rests. One section has remained to be extended for a number of years, but the engineering problem involved was complicated, and the expense very great. This year, however, the

Guardian has felt that the longer the delay in building this extension, the more hopelessly expensive such a construction would be, and he has consequently commenced work which will when completed add approximately 350 square meters to the terrace of the Shrine towards the east. This addition necessitates the construction of a nine meter high wall of more than 350 cubic meter content of stone. It is interesting to note that the stones for the work are being carried up from the ruins of the old city of Haifa, which are being removed in order to make way for a new development. When this portion of the terrace is completed, people visiting the Shrine will get the most wonderful view from this spot of the entire building, with the rays of the rising sun bringing out the Greatest Name in brilliant gold relief, in the northeastern corner of the arcade. It is anticipated that in about a month and a half, this extension will be completed. The cost of the work will be about \$12,600.

Bahjí, comprising the Shrine of Bahá'u'lláh and His Mansion, receives an even greater flow of visitors than the Gardens here in Haifa; owing to the fact that because of construction, the immediate surroundings of the Shrine on Mt. Carmel are closed to the public. During the recent Passover celebrations, more than 1,500 people visited Bahjí, 500 of these in one day. The interiors of the Shrine of Bahá'u'lláh and the Mansion, as well as the House of Bahá'u'lláh in 'Akká and the Mansion of Mazra'ih, have been greatly beautified during the past year, in preparation for the coming of the pilgrims.

The Mansion of Bahá'u'lláh

For six months, the Cause at its International Center went through a most irritating crisis and one which, had not the divine protection been so clearly vouchsafed to the Guardian and the friends serving him here, might have led to serious repercussions.

Ever since the Ascension of Bahá'u'lláh, as the friends are aware, the party of Muhammad-'Alí, his children, his relatives and a few supporters, have clustered around the Sacred Tomb. Upon the death of their Father, the sons of Bahá'u'lláh inherited shares in the Mansion where He passed away. In the course of many years, this building, so full of sacred associations, has witnessed the

evidences of the violent animosity of the Covenant-breakers toward the Center of the Covenant.

The friends will remember from their perusal of Bahá'í history that already, while Bahá'u'lláh's body was being prepared for the grave, Muḥammad-'Alí was concentrating on his opposition to the Master. After the Ascension, and indeed until 1932, Muḥammad-'Alí and his relatives resided in the Mansion of Bahá'u'lláh, in spite of the fact that the majority of the shares in this building were owned by 'Abdu'l-Bahá. Badí'u'lláh himself, in order to raise funds for his seditious activities, sold his share of the house of his Father to the Inspector of Police of 'Akká.

After the death of this man, and with tremendous inconvenience and legal complications, the Guardian succeeded in arranging to purchase back Badí'u'lláh's original one-third share of the property. At this time, his son Musa Bahá'í was the Registrar of Lands in 'Akká, and catching wind of the transaction, succeeded at the last moment in bringing pressure to bear on the Police Inspector's heirs, and instead of the Cause coming into possession of the remaining one-third of the title deed, the Guardian, succeeded in getting only one-sixth, and the other one-sixth fell into the hands of the Covenant-breakers and was registered in their names.

About 1932, the Mansion of Bahá'u'lláh, which had been occupied by Muḥammad-'Alí and his family ever since 1892, had fallen into such a state of disrepair that the roof was caving in. Shoghi Effendi considered this not only a disgrace to the memory of the Blessed Perfection, but also a responsibility which devolved upon the Bahá'ís, and he therefore represented to Muḥammad-'Alí, the necessity of repairing the building. Muḥammad-'Alí, claiming he had no funds for such a purpose refused, but accepted the Guardian's proposal that he should evacuate the building, and allow the Bahá'ís to restore it; he moved into the adjacent building, where his son still lives.

After the Mansion had been restored to its original glory (and such a term is not an exaggeration, for it is a beautiful oriental palace built by a wealthy resident of 'Akká during the last century), the Guardian invited the British District Commissioner to inspect it with him—furnished, its walls

lined with bookcases and pictures of interest to the Bahá'í world, its cabinets containing Writings of Bahá'u'lláh in the original, the Room of Bahá'u'lláh itself restored, and original relics of His placed in it. It made such an impression that he agreed to ask the High Commissioner to include it as a Bahá'í Holy Place along with the Shrines and the House in 'Akká, and exempt it from taxation. This was done. The status of the building changed from the personal residence of a son of Bahá'u'lláh to a Museum and Pilgrim House for the Bahá'ís; Muḥammad-'Alí could no longer return, and was forced to remain where he had taken up his residence nearby.

A ruined blacksmith's shop which had existed, owned and worked by one of the Covenant-breakers, right next to the wall of the Holy Tomb towards the east, the Guardian had likewise destroyed. He had removed the old stables, and the unsightliness and disorder had been cleared away, and a quiet inner court created between the block of buildings in which the Tomb is situated, and the wall of the Mansion Garden.

Towards the south, however, a small one-story building with five rooms, remained, and although since the days of Bahá'u'lláh and the Master, it had been in Bahá'í possession, its title deed was part of the Mansion itself, of which the Covenant-breakers own one-sixth.

Last December, the Guardian, in view of the fact that the roofs of three of the rooms had caved in and the walls were crumbling, and the building becoming daily a more complete and dangerous ruin, instructed the caretaker of the Holy Shrine to demolish it. While he was doing this, the police arrived with an Order of Stay from the Haifa Court, to which the Covenant-breakers had appealed, in view of the fact that without their permission, property in which they had a share was being destroyed. As the Covenant-breakers had been left in their portion of the Mansion property, in other words, part of the building towards the north and some rooms toward the east, unmolested and uninterfered with by the Guardian, he naturally supposed that after the Center of the Faith had been in undisputed possession of the building in question since 1892, he was at liberty, as Custodian of the Bahá'í Holy Places, to tear it down. The bitterness, however, of the Covenant-breakers still moti-

vated by the evil genius of Majdi'd-Din, who although only a few years short of 100, and paralyzed, is still living in the building adjacent to the Mansion, and led by the widow of Musa Bahá'í, the daughter of Badí'u'lláh, their hatred and their perennial desire to create mischief, again surged to the surface.

At the express request of the Covenant-breakers, a meeting was arranged at which two of them were present with their lawyer, the lawyer of the Guardian and two representatives of the Guardian, in an effort to settle the question peacefully out of court. However, the interview proved fruitless, because they continually raised the same old issues of sixty years ago which arose when Muḥammad-'Alí challenged the authority of the Master. They did, however, make a few requests which the Guardian considered were justified, such as being allowed to pray alone in the Tomb, and that they would be permitted to enter during certain hours, etc. In spite of this concession on his part, they decided to go to the Court and place the matter before the Judge informally, rather than in the form of a trial. Twice the respective lawyers and parties concerned met in the Judge's presence, but at both meetings the unreasoning animosity of the daughter of Badí'u'lláh, in particular, made any agreement impossible. Indeed, it became evident that working through her advocate, one of the sharpest in the country, and one whom she had carefully filled with all kinds of misrepresentations as to the true situation which arose after the ascension of Bahá'u'lláh, she had no other intention than to prolong the existing condition, which was that the Guardian had been prevented legally from tearing down the building, and, in the meantime the case was neither being decided out of Court nor being brought up in Court. Every reasonable solution having been consistently set aside by the Covenant-breakers, the first hearing of the Case was set.

The Guardian, in spite of his desire to remove the unsightly rubble that the ruined house had become after its semi-demolition, was willing that the case should as expeditiously as possible be tried, knowing full well that any verdict could not but be in his favor, not only on religious grounds, but because the building had been in his possession for over twenty years, which, according to the laws of this land, give a person certain well-defined rights.

It was not until the Covenant-breakers

had the temerity to summon the Head of the Faith himself as a witness, that he decided to appeal to the Government to lift the matter entirely out of the jurisdiction of the Civil Court.

The three members of the International Bahá'í Council, Mr. Remey, Dr. Giachery and Mr. Ioas, consequently had interviews with high-ranking officials of the Foreign Office and the Prime Minister's office, as well as with the Attorney-General and the Vice-Minister of Religions. It was evident immediately that the Government was quite aware of the fact that the Bahá'í Faith is united under the leadership of its legitimate Guardian, and that he is the true Custodian of the Bahá'í Holy Places. In view of this, the Attorney-General, in pursuance with instructions from the Minister of Religions, informed the President of the Haifa Court that according to a law existing in the Statutes since 1924, the case in question should not be tried by a Civil Court as it was a religious matter.

To the astonishment of all concerned, the lawyer of the Covenant-breakers decided to challenge the authority of this order of the Attorney-General on a technicality and to appeal the case to the Supreme Court. This in fact meant that the case would no longer be against the Guardian but against the Government itself!

Again interviews were had with the higher authorities in Jerusalem and Hakiryá, and the Guardian's own appeal to the Prime Minister was transmitted to him. This produced an immediate reaction. The legal adviser of the Prime Minister met with the Vice-Minister of Religions, the advocate of the Guardian and the advocate of the Covenant-breakers, and brought pressure to bear. The three Hands of the Cause, representing Shoghi Effendi, were in one room in the Ministry of Religions, and the Covenant-breakers in another, as the Bahá'ís had refused to meet with them any more. A stiff tussle ensued in which the lawyer of the Covenant-breakers repeatedly brought back more claims from Badí'u'lláh's daughter, and the lawyer of the Guardian as consistently brought back from the members of the Council refusals to accept them. Finally the representative of the Prime Minister informed them that any further fight they wished to carry on would be with the Government and if they wanted to do that, they

could. The result was acceptance on their part to drop the case and the appeal.

From December until the end of May, they had succeeded in preventing the Guardian from doing what he wished to in the precincts of the Holy Tomb. They had, from giving the impression of being poor people whose rights were being denied and who objected to the demolition of a building in which they had a slight interest, gradually revealed themselves as being vindictive, revengeful, and pursuing with great determination and skill, a definite object, which had nothing whatsoever to do with the building in question, or whether it was torn down or rebuilt; but which revealed itself as being a plan to either get a key for themselves to the Holy Shrine, which would give them the position of joint Custodian with the Guardian, or of securing rooms in the Mansion itself for their own "Bahá'í Archives."

It would be no exaggeration to say that the entire course of the case was providential; and indeed all those here had the feeling that from beginning to end, it was pursuing a plan which no one could check or interfere with. Over and over again, when it seemed that the case would be dropped or settled out of Court or brought before the Judge and speedily dismissed, or the demolition Stay removed pending a hearing, or that the ruins would be torn down because the proper Civil authority had issued a demolition order, at the last moment, everything would go awry and the case would continue, growing and growing in importance, and going to ever higher official levels until it reached the Prime Minister himself. In fact, it gathered itself up like a big summer thunder cloud, and when it burst, crashed with full force on the heads of those who have disputed Bahá'u'lláh's instructions, the Successorship of His beloved Son, the Will and Testament, and the Guardianship, for sixty years.

When the three members of the International Bahá'í Council left the Ministry of Religions in Jerusalem, they had in their possession a paper giving them full authority to tear down the ruins at once.

Within forty-eight hours of their return, a flat surface of rubble was all that remained. Servants, Arab laborers and Bahá'í pilgrims had scattered the stones of the building in a blast of joy.

New Garden at Bahj̄

One week later, the Guardian of the Cause, who went over to Bahj̄ himself to supervise the work, had created, in time for the night of the Ascension of Bahá'u'lláh a beautiful entrance, into what is now called the Holy Court leading to the Shrine. In front of the Mansion, and in the very spot where the ruined house had stood, a wide expanse of garden sprung from the dust, marble vases, carved white Carrara marble ornaments, lamp posts, cypress trees, borders, pebbled walks—lo! like a dream they spread before the eyes of the Bahá'ís. Indeed the Arab laborers would quote to each other an old saying: "The ring of Solomon has been found!", which stems from a tradition that the king lost his ring, and that whoever found it and turned it on his finger—whatever he wished for would materialize instantly.

Without the innocent remark thrown out by the Guardian one day as he left Bahj̄ after visiting the Holy Tomb to the keeper: "Bring laborers and destroy these ruins," and which he made because he could no longer tolerate this dilapidation so near the Holy Shrine, and because he desired to build a befitting entrance at the end of the Garden adjacent to the Shrine, which had never had, for sixty years, any entrance, befitting or otherwise, the Covenant-breakers would not have once again been routed, suffered defeat and lost many of the privileges they enjoyed for sixty years in respect to visiting the Holy Shrine. Indeed, it has been extraordinary the way this case has brought to the attention of almost every important Government Department in Israel, the true stature of the Faith, what it is doing here, who is its Head, what its plans are for the future, what it has already accomplished. One could almost say that the International Council were strangers to the Government in December, but, thanks to the good offices of our enemies, they became warm acquaintances!

The Purchase of Eighteen Additional Plots on Mt. Carmel

One of the most important events during this past year has been the purchase at long last of eighteen additional plots on Mt. Carmel, in the vicinity of the resting-places of the Sister, the Mother and the Brother

of 'Abdu'l-Bahá. Upon the formation of the State of Israel in 1948, all enemy property was seized and placed under the Controller of Absentee Property. Within the last eighteen months the Government established, after the passing of suitable legislation in the Knesset (Parliament), a body known as the "Development Authority," empowered to dispose of lands, subject to the approval of the Cabinet, either by lease or outright sale for dollars. After over a year's negotiations with the Government, the eighteen plots were purchased for the sum of \$118,000, and in April, 1952, transferred to the name of the Palestine Branch of the National Spiritual Assembly of the Bahá'ís of the United States and Canada. In addition to these eighteen plots, totaling about six acres in area, the Guardian was able to purchase at the same time the remaining half of an empty plot facing both the Western Bahá'í Pilgrim House and the House of 'Abdu'l-Bahá, for the sum of \$16,000. It was largely due to the intervention of His Worship the Mayor of Haifa, Mr. Aba Khoushy, that the Cause was able to secure this land at this price, the original price having been very much higher. The assurance it would be kept as a private open space induced His Worship to urge the Government to make a concession to the Bahá'ís in this matter.

Embryo of the Universal House of Justice

The International Bahá'í Council has been, during the past year, not only enlarged but strengthened through the addition to its membership of Mr. Leroy Ioas, who fulfills the function of Secretary-General; and Dr. Ugo Giachery, Member at Large. On more than one occasion, the Guardian has pointed out to the members of the Council that the Charter upon which the Spiritual and Administrative activities of the Faith in Israel rest is the Tablet of Carmel, revealed by Bahá'u'lláh on Mt. Carmel. The "City of God" mentioned in this Tablet, is the Shrine of the Báb, and the "Ark" means the Laws of God, and refers to the Universal House of Justice, the embryo of which is the present International Bahá'í Council, which through successive stages will develop into the Universal House of Justice to be established and function on this Holy Mountain. Its membership now consists of:

Amatu'l-Bahá Rúhíyyih Khánúm, Liaison
between the Guardian and the Council
Charles Mason Remey, President
Amelia Collins, Vice-President
Ugo Giachery, Member at Large
Leroy Ioas, Secretary-General
Jessie Revell, Treasurer
Ethel Revell, Western Assistant Secretary
Lotfullah Hakim, Eastern Assistant Secretary

There are now four Hands of the Cause serving the Faith permanently at its International Center, as members of this Body. Dr. Giachery has paid two visits to Israel during the past three months, in order to assist with the work being undertaken here and this has meant that five Hands of the Cause were in the Holy Land. In addition to this, Mr. Dhikru'lláh Khadem, Mr. Shu'á'u'lláh 'Alá'í, Mr. Siegfried Schopflocher and Mr. Músá Banání, Hands of the Cause, have recently been in Haifa as pilgrims; in fact, two of them had the inestimable privilege of hearing from the Guardian's own lips that he had appointed them as part of the second contingent of Hands of the Cause.

Plans Completed for Mashriqu'l-Adhkár on Mt. Carmel

The President of the Council, Mr. Charles Mason Remey, has now completed his design for the Mashriqu'l-Adhkár, which will be erected at a future date, somewhere on Mt. Carmel. During the past winter, he has had the opportunity of consulting with the Guardian about the final details, and having received his suggestions and approval, is now ready to order the model of his Temple in Italy, so that it can be exhibited in the Mother Temple of the West in Wilmette during the historic Convention of 1953. This building is very monumental in character. While not resembling synagogue, church, mosque or any of the temples of former religions, it will have a distinctive religious character and dignity of its own. When constructed, it will greatly enhance the institutions of the Faith at the World Center and fulfill yet another of 'Abdu'l-Bahá's cherished hopes. How soon work on it could be undertaken is not known at present; but the design carried out by the architect chosen for this purpose by the Master Himself, has now been safe-

guarded for posterity, and is ready for execution when the appointed time comes.

Recognition of the Faith by the Israeli Government

The relations of the State of Israel with our beloved Guardian and the International Bahá'í Council have been friendly and cordial. We are happy to report that steady progress is being made in obtaining suitable legal recognition of the Faith here, from the Government. During the past few months, the exemption already given by both the Mandate Authorities and the Jewish State to material gifts received for the Shrine of Bahá'u'lláh, the Shrine of the Báb, Mazra'ih, the House of Bahá'u'lláh in 'Akká and the Gardens on Mt. Carmel, has been extended to cover all things received for the Western and Eastern Pilgrim Houses and the Home of the Head of the Faith. In addition to this, the Government has been both understanding and cooperative as regards the reduction of the heavy charges made in the port on material sent for the Shrine of the Báb, and gifts received for the Holy Places.

Aside from the very pleasant interview two of the present members of the International Bahá'í Council, Mrs. Collins and Mr. Ioas, had with the Israeli Prime Minister, Mr. David Ben-Gurion, during his trip to America last summer, when they formed part of a delegation from the American National Spiritual Assembly received by him, contact has been made by various members of the Council and by Mr. Lawrence Hautz, with the following high-ranking officials of the State: Dr. Chaim Weizmann, President, at a reception at Rehovot; Miss Golda Myerson, Minister of Labor; Dr. David Z. Pinkas, Minister of Communications; Mr. Eliezer Kaplan, Minister of Finance; as well as Dr. W. Walter Eytan, Director General of the Foreign Ministry; Dr. Kurt Mendelsohn, Director of Customs and Excise; Dr. Zerah Warhaftig, Minister of Religions; Mr. Ahoud Avril, Director General to the Prime Minister, Mr. Shimon Eynat, Legal Adviser to the Prime Minister and the Attorney General, Mr. Kalman Cohen. It is both significant and interesting to note that the higher one goes in government circles, the greater is the courtesy shown and the wider the knowledge of the Faith possessed by its officials. Likewise at high levels we

meet with ready understanding, and when assistance is necessary, we get it.

Pilgrims to Haifa—from the East and from the West

No report of Bahá'í activities during the past year could convey any sense of the stirring progress being made here that did not mention the arrival of the pilgrims. The first believer from the east to reach the Holy Land after more than ten years, during which the pilgrimage had been perforce suspended by the beloved Guardian, was Mr. Sami Doktoroglu, of Istanbul. After years of persecution, quiescence and obscurity, the Turkish believers have at last found themselves in a position to go ahead with their work in the service of Bahá'u'lláh. Thanks to the instructions carried back to them by this Bahá'í brother from the presence of the Guardian, they have organized their first three Spiritual Assemblies in the historic city of Istanbul, in Aintab and in Adana, and have recently purchased a portion of the land which is the site of the building once occupied by Bahá'u'lláh during his sojourn there in Constantinople.

The first Bahá'í pilgrim to arrive from the west was Mr. Lawrence Hautz of Milwaukee. His eagerness to render any assistance within his power to the work here attracted the eye of Shoghi Effendi, who is ever ready to embark on new activities when he finds willing hands! It was in no small measure due to the enthusiasm and eagerness of this western Bahá'í friend that the purchase of the additional plots here in Haifa was so speedily and successfully concluded. He made many contacts with the Government and impressed upon them the importance of the International Center of the Faith here to the Bahá'ís the world over, assuring them that Israel has no better friends than the people who believe that what Bahá'u'lláh promised will be fulfilled, and that His promises about Israel will likewise be fulfilled.

During four months, more than a hundred friends have been the guests of the Guardian, and carried back from his presence inspiration, guidance, love and boundless zeal to their fellow Bahá'ís, upon their return to their own countries. The pilgrimage, due to lack of adequate accommodation here, for large numbers of people, has been limited to nine days, in order to

enable more of the believers to come, and there is now so much to see that the friends are indeed kept very busy during their stay. They visit the two Holy Shrines, spending at least one night at Bahjí, in the Mansion of Bahá'u'lláh. They likewise visit the Room in the Most Great Prison once occupied by Bahá'u'lláh, and pray there. This room is now in the hands of the Bahá'ís, delivered officially by the authorities to them. They also visit the House in 'Akká occupied by Bahá'u'lláh for many years, and in which He revealed the Aqdas, the Garden of the Ridván, Mazra'ih, the two International Bahá'í Archives, and other local sites of historic interest. Their hearts are full of joy when they arrive, and their eyes full of tears when they depart. They constitute, as the Guardian has often pointed out, the stream of life-blood flowing in and out of the great heart of the Faith here. The members of the International Bahá'í Council look forward

to the day when it will be feasible for ever-increasing numbers of the believers to have the inestimable privilege of meeting their Guardian face to face, imbibing from him the essence of their Faith, laying their foreheads on the Thresholds of their Holiest Shrines, and gazing with wonder at the Sepulcher of the Báb, as we often see it at night, illumined, shining like a glorious white queen on the slope of the dark mountain, under a sky studded by brilliant stars, and the deep purple of the Mediterranean stretching like a velvety carpet before it.

Faithfully yours in El Bahá,
—INTERNATIONAL BAHÁ'Í COUNCIL
Charles Mason Remey,
President

Leroy C. Ioas,
Secretary-General
Haifa, Israel,
July 1, 1952.

2. DOCUMENTATION OF THE BAHÁ'Í ADMINISTRATIVE ORDER

“And now as I look into the future, I hope to see the friends at all times, in every land, and of every shade of thought and character, voluntarily and joyously rallying round their local and in particular their national centers of activity, upholding and promoting their interests with complete unanimity and contentment, with perfect understanding, genuine enthusiasm, and sustained vigor. This indeed is the one joy and yearning of my life, for it is the fountainhead from which all future blessings will flow, the broad foundation upon which the security of the Divine Edifice must ultimately rest.”—SHOGHI EFFENDI.¹

FOREWORD

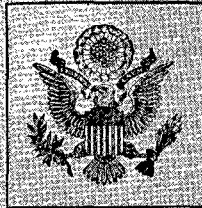
THE 1926-27 National Spiritual Assembly of the Bahá'ís of the United States and Canada completed a task which, while pertaining to the outer and more material aspects of the Cause, nevertheless has a special significance for its spirit and inward sacred purpose. This task consisted in creating a legal form which gives proper substance and substantial character to the administrative processes embodied in the Bahá'í Teachings. The form adopted was that known as a Voluntary Trust, a species of corporation recognized under the common law and possessing a long and interesting history. The famous Covenant adopted by the Pilgrim Fathers on the *Mayflower*, the first legal document in American history, is of the same nature as the Declaration of Trust voted by the National Spiritual Assembly. This Declaration of Trust, with its attendant By-Laws, is published for the information of the Bahá'ís of the world. Careful examination of the Declaration and its By-Laws will reveal the fact that this document contains no arbitrary elements nor features new to the Bahá'í Cause. On the contrary, it represents a most conscientious effort to reflect those very administrative principles and elements already set forth in the letters of the Guardian, Shoghi Effendi, and already determining the methods and relationships of Bahá'í collective association. The provision both in the Declaration and in the By-Laws for amendments in the future will permit the National Spiritual Assembly to adapt this document to such new administrative elements or principles as the Guardian may at any time give forth. The Declaration, in fact, is nothing more or less than a legal parallel of those moral and spiritual laws of unity inherent in the fullness of the Bahá'í Revelation and making it the fulfillment of the ideal of Religion in the social as well as spiritual realm. Because, in the Bahá'í Faith this perfect correspondence exists between spiritual and social laws, the Bahá'ís believe that administrative success is identical with moral success; and that nothing less than the true Bahá'í spirit of devotion and sacrifice can inspire with effective power the world-wide body of unity, revealed by Bahá'u'lláh. Therefore it has seemed fitting and proper to accompany the Declaration of Trust with excerpts from the letters of Shoghi Effendi which furnished the source whence the provisions of the Declaration were drawn, and which furthermore give due emphasis to that essential spirit without which any and every social or religious form is but a dead and soulless body. (See pages 284-294, 321-327.)

HORACE HOLLEY

¹ *Bahá'í Administration* (1945 ed.), p. 67.

No. 3589

United States of America



DEPARTMENT OF STATE

to whom these presents shall come, Greeting:

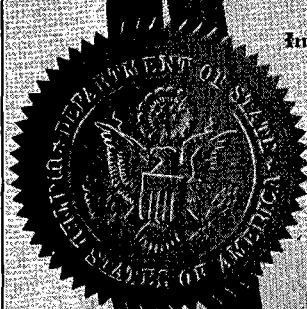
certify That the document hereunto annexed is under the Seal of the Treasury Department.

In testimony whereof I, HENRY L. STIMSON

Secretary of State, have hereunto caused the Seal of the Department of State to be affixed and my name subscribed by the Chief Clerk of the said Department, at the City of Washington, in the District of Columbia, this seventeenth day of May, 1979.

Henry L. Stimson Secretary of State

By E. J. [Signature] Chief Clerk



Certificate of Declaration of Trust of the National Spiritual Assembly of the Bahá'ís of the United States.

DECLARATION OF TRUST

By the NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE UNITED STATES

WE, Allen B. McDaniel of Washington, D.C., Horace Holley of New York City, N.Y., Carl Scheffler of Evanston, Ill., Roy C. Wilhelm of West Englewood, N.J., Florence Morton of Worcester, Mass., Amelia Collins of Princeton, Mass., Ali-Kuli Khan of New York City, N.Y., Mountfort Mills of New York City, N.Y., and Siegfried Schopflocher of Montreal, Quebec, Canada, duly chosen by the representatives of the Bahá'ís of the United States and Canada at the Annual Meeting held at San Francisco, Calif., on April 29, April 30, May 1, and May 2, 1926, to be the National Spiritual Assembly of the Bahá'ís of the United States and Canada, with full power to establish a Trust as hereinafter set forth, hereby declare that from this date the powers, responsibilities, rights, privileges and obligations reposed in said National Spiritual Assembly of the Bahá'ís of the United States and Canada by Bahá'u'lláh, Founder of the Bahá'í Faith, by 'Abdu'l-Bahá, its Interpreter and Exemplar, and by Shoghi Effendi, its Guardian, shall be exercised, administered and carried on by the above-named National Spiritual Assembly and their duly qualified successors under this Declaration of Trust.

The National Spiritual Assembly in adopting this form of association, union and fellowship, and in selecting for itself the designation of Trustees of the Bahá'ís of the United States and Canada, does so as the administrative body of a religious community which has had continuous existence and responsibility for over eighteen years. In consequence of these activities the National Spiritual Assembly is called upon to administer such ever-increasing diversity and volume of affairs and properties for the Bahá'ís of the United States and Canada, that we, its members, now feel it both desirable and necessary to give our collective functions more definite legal form. This action is taken in complete unanimity and with full recognition of the sacred relationship thereby created. We acknowledge in behalf of ourselves and our successors in this Trust the exalted religious standard established by Bahá'u'lláh for Bahá'í administrative bodies in the utterance: "*Be ye Trustees of the Merciful One among men*"; and seek the help of God and His guidance in order to fulfill that exhortation.

April 4, 1927.

RESOLUTION BY THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE UNITED STATES

WHEREAS the first Annual Convention of the Bahá'ís of Canada, on April 24, 1948 duly elected the National Spiritual Assembly of the Bahá'ís of Canada; and

WHEREAS the fortieth Annual Convention of the Bahá'ís of the United States on April 30, 1948 duly elected the National Spiritual Assembly of the Bahá'ís of the United States; and

WHEREAS said Conventions were duly authorized by the Guardian of the Bahá'í Faith and empowered by the Bahá'í administrative principles to elect their respective National Spiritual Assemblies; and

WHEREAS in consequence of the foregoing it is now necessary to amend the Declaration of Trust and By-Laws hereinafter described;

THEREFORE BE IT RESOLVED by the National Spiritual Assembly of the Bahá'ís of the United States that from the date of its election, April 30, 1948, said Assembly shall henceforth exercise within the United States, its territories and dependencies, all the functions and powers formerly vested in the National Spiritual Assembly of the Bahá'ís of the United States and Canada, as successor body thereto, and hold title to and pos-

session of all funds, properties and trusts of national Bahá'í character existing within the United States, its territories and dependencies on and after April 30, 1948; and

BE IT FURTHER RESOLVED that the Declaration of Trust by the National Spiritual Assembly of the Bahá'ís of the United States and Canada as adopted at New York, N.Y., on April 4, 1927, other than the Preamble thereto, and its By-Laws as from time to time amended be and the same hereby are amended by substituting the name "National Spiritual Assembly of the Bahá'ís of the United States" for the name "National Spiritual Assembly of the Bahá'ís of the United States and Canada" wherever the same appears therein, and by deleting the words "and Canada" wherever such words now appear in said Declaration of Trust and By-Laws; that said By-Laws be further amended by deleting the word "Provinces" and the word "Province" wherever the same appear and by substituting for the word "Province" in Section 2 of Article VIII the words "Territory or Federal District"; so that said Declaration of Trust and By-Laws shall henceforth be the Declaration of Trust and By-Laws of the National Spiritual Assembly of the Bahá'ís of the United States.

DOROTHY K. BAKER, *Chairman*
 PAUL E. HANEY, *Vice-Chairman*
 HORACE HOLLEY, *Secretary*
 EDNA M. TRUE, *Recording Secretary*
 PHILIP G. SPRAGUE, *Treasurer*
 ELSIE AUSTIN
 WM. KENNETH CHRISTIAN
 AMELIA E. COLLINS
 LEROY IOAS

ARTICLE I

The name of said Trust shall be the *National Spiritual Assembly of the Bahá'ís of the United States*.

ARTICLE II

Sharing the ideals and assisting the efforts of our fellow Bahá'ís to establish, uphold and promote the spiritual, educational and humanitarian teachings of human brotherhood, radiant faith, exalted character and selfless love revealed in the lives and utterances of all the Prophets and Messengers of God, Founders of the world's revealed religions—and given renewed creative energy and universal application to the conditions of this age in the life and utterances of Bahá'u'lláh—we declare the purposes and objects of this Trust to be to administer the affairs of the Cause of Bahá'u'lláh for the benefit of the Bahá'ís of the United States according to the principles of Bahá'í affiliation and administration created and established by Bahá'u'lláh, defined and explained by 'Abdu'l-Bahá, and amplified and applied by Shoghi Effendi and his duly constituted successor and successors under the provisions of the Will and Testament of 'Abdu'l-Bahá.

These purposes are to be realized by means of devotional meetings; by public meetings and conferences of an educational, humanitarian and spiritual character; by the publication of books, magazines and newspapers; by the construction of temples of universal worship and of other institutions and edifices for humanitarian service; by supervising, unifying, promoting and generally administering the activities of the Bahá'ís of the United States in the fulfillment of their religious offices, duties and ideals; and by any other means appropriate to these ends, or any of them.

Other purposes and objects of this Trust are:

- a. The right to enter into, make, perform and carry out contracts of every sort and kind for the furtherance of the objects of this Trust with any person, firm, association, corporation, private, public or municipal or body politic, or any state, territory or colony thereof, or any foreign government; and in this connection, and in all transactions under the terms of this Trust, to do any and all things which a co-partnership or natural person could do or exercise, and which now or hereafter may be authorized by law.

- b. To hold and be named as beneficiary under any trust established by law or otherwise or under any will or other testamentary instrument in connection with any gift, devise, or bequest in which a trust or trusts is or are established in any part of the world as well as in the United States; to receive gifts, devises or bequests of money or other property.
- c. All and whatsoever the several purposes and objects set forth in the written utterances of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi, under which certain jurisdiction, powers and rights are granted to National Spiritual Assemblies.
- d. Generally to do all things and acts which in the judgment of said Trustees, i.e., the National Spiritual Assembly of the Bahá'ís of the United States, are necessary, proper and advantageous to promote the complete and successful administration of this Trust.

ARTICLE III

SECTION 1. All persons, firms, corporations and associations extending credit to, contracting with or having any claim against the Trustees, i.e., the National Spiritual Assembly, and the members thereof, of any character whatsoever, whether legal or equitable and whether arising out of contract or tort, shall look solely to the funds of the Trust and to the property of the Trust estate for payment or indemnity, or for the payment of any debt, damage, judgment or decree or any money that may otherwise become due or payable from the Trustees, so that neither the Trustees nor any of them, nor any of their officers or agents appointed by them hereunder, nor any beneficiary or beneficiaries herein named shall be personally liable therefor.

SECTION 2. Every note, bond, proposal, obligation or contract in writing or other agreement or instrument made or given under this Trust shall be explicitly executed by the National Spiritual Assembly, as Trustees by their duly authorized officers or agents.

ARTICLE IV

The Trustees, i.e., the National Spiritual Assembly, shall adopt for the conduct of the affairs entrusted to them under this Declaration of Trust, such by-laws, rules of procedure or regulations as are required to define and carry on its own administrative functions and those of the several local and other elements composing the body of the Bahá'ís of the United States, not inconsistent with the terms of this instrument and all in accordance with the explicit instructions given us to date by Shoghi Effendi, Guardian of the Cause of Bahá'u'lláh, which instructions are already known to the Bahá'ís of the United States and accepted by them in the government and practice of their religious affairs.

ARTICLE V

The central office of this Trust shall be located in the Village of Wilmette, State of Illinois, United States of America, the site of the Bahá'í House of Worship.

ARTICLE VI

The seal of this Trust shall be circular in form, bearing the following description:
National Spiritual Assembly of the Bahá'ís of the United States. Declaration of Trust, 1927.

ARTICLE VII

This Declaration of Trust may be amended by majority vote of the National Spiritual Assembly of the Bahá'ís of the United States at any special meeting duly called for that purpose, provided that at least thirty (30) days prior to the date fixed for said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.

BY-LAWS OF THE NATIONAL SPIRITUAL ASSEMBLY

ARTICLE I

THE National Spiritual Assembly, in the fulfillment of its sacred duties under this Trust, shall have exclusive jurisdiction and authority over all the activities and affairs of the Bahá'í Cause throughout the United States, including paramount authority in the administration of this Trust. It shall endeavor to stimulate, unify and coordinate the manifold activities of the local Spiritual Assemblies (hereinafter defined) and of individual Bahá'ís in the United States and by all possible means assist them to promote the oneness of mankind. It shall be charged with the recognition of such local Assemblies, the scrutiny of all membership rolls, the calling of the Annual Meeting or special meetings and the seating of delegates to the Annual Meeting and their apportionment among the various electoral districts. It shall appoint all national Bahá'í committees and shall supervise the publication and distribution of Bahá'í literature, the reviewing of all writings pertaining to the Bahá'í Cause, the construction and administration of the Mashriqu'l-Adhkár and its accessory activities, and the collection and disbursement of all funds for the carrying on of this Trust. It shall decide whether any matter lies within its own jurisdiction or within the jurisdiction of any local Spiritual Assembly. It shall, in such cases as it considers suitable and necessary, entertain appeals from the decisions of local Spiritual Assemblies and shall have the right of final decision in all cases where the qualification of an individual or group for continued voting rights and membership in the Bahá'í body is in question. It shall furthermore represent the Bahá'ís of the United States in all their cooperative and spiritual activities with the Bahá'ís of other lands, and shall constitute the sole electoral body of the United States in the formation of the Universal House of Justice provided for in the Sacred Writings of the Bahá'í Cause. Above all, the National Spiritual Assembly shall ever seek to attain that station of unity in devotion to the Revelation of Bahá'u'lláh which will attract the confirmations of the Holy Spirit and enable the Assembly to serve the founding of the Most Great Peace. In all its deliberation and action the National Assembly shall have constantly before it as Divine guide and standard the utterance of Bahá'u'lláh:—

“It behooveth them (i.e., Spiritual Assemblies) to be the trusted ones of the Merciful among men and to consider themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly.”

ARTICLE II

The Bahá'ís of the United States, for whose benefit this Trust is maintained, shall consist of all persons resident in the several States, Territories or Federal Districts of the United States who are accepted by the National Spiritual Assembly as fulfilling the requirements of membership in the Bahá'í Community under the following qualifications set forth by the Guardian of the Faith:

- a. Full recognition of the station of the Báb as Forerunner, of Bahá'u'lláh as Author and of 'Abdu'l-Bahá as True Exemplar of the Bahá'í religion; unreserved acceptance of, and submission to whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of 'Abdu'l-Bahá's sacred Will; and close association with the spirit as well as the form of Bahá'í Administration throughout the world.
- b. Attainment of the age of 21 years.
- c. Declaration of faith to, and enrollment by, the local Spiritual Assembly if resident in the area of jurisdiction of any local Assembly recognized by the National Spiritual Assembly.
- d. Declaration of faith to the National Spiritual Assembly on the membership form provided for those residing outside any such area of local Bahá'í jurisdiction.

ARTICLE III

The National Assembly shall consist of nine members chosen from among the Bahá'ís of the United States, who shall be elected by the said Bahá'ís in manner hereinafter provided, and who shall continue in office for the period of one year, or until their successors shall be elected.

ARTICLE IV

The officers of the National Spiritual Assembly shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the Assembly taken by secret ballot.

ARTICLE V

The first meeting of a newly-elected National Assembly shall be called by the member elected to membership by the highest number of votes or, in case two or more members have received the same said highest number of votes, then by the member selected by lot from among those members; and this member shall preside until the permanent Chairman shall be chosen. All subsequent meetings shall be called by the Secretary of the Assembly at the request of the Chairman or, in his absence or incapacity, of the Vice-Chairman, or of any three members of the Assembly; provided, however, that the Annual Meeting of the Assembly shall be held at a time and place to be fixed by a majority vote of the Assembly, as hereinafter provided.

ARTICLE VI

Five members of the National Assembly present at a meeting shall constitute a quorum, and a majority vote of those present and constituting a quorum shall be sufficient for the conduct of business, except as otherwise provided in these By-Laws, and with due regard to the principle of unity and cordial fellowship involved in the institution of a Spiritual Assembly. The transactions and decisions of the National Assembly shall be recorded at each meeting by the Secretary, who shall supply copies of the minutes to the Assembly members after each meeting, and preserve the minutes in the official records of the Assembly.

ARTICLE VII

Whenever in any locality of the United States, be it municipality, township or county, the number of Bahá'ís resident therein recognized by the National Spiritual Assembly exceeds nine, these may on April 21st of any year convene and elect by plurality vote a local administrative body of nine members, to be known as the Spiritual Assembly of the Bahá'ís of that community. Every such Spiritual Assembly shall be elected annually thereafter upon each successive 21st day of April. The members shall hold office for the term of one year and until their successors are elected and qualified.

When, however, the number of Bahá'ís in any authorized civil area is exactly nine, these may on April 21st of any year, or in successive years, constitute themselves the local Spiritual Assembly by joint declaration. Upon the recording of such declaration by the Secretary of the National Spiritual Assembly, said body of nine shall become established with the rights, privileges and duties of a local Spiritual Assembly as set forth in this instrument.

SECTION 1. Each newly-elected local Spiritual Assembly shall at once proceed in the manner indicated in Articles IV and V of these By-Laws to the election of its officers, who shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as the Assembly finds necessary for the conduct of its business and the fulfillment of its spiritual duties. Immediately thereafter the Secretary chosen shall transmit to the Secretary of the National Assembly the names of the members of the newly-elected Assembly and a list of its officers.

SECTION 2. The general powers and duties of a local Spiritual Assembly shall be as set forth in the writings of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi.

SECTION 3. Among its more specific duties, a local Spiritual Assembly shall have full jurisdiction of all Bahá'í activities and affairs within the local community, subject, however, to the exclusive and paramount authority of the National Spiritual Assembly as defined herein.

SECTION 4. Vacancies in the membership of a local Spiritual Assembly shall be filled by election at a special meeting of the local Bahá'í community duly called for that purpose by the Assembly. In the event that the number of vacancies exceeds four, making a quorum of the local Assembly impossible, the election shall be held under the supervision of the National Spiritual Assembly.

SECTION 5. The business of the local Assembly shall be conducted in like manner as provided for the deliberations of the National Assembly in Article VI above.

SECTION 6. The local Assembly shall pass upon and approve the qualifications of each member of the Bahá'í community before such members shall be admitted to voting membership; but where an individual is dissatisfied with the ruling of the local Spiritual Assembly upon his Bahá'í qualifications, such individual may appeal from the ruling to the National Assembly, which shall thereupon take jurisdiction of and finally decide the case.

SECTION 7. On or before the 1st day of November of each year the Secretary of each local Assembly shall send to the Secretary of the National Assembly a duly certified list of the voting members of the local Bahá'í community for the information and approval of the National Assembly.

SECTION 8. All matters arising within a local Bahá'í community which are of purely local interest and do not affect the national interests of the Cause shall be under the primary jurisdiction of the Spiritual Assembly of that locality; but decision whether a particular matter involves the interest and welfare of the national Bahá'í body shall rest with the National Spiritual Assembly.

SECTION 9. Any member of a local Bahá'í community may appeal from a decision of his Spiritual Assembly to the National Assembly, which shall determine whether it shall take jurisdiction of the matter or leave it to the local Spiritual Assembly for reconsideration. In the event that the National Assembly assumes jurisdiction of the matter, its findings shall be final.

SECTION 10. Where any dissension exists within a local Bahá'í community of such character that it cannot be remedied by the efforts of the local Spiritual Assembly, this condition shall be referred by the Spiritual Assembly for consideration to the National Spiritual Assembly, whose action in the matter shall be final.

SECTION 11. All questions arising between two or more local Spiritual Assemblies, or between members of different Bahá'í communities, shall be submitted in the first instance to the National Assembly, which shall have original and final jurisdiction in all such matters.

SECTION 12. The sphere of jurisdiction of a local Spiritual Assembly, with respect to residential qualification of membership, and voting rights of a believer in any Bahá'í community, shall be the locality included within the civil limits of the municipality, township or county.

All differences of opinion concerning the sphere of jurisdiction of any local Spiritual Assembly or concerning the affiliation of any Bahá'í or group of Bahá'ís in the United States shall be referred to the National Spiritual Assembly, whose decision in the matter shall be final.

ARTICLE VIII

The members of the National Spiritual Assembly shall be elected at an annual meeting to be known as the National Convention of the Bahá'ís of the United States. This Convention shall be held at a time and place to be fixed by the National Assembly. The

National Convention shall be composed jointly of representatives chosen by the Bahá'ís of each State, Territory or Federal District under the principle of proportionate representation, and the members of the National Spiritual Assembly.

Notice of the annual meeting shall be given by the National Assembly sixty days in advance in the Convention Call which sets forth the number of delegates assigned to the various electoral units in proportion to the number of Bahá'ís resident in each such unit, to a total number of one hundred seventy-one delegates for the Bahá'ís of the United States.

SECTION 1. All delegates to the Convention shall be elected by plurality vote. Bahá'ís who for illness or other unavoidable reasons are unable to be present at the election in person shall have the right to transmit their ballots to the meeting by mail. The meeting held in each State, Territory or Federal District for the election of delegates shall be called by the National Spiritual Assembly and conducted by the Bahá'ís present under whatever procedure may be uniformly laid down by said body. Immediately after the meeting a certified report of the election containing the name and address of each delegate shall be transmitted to the National Spiritual Assembly.

SECTION 2. All delegates to be seated at the Convention must be recognized Bahá'ís and residents of the State, Territory or Federal District represented by them.

SECTION 3. The rights and privileges of a delegate may not be assigned nor may they be exercised by proxy.

SECTION 4. The recognition and seating of delegates to the National Convention shall be vested in the National Spiritual Assembly.

SECTION 5. Delegates unable to be present in person at the Convention shall have the right to transmit their ballots for election of the members of the National Assembly under whatever procedure is adopted by the National body.

SECTION 6. If in any year the National Spiritual Assembly shall consider that it is impracticable or unwise to assemble together the delegates to the National Convention, the said Assembly shall provide ways and means by which the annual election and the other essential business of the Convention may be conducted by mail.

SECTION 7. The presiding officer of the National Spiritual Assembly present at the Convention shall call together the delegates, who after roll call shall proceed to the permanent organization of the meeting, electing by ballot a chairman, a secretary and such other officers as are necessary for the proper conduct of the business of the Convention.

SECTION 8. The principal business of the annual meeting shall be consultation on Bahá'í activities, plans and policies, and the election of the nine members of the National Spiritual Assembly. Members of the National Assembly, whether or not elected delegates, may take a full part in the consultation and discussion but only delegates may participate in the election of Convention officers or in the annual election of the members of the national body. All action by the delegates, other than the organization of the Convention, the transmission of messages to the Guardian and the election of the National Assembly, shall constitute advice and recommendation for consideration by the said Assembly, final decision on all matters concerning the affairs of the Bahá'í Faith in the United States being vested solely in that body.

SECTION 9. The general order of business to be taken up at the Annual Convention shall be prepared by the National Spiritual Assembly in the form of an agenda, but any matter pertaining to the Bahá'í Faith introduced by any of the delegates may upon motion and vote be taken up as part of the Convention deliberations.

SECTION 10. The election of the members of the National Spiritual Assembly shall be by plurality vote of the delegates recognized by the outgoing National Spiritual Assembly, i.e., the members elected shall be the nine persons receiving the greatest number of votes on the first ballot cast by delegates present at the Convention and delegates whose ballot has been transmitted to the Secretary of the National Spiritual Assembly by mail. In case, by reason of a tie vote or votes, the full membership is not determined

on the first ballot, then one or more additional ballots shall be taken on the persons tied until all nine members are elected.

SECTION 11. All official business transacted at the National Convention shall be recorded and preserved in the records of the National Assembly.

SECTION 12. Vacancies in the membership of the National Spiritual Assembly shall be filled by a plurality vote of the delegates composing the Convention which elected the Assembly, the ballot to be taken by correspondence or in any other manner decided upon by the National Spiritual Assembly.

ARTICLE IX

Where the National Spiritual Assembly has been given in these By-Laws exclusive and final jurisdiction, and paramount executive authority, in all matters pertaining to the activities and affairs of the Bahá'í Cause in the United States, it is understood that any decision made or action taken upon such matters shall be subject in every instance to ultimate review and approval by the Guardian of the Cause or the Universal House of Justice.

ARTICLE X

Whatever functions and powers are not specifically attributed to local Spiritual Assemblies in these By-Laws shall be considered vested in the National Spiritual Assembly, which body is authorized to delegate such discretionary functions and powers as it deems necessary and advisable to the local Spiritual Assemblies within its jurisdiction.

ARTICLE XI

In order to preserve the spiritual character and purpose of Bahá'í elections, the practice of nominations or any other electoral method detrimental to a silent and prayerful election shall not prevail, so that each elector may vote for none but those whom prayer and reflection have inspired him to uphold.

Among the most outstanding and sacred duties incumbent upon those who have been called upon to initiate, direct and coordinate the affairs of the Cause as members of local or national Spiritual Assemblies are:—

To win by every means in their power the confidence and affection of those whom it is their privilege to serve; to investigate and acquaint themselves with the considered views, the prevailing sentiments and the personal convictions of those whose welfare it is their solemn obligation to promote; to purge their deliberations and the general conduct of their affairs of self-contained aloofness, the suspicion of secrecy, the stifling atmosphere of dictatorial assertiveness and of every word and deed that may savor of partiality, self-centeredness and prejudice; and while retaining the sacred right of final decision in their hands, to invite discussion, ventilate grievances, welcome advice, and foster the sense of inter-dependence and co-partnership, of understanding and mutual confidence between themselves and all other Bahá'ís.

ARTICLE XII

These By-Laws may be amended by majority vote of the National Spiritual Assembly at any of its regular or special meetings, provided that at least fourteen days prior to the date fixed for the said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.

Note: The foregoing By-Laws include all amendments adopted by the National Spiritual Assembly to July 16, 1949.

بالاترین

قانون اساسی جامعه بھائیان ایران

بیان نامہ حیت اسنادی و خانی ملی بھائیان ایران

ایمن جانبان ولی اللہ ورفا حاجی علاء مرنا دین این فاضل از مذہبی پرسس از روضہ شناع اللہ علانی علی اکبر خردن محمد بی عیبت اللہ احمد پور محمد زانی
 که از طرف نمایندگان بھائیان ایران در مجلس شورہ دعائی ملی سابقاً در مصلحت در طهران در ایام رمضان ۱۱ مطابق ۱۳۳۶ میلادی و ۱۳۱۳ شمسی
 بر طبق مقررات بعوضیت بھل دعوائی ملی بھائیان ایران با نیت بار نامہ برای تعیین حقوق و وظایفیکہ ذیل تشریح میشود مندرجہ دیدہ ہم اعلان بنامہ کہ برای
 اداره و تنظیم اقتدارات بمسئولیتها و حقوق و دستاویزات و قہدہ ایکہ حضرت صاحب اللہ پرسس دیانت بھائی و حضرت عبدالمجیب مبین و مثل اعلیٰ این دیانت حضرت
 شرفی از مدی ولی آن برای بھل دعوائی ملی ایران مقرر فرمودہ اند ازین تاریخ فرمودہ بھل دعوائی ملی مذکور در فوق و قائماتمان صلاحیت داران کہ بر طبق مقررات
 در ظل این بیان نامہ حیت اسنادی تعیین میشوند خواهد بود بھل دعوائی ملی بنام حیت اداری یک حیت دینی کہ از ۶۰ سال قبل در ایران موجود است و مسئولیت دینی و
 این شکل از اجتماع و اتفاق و چکاره را قبول دست اسنادی بھائیان ایران را برای خود انتخاب میکنند و در نتیجہ این فعالیت بھل دعوائی ملی عمدہ دار ادارہ مورد
 متوجہ دہم از بھائیان ایران گردیدہ و ما اعضای بھل فرورد حال احساس میکنیم کہ لازم و متعینی آن است کہ بھلیات ہمیں خود صورت قانونی و رسمی
 برحسب این عمل با اتفاق آراء و با علم کامل بنسبات تصدیقہ در نتیجہ آن ایجاد میشود انجام یافت و ما از طرف خود و قائماتمان خود کہ در ظل این بیان نامہ
 حیت اسنادی تعیین میشوند نیز ان عالی دیانتی را کہ حضرت صاحب اللہ برای ہیئت ہمیں در بھائی در آیدہ ذیل تصریح فرمودہ اند مشار خود قرار میدہیم
 قولہ تعالیٰ "گوئید اسنادی، الرحمن بین الامکان" و برای تحقق این دستور از حضرت کسب یا عون رضایت میطلبیم

مادہ اول - اسم این ہیئت "بھل دعوائی ملی بھائیان ایران" خواهد بود

مادہ دوم - با شرکت درامانی و آتمال و مسانعت و سعی و جهودات برادران بہائی خود در ترویج تسلیم روحانی و تہذیب عقائد نفوس بشری و بسط
 فضائل عالم ہستی و ایجاد اخوت کاملہ روح ایمانی و حسیات عالیہ و قطع برین نوع بشر کہ متاسفانہ شریعت شرعیہ انسانی را بران آسہی برده و عدالت و تعادل را
 ظور در دنیا یافتہ و در عصر حاضر برہل ظور و قیام حضرت بھائی بہ حیات عبرت میدارندہ و در تعالیم و زندگی ایشان تجسم نام حاصل کردہ و با تحقیقات عمیقہ کاغذاتی
 یافتہ اعلام میداریم کہ منظور اصلی این ہیئت ادارہ بشگون دیانت بھائی برون مصالحہ است تا بھائیان ایران مطابق اصول اداری و دینی امر بہیت کہ حضرت بھائی
 اعلان و تأسیس حضرت جل جلالہا، تعیین و تشریح حضرت شرفی از مدی و قائماتمان حضرت کہ بر طبق الواج و رسای حضرت عبدالمجیب مبین میشوند پیام تکلیف ترویج آن فرمودہ اند
 برای اجرا و تنظیم این مقاصد نسبت بہ مسائل ذیل ضروری و لازم است .

اجتماعات و نیئت - مجالس عمومی - کاغذ و کتفہا بنظر ترویج وحدت عالم انسانی و تربیت ہولاتی و تہذیب عینی طبع کتب و مجلات و برآمدن بنای مساع
 و معاہدہ دینیہ و مسانعت بنظر خدمت بہا ہستی - نظارت در مجودات بھائیان ایران و تحسین مساعی و شرفین و تہذیب اسناد و بکارہ اداری امور مذکورہ
 بطریقیکہ در مخالفت و مقاصد دینیہ بھائیان ایران صورت گیرد و در پیشہ دیگر کہ برای اجرای یک نامہ این مقاصد نسبت متعینی باشد اما مقاصد مذکورہ در این بھل

الف - حتی اقتضای امری هرگز قراردادای با شخص دیاتبار نخواهد یافت یا جهت یا شرکت خصوصی و عمومی یا ملی یا هر جامعه دیگر حکومتی در داخل و خارج ایران برای تحقق نوبت و تقاضای محفل روحانی و بوجوب برادران نبیسانا « محفل روحانی دارای همان حقوق و امتیازات است که توابع ملکی برای شخص عادی و یک ملت است. حال در استقلال همین شخص در خارج بود - حق قبول هر نوع استقلال و تولیت دوکالت یا وقف بوجوب اسناد رسمی یا عادی یا بوجوب هر امتیاز یا نوشته دیگری که تمام امتیاز باشد و بملک و هر چه باشد یا استقلال تنظیم شده و در ظل آن نوشته حقوق و اولیای دولتی در نقطه از نقطه تقابل با ایران محفل روحانی وگذاشته باشد دستاورد از موارد فوق الذکر قبول حلالیاد حیات و اموال متقول پذیر متقول همچون نفوذ و ایجاب

ج - امرای جمیع معاصد و منظور دیگر در کتب رسائل حضرت مجتهد و حضرت عبدالباقی و حضرت شریقی افندی مخصوص در ذیل آن حق قضایات و اقتضات و حقوق متبینه محفل روحانی برای جای معاصد مذکوره هلا گردید است

د - و با مجادله و ادب و احترام برای کرمانه، مذکور یعنی محفل روحانی قلی بهائیان ایران رای اكمال و بفتح معاصدین حیثیت لازم و ضروری میباشد

ماده سوم -

بند اول - کلیه شخصان و تجارخانه یا شرکتی متقدمه و چینی یا دیگر ارضای مذکور در فوق یعنی محفل روحانی قلی بهائیان ایران و عسای آن دارد هرگز در قرارداد شده و یا هرگز در جستجاری محفل داده اند و هرگز در ارضای چه بر طبق قانون و چه تقاضای عدالت چه بر بوط قرارداد و چه غیر آن نسبت به محفل یا اعضا آن داشته باشند با نقطه خود را بر سایر محفل و اموال و ادوات آن برای اخذ خدمت یا طلب یا ضیافت یا این حکوم به - یا هر چه دیگر لازم است از طرف محفل بر طرف شود طرف طلبند طلب و کسب است انسانی محفل جدا یا فردا یا وکلا و احوال و یا با سایرین محفل که شرح ذیل تعیین میشود شخصاً برای ایفای تعهدات فوق الذکر در آینده از خود بدهند

بند دوم - محفل روحانی قلی بهائیان ایران کلیه پیشه مندان و نویسندگان و تعهدات و دستاورد قراردادها را بوسیله اعضا و رئیس یا نمایندگان خود که بر طبق مقررات با آن صلاحیت و جهت بدارت تعیین شده در ظل این "بیان نامه هیئت امنا" تنظیم و امرای آن را تصدیق نمایند .

ماده چهارم -

محفل روحانی قلی برای امرای و معاونت و امور دیگر در قلی این "بیان نامه هیئت امنا" بعد از او متحول گردیده و مرتفع است که دستورات و مقررات و نظامنامه ای در قلی که برای تعیین و برای و معاونت داری خود و معاونت محافل نقل و سایر ترتیبات جامعه بهائیان ایران لازم باشد بنیاد و مستقر دارد ولی مقررات و نظامات مزبور باید با اصول و مقررات این "بیان نامه هیئت امنا" متجانس نبوده و کلاً مطابق باشد با دستورات مذکور که حضرت شوقی ربانی ولی امر حضرت مجتهد است تاکنون بنا داده اند و این دستورات بهائیان ایران روشن معلوم و برای اداره و امرای آن تصدیق آنها معمول میباشد

ماده پنجم -

هر که محفل روحانی قلی بهائیان ایران ششم طران است .

ماده ششم - هر محفل روحانی قلی مستند بر این عبارت منقوش است "محفل روحانی قلی بهائیان ایران" بیان نامه هیئت امنا - ۱۳۱۳ طران

ماده هفتم -

این بیان نامه هیئت امنا، ممکن است برای اکثریت محفل روحانی قلی بهائیان ایران در هر محلی که برای این موضوع مخصوص بطریق مقررات بنیاد و تنظیم میشود مهلت تعیینی بر شرط آنکه تا سی روز قبل از تاریخ جلسه مزبور شش محفل سواد از اصلاح یا اصلاحات پیشین نداشته برای هر یک از آنها محفل ارسال دارد .

نظامنامه محفل روحانی قلی بهائیان ایران

ماده اول - محفل روحانی قلی در انجام و معاونت متقدمه خود در حدود این بیان نامه، دارای حاکمیت اقتدار و اختیاری نسبت به کلیه اعمال و مشورتن امر بهائیان در سراسر ایران خواهد بود که شامل اختیار نامحدود در دادن نمودن ششون مربوط باین "بیان نامه" نیز میباشد این محفل هر چه خواهد نمود که اقتضات ششون محفل روحانی

مجلسی (اکثریاً ذکرشان خواهد آمد)، و افراد بهائیان ایران را توجیه و توافقی داده، تقویت و تقویت نماید. بپنج و مسائل کلکته آنها را کلکته که بر وحدت عالم انسانی عزت نماید. مجلس بر پروردگار و دانشنا من مخلص مقل و اسما نظر در صورت اعضا منتخبه آن محافل و دعوت با هفتاد و پنج سالیان و با جمیع خصوصاً و تعیین عهد نمایندگان تقسیم آن مرتبه است. این مجلس باید تمام کمیته های محافل را تعیین در طبقه رسته الواج و ادارات امریه و تقوید نظر در تمام نوشته ها و اجراء بهائیان و دنیا و اداره مشرق الاقطار و امور و مستحبات نماید آن مجمع آردی و حرف کلکته وجود برای انجام مقاصد مذکوره در این بیان نامه "نقارت نماید. مجلس قی با تعیین به که رسیدگی بواجب مختلفه در حدود صلاحیت خود یا محافل محلی است در مواردیکه لازم صلاحیت شخص یا جمعی برای اداره حق رأی و حضرت است. محافل محلی مورد بحث باشد حق محدود رأی نمائی خواهد داشت ببلاده در در اولاً مشرک در دعوتیه و عادی بین بهائیان ایران و بهائیان مالکت بگرمست نمایندگی داشته و در ایران بچهار هیئت انتخاب کنند. برای تشکیل هیئت عدل عمومی که در بیانات مبارک مخصوص است خواهد بود و با فوق تمام این مسائل محفل روحانی قی هزاره سامی خواهد بود که در خداکاری نسبت با حضرت مجسمه بقای از وحدت و یگانگی فائز گردد که موجب سبب تأییدات حکومت استی و توفیق نبوت در بسبب مصلح اعظم گردد. در تمام معاملات و بنیاد انکار و مینات خود دانما این بیان حضرت مجسمه بقای را سر لوله اقدامات و جهانی مقدس خود را قول مقل است. جنبی علم دین محافل روحانی ان بگویند انما، الرحمن بین الامکان و کلا، الله من علی الامم کتابه و ش در ادبی صحاح البیاد لوجه که باشد در قی امور جسم و بیچاره ما و انکار که کلکته حکم دریم العزیز العتار"

ماده دوم - بهائیان ایران که این "بیان نامه" برای اداره منافع و مصالح آنها تنظیم شده - مجبورند نفوس ممکن در ایران مستند محفل روحانی قی

ایشان را و ایدیه برای دادن و حضرت در محبت محلی بهائی شناخته باشد. برای روشن قی رأی در مرکزی از مرکز انجمنی شخص باید و ایدیه شرایط ذیل باشد

الف - ساکن محلی باشد که بوجب مقررات بند دو از دهم از ماده هفتم این نظامنامه ذیل حوزه صلاحیت محفل آن محل باشد

ب - بسبب تریک رسیده باشد

ج - محفل روحانی محلی را قانع کرده باشد و بشرط تصویب محفل روحانی قی اگر کارزایاقت انتصاب ریاست بهائی و عمل ستانیم طبقین امور انجمنی اعتراف تمام مقام حضرت علی که بیشتر و بتمام حضرت مجسمه بقای که کشاج و بتمام حضرت عبدالمجیب که سببین بطن علای این امر بوده اند و تسلیم و اطاعت وضعی تمام نسبت بکلکته آثار صادره از تمام مبارک ایشان و بقیاد وضعی تمام نسبت بتمام عمل مندرجه در ویستاده مقدمه حضرت مجسمه بقای، و باطله کاملی درج شکل اصول اداری که کوشی

در محفل قی در جمیع عالم

ماده سوم - محفل روحانی قی که بزرگ از نفر حضرت که بهائیان ایران از زمین خود مبلغ تفکیک بجا ذکر مشی و انتخاب در ای مدت یکسال یا بیشتر نامتقان آنها انتخاب کرده مشغول ایغای و طائف حضرت خود خواهند بود

ماده چهارم - هیئت رئیس محفل روحانی مرکز است از رئیس ذیاب رئیس و ششی و فرزند دار و خند از دوم جناب دیگری نیز انتخاب میشود که بزرگ مربوطه را بطور منظم تمام دهند. هیئت رئیس برای محفل و اکثریت آراء تمام اعضا محفل انتخاب خواهد گردید

ماده پنجم - جلسه اول محفل روحانی قی جمیع باید از طرف حضور که بیشتر از سایرین دارای رأی باشد و در صورت تعدد چنین حضور بوسیله یکی از آنها که بکلمه تعیین میگردد دعوت و تشکیل میشود و حضور پرورد تعیین رئیس دائمی سمت ریاست را دارا خواهد بود و جلسات بعد باید تا نازدهم شنبه هر سال در هیئت رئیس در ریاست او و یا در وقتیکه مندر باشد تبعاضی نائب رئیس و یا بنحویس بر نفر از حضور بجل تعیین و تشکیل شود بشرط اینکه مجلس باید از محفل

(مقصود انجمن شور و دعائی است) در محل وزانی تشکیل گردد که مطابق مقررات ذیل برای اکثریت محصل تعیین شده باشد
ماده ششم - حضورچ نفر از اعضا محصل نیز از نسبت واحد دارای اکثریت این عده که حد تصاحب رسمی شدن محصل میباشد با توجه به اهل حدت
 و حکامی صیما که لازم تشکیل محصل روحانی است برای انجام امور کافی میباشد مگر در مواردی که بر حسب این نظامنامه تعیین شده باشد تصعیبات و علیات
 محصل روحانی قی را باید شش در صد جلبت نماید و سواد آن را پس از هر جلسه فرد اعضا بدهند و سواد نیز در دروسی محصل ضبط نماید
ماده هفتم - حرکت که عده مجاریان ساکن محصل مستقر در ایران (مشهر تصبیه یا قریه) که مورد شناسائی محصل قی واقع شده باشند از
 نفر تجاوز نماید این اشخاص در اول عید جوانان جمع میشوند و برای اکثریت حدت اداری نه نفری تشکیل میدهند که بنام محصل روحانی جامع محصل آن محل
 موسوم خواهد بود و از آن بید هر سال در روز اول عید خزان محصل بزور اجتهاد انتخاب خواهند نمود و اعضا محصل مدت یک سال و تا آنجا که تمام نمایان
 انتخاب و دارای صلاحیت شوند عضویت باقی خواهند بود ولی هرگاه عده مجاریان محصل فقط نه نفر باشند این نفوس در اول عید خزان و در سالهای
 بعد در صورتیکه عده آنان افزاینده باشد نیز در اول عید خزان بکسی از آنها نام رسمی صبی خود را بنام محصل روحانی آن محل نماید و تشکیل محصل میدهند
 و پس از ثبت این اعمار نام از طرف شش محصل روحانی قی دارای استیازات و حقوق و وظائف محصل روحانی محلی خواهند شد که بر حسب این در تعیین شده است
بند اول - بر محصل روحانی محلی جدید الا انتخاب باید نوزده شیخ ماده چهارم پنج این نظامنامه حدت رسیده خود را که حدت از رئیس دیکت نامیده میشود
 شش یک خزان دار و یا متصدیان دیگری که محصل برای انجام و اجرای امور مربوط روحانیه صلاح و لازم بر آن تعیین نماید سپس شش خزان صورتی از برای اعضا
 محصل جدید و حدت رسیده برای شش محصل روحانی قی ارسال خواهد داشت .

بند دوم - وظائف و اختیارات عمومی محصل روحانی محلی همان است که در آثار محلی حضرت مجتهد و حضرت علی باقر و حضرت شرفی رانی منبج و در کوراست
 بند سوم - از جهت وظائف مینیمه محصل روحانی محلی حاکمیت کامل نسبت بنام علیات و اقدامات و امور جامع محلی محلی خود در تحت ریاست عالی
 اختصاصی محصل روحانی قی که در این "بیان نامه" ذکر شده میباشد .

بند چهارم - در صورتیکه محلی یک یا چند نفر از اعضا محصل محلی عالی نماند قائم مقام آن عضو یا اعضا در علیه مخصوصی که از جامه مجاریان محلی برای همین مقصد
 از طرف محصل بزور دعوت میشود انتخاب خواهد شد اگر عده اعضا محصل آنان عالی نماند از آنجا در زمان و در تصانیب محصل محلی همین جهت بسته گردد و انتخاب
 خرابو باید در تحت نظارت محصل روحانی قی انجام شود .

بند پنجم - امور محصل محلی باید بدینصورت مطابق مقررات راجع به تبادل انکار محصل قی که در ماده ششم ذکر است انجام و اجرا گردد
بند ششم - محصل محلی باید در مورد برزوی از افراد جامع محلی جنس از یکبار و جنس رأی و حضرتت جامع داده شود تبادل انکار نوزده صلاحیت او را تصویب نماید
 ولی هرگاه از تصویب محصل محلی در خصوص عضویت در جامع محلی جنس رأی نه ارشستن ناراضی باشد میتواند از محصل قی تقاضای تجدید نظر نماید و محصل قی باید خود را حاکمیت
 تصبیه را قبول نموده تصویب محلی خود را صادر نماید .

بند هفتم - بر هر یک از مشایخ محصل لازم است که تا اول دیماه هر سال صورت صحیحی از سوابق مجاریان یکبار در تحت آن محصل محلی و اجد حق
 انتخاب باشند توسط شش محصل قی برای اطلاع و تصویب محصل روحانی قی ارسال دارند .

بند هشتم - تمام سوابق درستی از دستهای امری و اتع و کلام مربوط بصالح محلی و یا مصالح عمومی قی تا مسندت باشد در تحت نظارت بر روی محصل محلی آن

بند هشتم - کارهء بجز شور و دعائی قبی انتخاب نه فرغ فعل روحانی قی آینه درسیگن در همه برارتهای الهی و سایر عملیات محصل قی سابقین بجات مختلفه آن و سلامت و کلیات امور بربط با دعائی بیست و ولی معلوم هست که چپین اصول آداری بجهانی که حضرت ولی امر تصویب فرموده از پیشانی انتخاب همنه محصل روحانی قی آینه نماند عملیات و سلامات نماندگان شور و دعائی قی غلط بزرگ انگار نظر و توصیفی بی خواهد بود و تنها تغییر بخانی در مسائل مربوط برایت بهائی در ایران از وظائف مختلفه محصل قی آینه است

بند نهم - دستوری اموری را که بجز شور و دعائی قی باید انجام هم محصل روحانی قی تیسرینسایر ولی امر گام حرکت از نماندگان سسوزا که مربوط با هم است مطرح در بجز آن در نصیب بیاید جزه دستور بجزین فراد خواهد گرفت

بند دهم - انتخاب همنه محصل روحانی قی بیسیه اکثریت آراء نماندگان قی است که محصل روحانی قی سابقین آینه در شان نماندگان است باین معنی که همنه در انتخاب محصل آن نه فرقی خواهد بود که در اولین انتخاب از طرف نماندگان حاضر در بجز شور و دعائی و همچنین نماندگان یکجه بیسیه است با بجز آن قی خود را بیسیه محصل روحانی ارسال در شان نماندگان اکثریت آراء برگزیده هر گاه بوقت تساوی آراء نام عده همنه در انتخابات اولینسین نشانه انتخاب یا انتخاب دیگری محصل نخواهد تا نام نه فرغ همنه انتخاب بند یازدهم - نام امور که در بجز شور و دعائی محصل میسود باید در دو خاطر آدرسیه محصل روحانی قی مثبت و ضبط گردد

بند دوازدهم - هر گاه محصل یک یا چند نفر همنه محصل روحانی قی خالی ماند باید بیسیه اکثریت آراء نماندگان بجز شور و دعائی قی آن محصل را بدو بجا نوره اند عده همنه بکلیل گردد و اندازای بیسیه بجا بیاورد بیسیه دیگری که محصل روحانی قی تصویب نماید صورت خواهد گرفت

ماده پنجم - در مواردی که در این نظام مندرج تفاوت بجهاری بخانی در دستبایات عالی ابرائی در کلیه مسائل مربوط با اقدامات و امور دیانت بخانی در محک آن محصل روحانی قی تعیین شده است این نکته است که تقسیمات یا اقدامات محصل روحانی قی راجع بسائل فرزوره در بیج مراحل ممکن است مورد توجه نظر و تخریب بآلی حضرت ولی امر آینه بایت العدل عمومی فراد برگردد

ماده ششم - هر که در عملیات و اقدامات و وظائف فنیکی با اقدام و باخصوس در این نظام مندرج محصل روحانی قی اختصاص داده شده است با بجز محصل روحانی قی شناخته شود محصل قی حق دارد و خلافت و اختیار قی را که خود مقتضی و لازم بماند محاصل روحانی قی که در بجز آن هستند و اگر در نماند

ماده یازدهم - برای بجز منظور کیفیت روحانی انتخابات بجهانی محفوظ ماند از ذکر اسامی و کاندید یا رویه های انتخاباتی دیگری که مقرر بجال انتخابات آراء و جهتا نه است باید احترام شود بطوریکه بخص انتخابات کسب شده فقط برای اشخاصی رای دهد که بیسیه ترسیل و توتو بملکوت ایسی و تفکر دین سیاسی انتخاب باین الهام گردد از جمله وظائف مقدسه و مهمه نفوسیکه بنام همنه محاصل قی یا محصل قی حیده دار اقدام و اداره و تنظیم امور در بیسیه است راتب ذیل است

ذیل حیده وسی نام در بیب محبت و طینان نفوسیکه اختیار قدرت با آنها دارند تحقیق کامل در شانی با نظریات و عقیده و احساسات عمومی و مستعدت شخصیه بیکدیگر حیده دار سعادت آنها هستند تخریه و تقدیس از تخریه و تقدیر و تخریز از کتمان نظر و استنباط و در رأی تمیل بای بر دیگران و از هر نزل و با همیکدیگر در نحو طرفه داری و انانیت و عرض رانی از آن پشیمان شود و داد آشن من مقدس اصدا حکم تقوی ابراز شوق بذا که در شاه و با اجتماع کوروت و از جهاد استقبال از صلاح اندیشی و پیشینانوات تقویت حس تعاون و تفریکت سامی و ایجاد حسن تفاهم و اعتماد با بجز خود و افراد بهائی

ماده دوازدهم - این نظام در هر یک از بیسات عادی با فون الهامه محصل روحانی قی با اکثریت آراء قابل تعدیل و اصلاح است مشروط بر اینکه اصلاح دو هفته قبل از تاریخ جلسه فرزوره منشی محصل مساوی از اصلاح یا اصلاحاتیکه پیشینا میسود بر یکت از همنه محصل ارسال دارد

TREUHANDSCHAFTSERKLÄRUNG DES NATIONALEN GEISTIGEN RATES DER BAHÁ'Í IN DEUTSCHLAND UND ÖSTERREICH e. V.

DECLARATION AND BY-LAWS OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE
BAHÁ'ÍS OF GERMANY AND AUSTRIA

WIR, Marta Blanche Brauns-Forel, Karlsruhe i. B.; Paul Ferdinand Gollmer, Stuttgart; Max Greeven, Bremen; Dr. Hermann Grossmann, Neckargemünd; Edith Elisabeth Anna Horn, Stuttgart; Anna Maria Köstlin, Esslingen a. N.; Dr. Adelbert Friedrich Alexander Marinus Mühlshlegel, Stuttgart; Dr. Karl Eugen Schmidt, Stuttgart; Alice Corinna Gabriele Emma Amelia (Tahirih) Schwarz-Solivo, Stuttgart, erklären hiermit als der durch die Abgeordneten der Bahá'í in Deutschland und Österreich anlässlich der Jahrestagung in Stuttgart am 22. April 1934 ordnungsmässig gewählte und mit allen Vollmachten zur Errichtung der nachfolgenden Treuhandenschaft ausgestattete Nationale Geistige Rat der Bahá'í in Deutschland und Österreich, dass vom heutigen Tage an die diesem Rate durch Bahá'u'lláh, den Begründer des Bahá'í-Glaubens, 'Abdu'l-Bahá, den Ausleger und das Vorbild, und Shoghi Effendi, den Hüter desselben, übertragenen Befugnisse, Verantwortlichkeiten, Rechte, Vorrechte und Pflichten von dem vorgenannten Nationalen Geistigen Rat und seinen ordnungsmässig bestellten Nachfolgern gemäss dieser Treuhandschaftserklärung ausgeübt, verwaltet und fortgeführt werden sollen.

Die Annahme dieser Form des Zusammenschlusses, der Vereinigung und Gemeinschaft und die Zulegung der Bezeichnung als Treuhänder der Bahá'í in Deutschland und Österreich erfolgt durch den Nationalen Geistigen Rat als dem seit mehr als dreiundzwanzig Jahren bestehenden und verantwortlichen Verwaltungskörper einer Religionsgemeinschaft. Infolge dieser Tätigkeit erwächst dem Nationalen Geistigen Rat die Pflicht zur Verwaltung der ständig mannigfacher und umfangreicher werdenden Angelegenheiten und Vermögenswerte der Bahá'í in Deutschland und Österreich, weshalb wir als dessen Mitglieder es für wünschenswert und notwendig erachten, unserer gemeinsamen Tätigkeit eine fester umrissene, gesetzmässige Form zu geben. Wir tun dies in völliger Einmütigkeit und in voller Erkenntnis der damit geschaffenen heiligen Bindung. Wir anerkennen für uns und unsere Nachfolger in dieser Treuhandschaft die erhabene religiöse Richtschnur, die für Bahá'í-Verwaltungskörperschaften in dem Worte Bahá'u'lláh's zum Ausdruck kommt: „Seid Treuhänder des Barmherzigen unter den Menschen“ und suchen den Beistand Gottes und Seine Führung, damit wir dieser Ermahnung folgen können.

10. Februar 1935

ENTSCHLIESSUNG DES NATIONALEN GEISTIGEN RATES

Der Nationale Geistige Rat der Bahá'í in Deutschland und Österreich e. V. musste sich zufolge einer staatspolizeilichen Anordnung vom 7. Juni 1937 auflösen. Am 7. April 1946 hat sich der Nationale Geistige Rat der Bahá'í in Deutschland und Österreich gemäss der bis 1937 angewandten Treuhandschaftserklärung und Satzung von neuem konstituiert.

Da die Treuhandschaftserklärung und Satzung des Nationalen Geistigen Rates der Bahá'í der Vereinigten Staaten schon bisher für die administrative Ordnung der deutschen Bahá'í-Gemeinde als Vorbild diente, hat der Nationale Geistige Rat der Bahá'í in Deutschland und Österreich e. V., der am 18. Juni 1949 gewählt wurde und sich am 20. Juni 1949 konstituierte, am 8. Oktober 1949 beschlossen, seine Treuhandschaftserklärung und Satzung der neuen Fassung des Nationalen Geistigen Rates der Bahá'í in den Vereinigten Staaten von Amerika, einschliesslich aller Ergänzungen und Änderungen bis

16. Juli 1949, sinngemäss anzugleichen. Vorliegende Fassung wurde vom Nationalen Geistigen Rat am 1. April 1950 verabschiedet.

Dr. Eugen Schmidt, Vorsitzender; Paul Gollmer, stellvertretender Vorsitzender;
Ruprecht Krüger, Sekretär; Albrecht Nagel, Rechner; Anna Grossmann;
Julius Henseler; Günther Heyd; Dr. Adelheid Jäger; Adolf Spieth.

ARTIKEL I

Die genannte Treuhandgemeinschaft führt die Bezeichnung „Der Nationale Geistige Rat der Bahá'í in Deutschland und Österreich e. V.“

ARTIKEL II

Wir teilen die Ideale unserer Mit-Bahá'í und arbeiten mit ihnen an der Aufrichtung, Erhaltung und Förderung der geistigen, erziehlchen und menschenfreundlichen Lehren menschlicher Bruderschaft, strahlenden Glaubens, erhabenen Charakters und selbstloser Liebe, wie sie im Leben und in den Äusserungen aller Propheten und Botschafter Gottes, der Begründer der Offenbarungsreligionen in der Welt, geoffenbart und mit erneuter Kraft und allumfassender Geltung für die Gegebenheiten dieses Zeitalters durch das Leben und die Worte Bahá'u'lláh's verkündet worden sind. Wir erklären als Zweck und Gegenstand dieser Treuhandgemeinschaft die Verwaltung der Angelegenheiten der Sache Bahá'u'lláh's zum Besten der Bahá'í in Deutschland und Österreich gemäss den von Bahá'u'lláh geschaffenen und eingeführten, von 'Abdu'l-Bahá näher bestimmten und erläuterten und von Shoghi Effendi und dessen nach dem Willen und Testament 'Abdu'l-Bahá's ordnungsmässig eingesetzten Nachfolger und Nachfolgern erweiterten und angewandten Grundsätzen für die Bahá'í-Zugehörigkeit und -Verwaltung.

Der Erfüllung dieses Zweckes sollen Andachtszusammenkünfte, öffentliche Versammlungen und Zusammenkünfte erziehlchen, menschenfreundlichen und geistigen Charakters, die Veröffentlichung von Büchern, Zeitschriften und Zeitungen, die Errichtung von Tempeln allgemeiner Anbetung und anderer Einrichtungen und Bauten für menschenfreundliche Dienste, die Überwachung, Vereinheitlichung, Förderung und allgemeine Verwaltung der Angelegenheiten der Bahá'í in Deutschland und Österreich in Erfüllung ihrer religiösen Dienste, Pflichten und Ideale sowie jedes sonstige diesen Zielen oder einem von ihnen förderliche Mittel dienen.

Weiterer Zweck und Gegenstand dieser Treuhandgemeinschaft ist:

- a) das Recht, mit irgendwelchen Personen, Unternehmungen, Vereinigungen, privaten, öffentlichen oder gemeindlichen Körperschaften, dem Staat oder irgendwelchen seiner Länder, Gebiete oder mit irgendwelchen fremden Regierungen in jeder Art und Weise Verträge abzuschliessen, zu vollziehen und zu erfüllen, die zur Förderung der Ziele dieser Treuhandgesellschaft dienen, und im Zusammenhang damit und bei allen Verrichtungen, die im Rahmen dieser Treuhandgesellschaft erfolgen, alles und jedes tun, was eine Gesellschaft oder natürliche Person zu tun oder auszuüben vermag und was gegenwärtig oder künftig vom Gesetz zugelassen ist,
- b) bei allen durch Gesetz oder anderswie errichteten Verbänden oder Nachlässen und sonstigen letztwilligen Verfügungen in Verbindung mit Schenkungen, Vermächtnissen oder Auffassungen jeder Art, in welchen ein oder mehrere Treuhänder in irgend einem Teil der Welt sowohl, als auch in Deutschland und Österreich bestellt werden, aufzutreten und als empfangsberechtigt zu gelten und Schenkungen, Vermächtnisse oder Auffassungen in Geld oder sonstigen Vermögenswerten anzunehmen,
- c) alles und was immer in den schriftlichen Äusserungen Bahá'u'lláh's, 'Abdu'l-Bahá's, Shoghi Effendi's und seiner ordnungsmässigen Nachfolger, durch die den Nationalen Geistigen Räten gewisse Spruchrechte, Befugnisse und Gerechtsame gewährt sind, an verschiedenen Zwecken und Zielen niedergelegt ist und
- d) gemeinhin alles zu tun und zu bewirken, was nach Ansicht der benannten Treuhänder, d. h. des Nationalen Geistigen Rates der Bahá'í in Deutschland und Öster-

reich zur Förderung der vollständigen und erfolgreichen Verwaltung dieser Treuhandgemeinschaft erforderlich, geeignet und von Vorteil ist.

ARTIKEL III

1. Abschnitt. Allen Personen, Unternehmungen, Körperschaften und Vereinigungen gegenüber, die den Treuhändern, d. h. dem Nationalen Geistigen Rat und seinen Mitgliedern in ihrer Eigenschaft als solche Kredit gewähren, Verträge mit ihnen schliessen oder irgendwelche Ansprüche gegen sie, gleichviel welcher Art, ob rechtlich oder billig, zu Recht oder zu Unrecht, haben, gilt lediglich das Treuhandvermögen und der Treuhandbesitz als Masse für Zahlung oder Sicherstellung bzw. für die Begleichung irgendwelcher Schulden, Ersatzansprüche, Auflagen und Bescheide oder irgendwelcher Beträge, die in sonstiger Weise seitens der Treuhänder geschuldet oder zahlbar werden könnten, so dass weder die Treuhänder, noch irgendeiner von ihnen, noch irgendeiner ihrer kraft dieses ernannten Beauftragten oder Vertreters, noch irgendwelche hierin genannte Berechtigte, sei es einzeln gemeinsam, persönlich dafür haften.

2. Abschnitt. Alle Bescheinigungen, Schuldanerkenntnisse, Anträge, schriftlichen Verpflichtungen und Verträge oder sonstigen Vereinbarungen und Urkunden, die im Rahmen dieser Treuhandschaft getroffen oder gegeben werden, werden ausdrücklich vom Nationalen Geistigen Rat als Treuhänder durch dessen ordnungsmässig ermächtigte Beauftragte und Vertreter vollzogen.

ARTIKEL IV

Die Treuhänder, d. h. der Nationale Geistige Rat, nehmen für die Durchführung der ihm in dieser Treuhandschaftserklärung anvertrauten Obliegenheiten die zur Festlegung und Erledigung der eigenen Verwaltungsaufgaben wie auch derjenigen der verschiedenen örtlichen und sonstigen Gliederungen, die die Bahá'í in Deutschland und Österreich verkörpern, erforderlichen Satzungen, Bestimmungen und Dienstvorschriften gemäss den Zwecken dieser Einrichtung und in Übereinstimmung mit den seitherigen ausdrücklichen, den Bahá'í in Deutschland und Österreich bereits bekannten und von ihnen in der Führung und Handhabung ihrer religiösen Angelegenheiten übernommenen Weisungen Shoghi Effendi's, des Hüters des Bahá'í-Glaubens, an.

ARTIKEL V

Die Hauptgeschäftsstelle dieser Treuhandgemeinschaft befindet sich an demjenigen Ort, der durch den Nationalen Geistigen Rat von Zeit zu Zeit bestimmt wird.

ARTIKEL VI

Das Siegel dieser Treuhandgemeinschaft besitzt runde Form und zeigt folgende Inschrift:

Der Nationale Geistige Rat der Bahá'í in Deutschland
und Österreich e. V. Treuhandschaftserklärung 1935.

ARTIKEL VII

Diese Treuhandschaftserklärung kann durch absoluten Mehrheitsbeschluss des Nationalen Geistigen Rates der Bahá'í in Deutschland und Österreich in jeder besonderen Versammlung, die zu diesem Zwecke ordnungsmässig einberufen worden ist, ergänzt werden, vorausgesetzt, dass mindestens dreissig Tage vor dem für die Versammlung festgesetzten Zeitpunkt eine Abschrift der vorgeschlagenen Ergänzung oder Ergänzungen an jedes Ratsmitglied durch den Sekretär mittels eingeschriebenen Briefes versandt wird.

SATZUNG DES NATIONALEN GEISTIGEN RATES

ARTIKEL I

Der Nationale Geistige Rat soll in Erfüllung seiner geheiligten Pflichten im Rahmen dieses Treuhandverhältnisses ausschliessliches Spruch- und Hoheitsrecht über jede Tätigkeit und alle Angelegenheiten der Bahá'í-Sache in Deutschland und Österreich unter Einschluss der Oberhoheit in bezug auf die Verwaltung dieser Treuhandschaft haben. Er soll darnach streben, die (nachstehend erläuterte) vielgestaltige Tätigkeit der örtlichen Geistigen Räte sowie diejenigen der einzelnen Bahá'í in Deutschland und Österreich anzuspornen, zu vereinen und gleichzuordnen, und sie in jeder nur möglichen Weise in der Förderung der Einheit der Menschheit unterstützen. Ihm obliegt die Anerkennung derartiger örtlicher Räte, die Prüfung der örtlichen Mitgliederrollen, die Einberufung der Jahrestagung oder besonderer Versammlungen und die Einsetzung der Abgeordneten zur Jahrestagung und ihre ziffernmässige Verteilung unter den verschiedenen Wahlbezirken. Er soll sämtliche nationalen Bahá'í-Ausschüsse ernennen und die Veröffentlichung und Verteilung von Bahá'í-Schrifttum, die Überprüfung aller die Bahá'í-Sache betreffenden Schriften, den Bau und die Verwaltung des Mashriqu'l-Adhkár's und seiner Nebeneinrichtungen und die Erhebung und Verwendung aller Gelder zur Fortführung dieser Treuhandschaft überwachen. Er soll entscheiden, ob irgendwelche Angelegenheiten dem Bereiche seines eigenen Spruchrechtes oder demjenigen eines örtlichen Geistigen Rates angehören. Er soll in Fällen, die ihm geeignet und notwendig erscheinen, Berufungen aus Entscheidungen örtlicher Geistiger Räte annehmen und soll das Recht zur endgültigen Entscheidung in allen Fällen haben, in denen die Befähigung eines einzelnen oder einer Gruppe, ständig das Wahlrecht auszuüben oder Mitglied der Bahá'í-Gemeinschaft zu sein, in Frage steht. Er soll ferner die Bahá'í in Deutschland und Österreich überall vertreten, wo es sich um die Zusammenarbeit und geistige Betätigung mit den Bahá'í anderer Länder handelt, und soll das alleinige Wahlorgan der Bahá'í in Deutschland und Österreich bei Bildung des in den Heiligen Schriften der Sache vorgesehenen Universalen Hauses der Gerechtigkeit sein.

Vor allem aber soll der Nationale Geistige Rat stets jene Stufe der Einheit in Ergebenheit gegenüber der Offenbarung Bahá'u'lláh's erstreben, die die Bestätigung des Heiligen Geistes anzieht und den Rat zum Dienste an der Begründung des Grössten Friedens fähig machen wird. Bei allen seinen Beratungen und Handlungen soll der Nationale Geistige Rat als göttlichen Führer und Massstab ständig die Äusserung Bahá'u'lláh's vor Augen haben:

„Es geziemt ihnen (d. h. den Geistigen Räten), die Vertrauten des Barmherzigen unter den Menschen zu sein und sich für Gottes auserwählte Hüter von allem, was auf Erden ist, zu halten. Es obliegt ihnen, miteinander zu beraten und auf die Belange der Diener Gottes acht zu haben, um Seiner Selbst willen, wie sie auf die eigenen Belange achten, und das zu wählen, was geziemt ist und schicklich.“

ARTIKEL II

Die Bahá'í in Deutschland und Österreich, zu deren Gunsten diese Treuhandschaft errichtet ist, soll aus allen in Deutschland und Österreich in den verschiedenen Ländern und Verwaltungsgebieten wohnhaften Personen bestehen, die vom Nationalen Geistigen Rat als den Erfordernissen für die Mitgliedschaft in der Bahá'í-Gemeinschaft gemäss den folgenden, durch den Hüter des Glaubens festgelegten Fähigkeiten anerkannt sind:

- a) volle Anerkennung der Stufe des Báb als Vorläufer, von Bahá'u'lláh als Begründer und von 'Abdu'l-Bahá als wahres Vorbild der Bahá'í-Religion; vorbehaltlose Annahme von allem und Unterordnung unter alles, was durch ihre Feder geoffenbart worden ist; treues und standhaftes Festhalten an allen Teilen des geheiligten Willens 'Abdu'l-Bahá's und enge Verbindung sowohl mit dem Geiste als auch mit der Form der Bahá'í-Verwaltung in der ganzen Welt.

- b) Vollendung des 21. Lebensjahres.
- c) Glaubenserklärung gegenüber dem vom Nationalen Geistigen Rat anerkannten örtlichen Geistigen Rat, in dessen Rechtsbereich er wohnhaft ist, sowie Eintragung bei diesem.
- d) Glaubenserklärung gegenüber dem Nationalen Geistigen Rat, in der für die Mitgliedschaft vorgesehenen Form für ausserhalb eines solchen örtlichen Rechtsbereiches wohnhafte Personen.

ARTIKEL III

Der Nationale Geistige Rat soll aus neun aus dem Kreise der Bahá'í in Deutschland und Österreich gewählten Mitgliedern bestehen, die von den genannten Bahá'í in der weiter unten beschriebenen Weise gewählt werden und für die Dauer eines Jahres oder bis zur Wahl ihrer Nachfolger im Amte bleiben sollen.

ARTIKEL IV

Die geschäftsführenden Mitglieder des Nationalen Geistigen Rates sollen aus einem Vorsitzenden, stellvertretenden Vorsitzenden, Sekretär und Rechner und anderen Beauftragten bestehen, die sonst noch für die geeignete Führung seiner Geschäfte für nötig erachtet werden mögen. Die geschäftsführenden Mitglieder sollen mit absoluter Stimmenmehrheit des Rates in geheimer Abstimmung gewählt werden.

ARTIKEL V

Die erste Versammlung eines neugewählten Nationalen Geistigen Rates soll durch dasjenige Mitglied einberufen werden, das bei der Wahl die höchste Stimmenzahl erhalten hat, oder, soweit zwei oder mehr Mitglieder die gleiche höchste Stimmenzahl aufweisen, durch das unter diesen ausgeloste Mitglied. Dieses Mitglied soll den Vorsitz bis zur Wahl des ständigen Vorsitzenden führen. Alle folgenden Sitzungen sollen durch den Sekretär des Rates auf Ersuchen des Vorsitzenden oder, bei dessen Abwesenheit oder Verhinderung, des stellvertretenden Vorsitzenden oder dreier beliebiger Ratsmitglieder einberufen werden, wobei jedoch die Jahrestagung des Rates, wie weiterhin festgelegt, in bezug auf Zeitpunkt und Ort von dem Rat durch absoluten Mehrheitsbeschluss festzulegen ist.

ARTIKEL VI

Der Nationale Geistige Rat soll beschlussfähig sein, sobald fünf Mitglieder desselben in einer Sitzung anwesend sind, und die durch diese gefassten, absoluten Mehrheitsbeschlüsse sollen gelten, soweit diese Satzung nichts anderes bestimmt, in gebührendem Hinblick auf den in der Einrichtung eines Geistigen Rates enthaltenen Grundsatz der Einheit und aufrichtigen Gemeinschaft als ausreichend zur Führung der Geschäfte. Die Verhandlungen und Entscheidungen des Nationalen Geistigen Rates sind bei jeder Sitzung durch den Sekretär zu protokollieren, der den Ratsmitgliedern nach jeder Sitzung Abschriften der Protokolle zustellen und die Protokolle unter den offiziellen Urkunden des Rates aufbewahren soll.

ARTIKEL VII

Wo immer in Deutschland und Österreich, in einer Stadt oder einer ländlichen Gemeinde, die Zahl der darin wohnenden, vom Nationalen Geistigen Rat anerkannten Bahá'í neun übersteigt, können diese am 21. April eines Jahres zusammenkommen und mit relativer Stimmenmehrheit eine örtliche Verwaltungskörperschaft von neun Personen als Geistigen Rat der betreffenden Gemeinde wählen. Jeder solche Geistige Rat soll

darauf alljährlich an jedem folgenden 21. Tag des April gewählt werden. Die Mitglieder sollen für die Dauer eines Jahres und bis zur Wahl und Anerkennung ihrer Nachfolger im Amte bleiben.

Soweit dagegen die Zahl der Bahá'í im Bereich eines beständigen Verwaltungsgebietes genau neun beträgt, können sich diese am 21. April eines Jahres oder in den nachfolgenden Jahren durch gemeinsame Erklärung zu einem örtlichen Geistigen Rat konstituieren. Durch Beurkundung einer solchen Erklärung seitens des Sekretärs des Nationalen Geistigen Rates soll der besagte Neunerrat als mit allen Rechten, Vorrechten und Pflichten eines örtlichen Geistigen Rates, wie sie in dieser Satzung festgelegt sind, eingesetzt gelten.

1. Abschnitt. Jeder neugewählte örtliche Geistige Rat soll sofort gemäss den in den Artikeln IV und V dieser Satzung enthaltenen Anweisungen über die Wahl seiner geschäftsführenden Mitglieder verfahren, die aus einem Vorsitzenden, stellvertretenden Vorsitzenden, Sekretär und Rechner und was der Rat sonst für die Führung seiner Geschäfte und die Erfüllung seiner geistigen Pflichten an Beauftragten für nötig erachten mag, bestehen. Unmittelbar darnach soll der gewählte Sekretär dem Sekretär des Nationalen Geistigen Rates die Namen der Mitglieder des neugewählten Rates und eine Liste seiner geschäftsführenden Mitglieder übermitteln.

2. Abschnitt. Die allgemeinen Befugnisse und Pflichten eines örtlichen Geistigen Rates sollen so sein, wie sie sich aus den Schriften Bahá'u'lláh's, 'Abdu'l-Bahá's und Shoghi Effendi's ergeben.

3. Abschnitt. Unter die weiteren besonderen Pflichten eines örtlichen Geistigen Rates soll das volle Spruchrecht über alle Bahá'í-Veranstaltungen und -Angelegenheiten innerhalb der örtlichen Gemeinde, unbeschadet der hierin erklärten ausschliesslichen Oberhoheit des Nationalen Geistigen Rates fallen.

4. Abschnitt. Ausfallende Mitglieder eines örtlichen Geistigen Rates sollen auf einer zu diesem Zwecke durch den Rat ordnungsmässig einberufenen, besonderen Gemeindeversammlung durch Wahl ergänzt werden. Falls die Zahl der ausfallenden Mitglieder höher als vier ist, so dass die Beschlussfähigkeit des örtlichen Rates unmöglich ist, soll die Wahl unter der Oberaufsicht des Nationalen Geistigen Rates vorgenommen werden.

5. Abschnitt. Die Geschäfte des örtlichen Rates sollen in gleicher Weise geführt werden, wie oben in Artikel VI für die Beratungen des Nationalen Geistigen Rates festgelegt ist.

6. Abschnitt. Der örtliche Rat soll die Eignung jedes Mitgliedes der Bahá'í-Gemeinde vor dessen Zulassung als wahlberechtigtes Mitglied überprüfen und gutheissen, doch kann jeder, der mit der Entscheidung des örtlichen Geistigen Rates über seine Bahá'í-Fähigkeiten unzufrieden ist, gegen die Entscheidung beim Nationalen Geistigen Rat Berufung einlegen, der den Fall aufgreifen und endgültig darüber entscheiden soll.

7. Abschnitt. Am oder vor dem ersten Tag im November jedes Jahres soll der Sekretär jedes örtlichen Rates dem Sekretär des Nationalen Geistigen Rates eine ordnungsmässig beglaubigte Liste der stimmberechtigten Mitglieder der örtlichen Bahá'í-Gemeinde zur Unterrichtung und Gutheissung durch den Nationalen Geistigen Rat einschicken.

8. Abschnitt. Alle sich innerhalb einer örtlichen Bahá'í-Gemeinde ergebenden Angelegenheiten von rein örtlichem Interesse, die nicht die nationalen Belange der Sache berühren, sollen in erster Instanz dem Spruchrecht des betreffenden örtlichen Geistigen Rates unterstehen, doch liegt die Entscheidung darüber, ob in einem besonderen Fall durch die Angelegenheit die Belange und die Wohlfahrt der nationalen Bahá'í-Gemeinschaft berührt werden, beim Nationalen Geistigen Rat.

9. Abschnitt. Jedem Mitglied einer Bahá'í-Gemeinde steht es frei, gegen eine Entscheidung seines Geistigen Rates beim Nationalen Geistigen Rat Berufung einzulegen,

der darüber befinden soll, ob er die Sache zur Entscheidung aufgreifen oder sie beim örtlichen Geistigen Rat zur nochmaligen Erwägung belassen will. Greift der Nationale Geistige Rat die Sache zur Entscheidung auf, so soll seine Findung endgültig sein.

10. Abschnitt. Bestehen innerhalb einer Bahá'í-Gemeinde Meinungsverschiedenheiten, die nicht durch die Bemühungen des örtlichen Geistigen Rates beigelegt werden können, so ist die Angelegenheit durch den Geistigen Rat dem Nationalen Geistigen Rate zur Erwägung zu überweisen, dessen Vorgehen in der Sache dann endgültig sein soll.

11. Abschnitt. Alle Streitfragen zwischen zwei oder mehreren örtlichen Geistigen Räten oder zwischen Mitgliedern verschiedener Bahá'í-Gemeinden sollen in erster Instanz dem Nationalen Geistigen Rate unterbreitet werden, der bei allen derartigen Angelegenheiten das erste und letzte Spruchrecht haben soll.

12. Abschnitt. Der Rechtsbereich eines örtlichen Geistigen Rates in bezug auf die örtliche Zuständigkeit der Mitgliedschaft und Wahlberechtigung eines Gläubigen in einer Bahá'í-Gemeinde soll der durch die verwaltungsrechtlichen Grenzen einer Stadt oder einer ländlichen Gemeinde bestimmten Gebiete entsprechen.

Alle Auffassungsverschiedenheiten in bezug auf das Rechtsgebiet eines örtlichen Geistigen Rates oder bezüglich der Angliederung irgend eines Bahá'í oder einer Gruppe von Bahá'í in Deutschland und Österreich sind dem Nationalen Geistigen Rat zu unterbreiten, dessen Entscheidung in der Sache endgültig sein soll.

ARTIKEL VIII

Die Mitglieder des Nationalen Geistigen Rates sollen in einer Jahresversammlung gewählt werden, die als die Nationaltagung der Bahá'í von Deutschland und Österreich bezeichnet wird.

Zeitpunkt und Ort für die Abhaltung dieser Tagung ist durch den Nationalen Geistigen Rat zu bestimmen. Die Nationaltagung soll sich gemeinschaftlich zusammensetzen aus den Vertretern, die nach dem Verhältniswahlrecht von den Gläubigen der einzelnen Länder, Kreise oder Bezirke gewählt sind sowie aus den Mitgliedern des Nationalen Geistigen Rates.

Der Nationale Geistige Rat gibt den Zeitpunkt der Jahreszusammenkunft 60 Tage im voraus bekannt, und zwar in der

Einberufung der National-Tagung,

die die Zahl der Abgeordneten bekannt gibt, wie sie den verschiedenen Wahlbezirken im Verhältnis zu der Anzahl der in diesen wohnhaften Bahá'í zugeteilt ist, bei einer Gesamtzahl von 38 Abgeordneten für die Bahá'í von Deutschland und Österreich.

1. Abschnitt. Alle Tagungsabgeordneten sollen mit relativer Stimmenmehrheit gewählt werden. Bahá'í, die durch Krankheit oder andere unvermeidliche Gründe verhindert sind, an der Wahl persönlich teilzunehmen, sollen das Recht haben, ihren Stimmzettel durch die Post der Versammlung zu übermitteln. Die Zusammenkunft, die in jedem Land, Verwaltungs- oder Wahlbezirk abgehalten wird, soll durch den Nationalen Geistigen Rat einberufen und durch die Bahá'í durchgeführt werden, die gemäss einem Verfahren daran teilnehmen, das einheitlich durch die erwähnte Körperschaft niedergelegt sein kann. Unmittelbar nach der Zusammenkunft soll ein beglaubigter Wahlbericht, der Name und Anschrift jedes Abgeordneten enthält, dem Nationalen Geistigen Rat übermittelt werden.

2. Abschnitt. Alle für die Tagung gewählten Abgeordneten müssen anerkannte Bahá'í und Bewohner des von ihnen vertretenen Landes, Verwaltungs- oder Wahlbezirktes sein.

3. Abschnitt. Die Rechte und Vorrechte eines Abgeordneten können weder übertragen noch durch einen Stellvertreter ausgeübt werden.

4. Abschnitt. Die Anerkennung und Einsetzung der Abgeordneten zur Nationaltagung soll vom Nationalen Geistigen Rat vollzogen werden.

5. Abschnitt. Soweit Abgeordnete nicht persönlich an der Tagung teilnehmen können, sollen sie das Recht haben, ihre Stimmzettel zur Wahl der Mitglieder des Nationalen Geistigen Rates zu den vom Nationalen Geistigen Rat festzusetzenden Bedingungen zu übermitteln.

6. Abschnitt. Hält der Nationale Geistige Rat in irgendeinem Jahre das Zusammenrufen der Abgeordneten zur Nationaltagung für undurchführbar oder nicht geraten, so setzt der Nationale Geistige Rat die postalischen Mittel und Wege für die jährliche Wahl und Durchführung anderer wesentlicher Geschäfte der Nationaltagung fest.

7. Abschnitt. Das auf der Nationaltagung anwesende vorsitzende, geschäftsführende Mitglied des Nationalen Geistigen Rates soll die Abgeordneten zusammenrufen, die zur endgültigen Konstituierung der Versammlung schreiten, einen Vorsitzenden, einen Sekretär und was weiter an Beauftragten für die geeignete Führung der Geschäfte der Tagung erforderlich ist, durch geheime Abstimmung wählen sollen.

8. Abschnitt. Die Hauptarbeit der Jahresversammlung soll die Beratung über die Bahá'í-Tätigkeit, die Pläne und Arbeitsweise sowie die Wahl der neun Mitglieder des Nationalen Geistigen Rates sein. Mitglieder des Nationalen Geistigen Rates, ob als Abgeordnete gewählt oder nicht, können an der Beratung und Diskussion vollen Anteil nehmen, jedoch dürfen nur Abgeordnete an der Wahl der Tagungsbeauftragten oder an der jährlichen Wahl der Mitglieder der Nationalen Körperschaft teilnehmen. Alle Handlungen durch die Abgeordneten, mit Ausnahme der Konstituierung der Tagung, der Übermittlung von Botschaften an den Hüter und der Wahl des Nationalen Geistigen Rates, sollen Ratschläge und Empfehlungen zur Erwägung durch den besagten Rat sein, da endgültige Entscheidung über alle Angelegenheiten, die im Bereich der Bahá'í-Religion in Deutschland und Österreich liegen, allein in jener Körperschaft getroffen werden.

9. Abschnitt. Die auf der Nationaltagung anzunehmende Geschäftsordnung soll durch den Nationalen Geistigen Rat vorbereitet werden, doch können alle auf die Sache bezüglichen Angelegenheiten, die von irgendeinem Abgeordneten vorgebracht werden, auf Antrag, über den abzustimmen ist, als Punkt der Tagungsberatungen aufgenommen werden.

10. Abschnitt. Die Wahl der Mitglieder des Nationalen Geistigen Rates soll mit relativer Stimmenmehrheit durch die vom ausscheidenden Nationalen Geistigen Rat anerkannten Abgeordneten erfolgen, d. h. als gewählt gelten diejenigen neun Personen, die im ersten Wahlgang der bei der Tagung anwesenden Abgeordneten sowie derjenigen Abgeordneten, deren Stimme dem Sekretär des Nationalen Geistigen Rates postalisch übermittelt worden ist, die grösste Anzahl Stimmen erhalten haben. Falls infolge Stimmgleichheit die volle Mitgliederzahl nicht im ersten Wahlgang erreicht wird, finden ein oder mehrere weitere Wahlgänge für die Personen, welche gleiche Stimmenzahl erhalten haben, statt, bis sämtliche neun Mitglieder gewählt sind.

11. Abschnitt. Alle bei der Nationaltagung offiziell behandelten Angelegenheiten sollen unter die Protokolle des Nationalen Geistigen Rates aufgenommen und mit diesen verwahrt werden.

12. Abschnitt. Freigewordene Mitgliedssitze des Nationalen Geistigen Rates sollen mit relativer Stimmenmehrheit seitens der Abgeordneten der Nationaltagung, die den Rat gewählt haben, neu besetzt werden, wobei die Wahl in brieflicher oder irgend sonstiger durch den Nationalen Geistigen Rat bestimmter Form zu erfolgen hat.

ARTIKEL IX

Soweit dem Nationalen Geistigen Rat durch diese Satzung in irgendwelchen, die Tätigkeit und die Angelegenheiten der Bahá'í-Sache in Deutschland und Österreich betreffenden Fragen ausschliessliches und höchstrichterliches Spruchrecht sowie vollziehende Oberhoheit übertragen ist, gilt dies mit der Weisung, dass alle bezüglich solcher Fragen getroffenen Entscheidungen oder erfolgten Massnahmen in jedem Falle dem Hüter der

Sache oder dem Universalen Hause der Gerechtigkeit zur endgültigen Prüfung und Billigung zu unterbreiten sind.

ARTIKEL X

Soweit Aufgaben und Befugnisse durch diese Satzung nicht ausdrücklich den örtlichen Geistigen Räten übertragen sind, gelten sie als dem Nationalen Geistigen Rate verliehen, wobei dieser Körperschaft das Recht zur Übertragung solcher beliebiger Verrichtungen und Befugnisse zusteht, die sie innerhalb ihres Spruchrechtes als für örtliche Geistige Räte erforderlich und ratsam erachtet.

ARTIKEL XI

Zur Wahrung des geistigen Charakters und Zweckes der Bahá'í-Wahlen soll weder der Brauch der Wahlvorschläge noch irgendein sonstiges, eine stille und von Gebeten getragene Wahl beeinträchtigendes Wahlverfahren aufkommen, so dass jeder Wähler für niemanden stimmen soll, als wen ihm Gebet und Überlegung eingegeben haben.

Zu den hervorragendsten und geheiligtesten Pflichten derer, die berufen werden, die Angelegenheiten der Sache als Mitglieder örtlicher oder nationaler Geistiger Räte aufzugreifen, zu führen und gleichzuordnen, gehört:

auf jede nur mögliche Weise das Vertrauen und die Zuneigung derer zu gewinnen, denen zu dienen sie das Vorrecht haben; die Meinungen, vorherrschenden Empfindungen und die persönliche Überzeugung derjenigen, deren Wohlergehen zu fördern ihre feierliche Pflicht ist, zu erforschen und sich mit ihnen vertraut zu machen; ihre Erwägungen und die allgemeine Führung ihrer Angelegenheiten von verschlossener Teilnahmslosigkeit, dem Anschein der Heimlichkeit, dem erstickenden Dunstkreis diktatorischer Bestimmungen und von allen Worten und Handlungen zu reinigen, die den Eindruck von Parteilichkeit, Selbstsucht und Vorurteilen erwecken können, und unter Vorbehalt des geheiligten Rechtes endgültiger Entscheidung zur Besprechung einzuladen, Beschwerden nachzugehen, Ratschläge zu begrüßen und das Gefühl der gegenseitigen Abhängigkeit und Mitbeteiligung, des Verständnisses und wechselseitigen Vertrauens unter sich und allen übrigen Bahá'í zu pflegen.

ARTIKEL XII

Diese Satzung kann vom Nationalen Geistigen Rat in jeder regelmässigen oder besonderen Sitzung mit absoluter Stimmenmehrheit ergänzt werden, vorausgesetzt, dass mindestens vierzehn Tage vor dem für die betreffende Versammlung festgesetzten Zeitpunkt eine Abschrift der vorgeschlagenen Ergänzung oder Ergänzungen an jedes Ratsmitglied vom Sekretär durch die Post gesandt wird.

In allen Fällen, in denen über den durch den Wortlaut ausgedrückten Sinn dieser Treuhandschaftserklärung und Satzung Unklarheit auftreten sollte, ist der englische Wortlaut der Declaration of Trust and By Laws der Bahá'í der Vereinigten Staaten¹ zu ziehen.

¹ Ausgabe von 1949.

دستور الجامعة البهائية بالقصر العرس قانون النقابة للمجلس الروحاني المركزي للبهائيين في العراق

نحن الحاج محمود نصايحي الدكتور دناطون ميرز كل عباس رضا اديبضي بغدادى عبد الرزاق عباس (بغداد)
خليل القمر جليل شيرين (العواشق) حضوري الباهو (موصل) البنجين من مثلى البهائيين في العراق في اجتماع
السوي الحاصل في بغداد في ٢١/٢٣ نيسان سنة ١٩٣١ لتكون المحفل الروحاني المركزي للبهائيين في العراق مع
السلطة النامية في انشاء نقابة حسب ما يوضح فيما بعد - نقر ونعترف بموجب هذا بان جميع المحفوق
الواجبات والامنيات والمسؤوليات التي اركانها حضر بها الله مؤسس الدين البهائي وحضر عبد البهائيين
لأحكامه وحضر شوقي افندي ولي امره الى المحفل الروحاني المركزي للبهائيين في العراق المذكور تكون بموجب قانون
النقابة هذا ومن ابتداء هذا التاريخ من خصائص واشرف وما مورثة هيئة المحفل الروحاني المركزي الذين سبق ذكرهم
وخلفاهم الشرعيين وبنايس للمحفل الروحاني المركزي لهذا النوع من الجمعية والاتحاد والرابطة وبمحدد ما مورث نقباء
البهائيين في العراق انما يعمل بصفة هيئة ادارية لجمعية دينية اصح لها وجود مستمر ومسؤولية منذ توارث
وسبعين سنة وبالنظر الى هذه الجهود وعلى المحفل الروحاني المركزي لادارة وتنظيم مثل هذه الشؤون المتنوعة والتي تزداد
بوماً فوماً وكذلك املاك البهائيين في العراق والتي نشعر لان نحن الاعضاء انه من الضروري ومن المعروف ان يعطى
وظائفنا الاجتماعية شكلاً قانونياً واحكاماً فلذلك اجري هذا العمل بالاجماع والاعتراف التام بالعلاقة المقدسة
التي تحتضنه ونحن نعترف بلاصالة عن انفسنا وبالنيابة عن خلفائنا في هذا التوقيع النقابي برفعة وسبق
السيد الذي الذي اسمه حضر بها الله لهيئات الادارية للبهائيين بقوله (كونوا امناء الرحمن بالامكان)
ونطلب من الله التوفيق والطهارة لاتباع هذا النصيح .

المادة الأولى - تسمى هذه النقابة بالمحفل الروحاني المركزي للبهائيين في العراق

المادة الثانية - اشتراكاً في المثل العليا ومساعدة لجهود اخواننا البهائيين في تأسيس وتعضيد
وانهاض العالم التهديمية التي هم لهم خير الانسانية والاخرة البشرية والايمان الباهر والاخلاق والسياسة
والحجة الخالية عن محجة الذات التي تحلت في افعال واعمال جميع الانبياء ورسل الله الذين استسوا ارباب
العالم الموحى بها والتي من اثر افعال واعمال حضر بها الله تحدت بقوة خلافة وتطبيقات جديدة
عمومية حسبما تقتضيه شروحات هذا العصر . نقر ونعترف بان الغرض والمقصود من هذه النقابة هي
ادارة شؤون امر حضر بها الله لمنفعة البهائيين في العراق وعلى حسب القواعد المرعية في الادارة البهائية
التي هي من اساس واجاد حضر بها الله ومن بيان وتفسير حضر عبد البهائي ومن تطبيقات وتدعم حضر شوقي
افندي ومن تخلفه خلاله شرعية طبقاً لضرورة وصية حضر عبد البهائي . وتحقيق هذه الاغراض والاجتماعات

الدينية والعمومية والمؤتمرات التهذيبية والانسانية والروحانية وبطبع ونشر الكتب والمجلات والبرامج وتنشيد الهياكل المختصة للعبادة العامة وغيرها من المعاهد والدور والابنية المختصة للخدمة الانسانية وعمل وتوحيد وترويج وادارة اعمال ومجموعات البهائين على وجه العموم في العراق في اتمام وظائفهم وواجباتهم وامام الذئبة اوبابى واسطة اخرى مناسبة يمكن بها تحقيق هذه الاعراض جميعها او بعضها .
ومن اغراض النقابة واعمالها ايضا ما ياتي :

الحق في التعاقد بعقد او عقود من اي نوع لاجل توسيع نطاق اغراض النقابة مع اي انسان او شركة او جمعية خاصة كانت ام عامة محلية كانت ام عمومية في اي ولاية او اقليم او مستعمرة له اولدى حكومة اجنبية ويكون لها في هذا الخصوص وفي جميع المعاملات المنطقية على بصر هذه النقابة الحق في ان تعمل كل او بعض الاعمال التي يحيز القانون عملها الاي شركة او انسان في الحال والاستقبال

ان تمتلك ان تكون صاحبة حق الانتفاع لاي ملك يعطى من اي نقابة تكون قد تأسست بمقتضى القانون او غير ذلك او بموجب اي وصية او عقد اخر من هذا القبيل يكون فيه هبة او تسارل او عطية او منحة من اي نقابة او نقابات في اي بلدة في العالم وفي العراق وكذلك تقبل الهبات والعتايا من القوادى او اي ملك اخر

جميع الاعراض والمقاصد التي ذكرت في كلمات خضره بها الله وعبد البهائى وخضره شوقى اندى مهما كانت نوعها والتي بها اعطيت السلطة والاحصاص والحقوق الى المحافل الروحانية المركزية وعلى العموم عمل كما يستوجب اجراءه المحفل الروحاني المركزي البهائين في العراق والتي يراها ضرورية وموافقة وذات فائدة لتقدم واطمام ونجاح ادارة هذه النقابة .

المادة الثالثة -

١ - جميع الأشخاص والشركات والجمعيات الذين يقرضون او يتعاملون مع اعضاء النقابة اي المحفل الروحاني المركزي واعضائه او يكون لهم اي طلب عليهم من اي نوع كان سواء كان ناشئاً عن نص قانوني او عن وجوب العدالة وسواء نتج عن تعاقد او عن عمل يستوجب المسؤولية لا يكون لهم الحق في الرجوع على شئ سوى اموال النقابة وابلالها لاجل الحصول على اي دين او تعويض او حكم او اجراء او اي مال يكون مستحق الدفع باي كيفية كانت اعضاء النقابة بحيث لا يكون اعضاء النقابة كلهم او احد لم ولا الوكلاء المعينون بمعرفةهم فيما بعد ولا المستغفون الذين ذكرت اسمائهم في هذا مسولين شخصياً من اجراء ذلك .

٢ - ينفذ كل سند او تعهد او اقتراح او التزام او عقد محرر باو باتفاق احر معطى بموجب هذه النقابة تنفيذاً صريحاً بمعرفة المحفل الروحاني المركزي عن بعضهم اعضاء النقابة او بمعرفة وكلائهم او موظفيهم المسؤولين .

المادة الرابعة -

لاجل اجراء وادارة الامور التي عهد بها الى اعضاء النقابة اي المحفل الروحاني المركزي بمقتضى هذه النقابة فيخذ المحفل المذكور ما يلزمه من القواعد واصول الاجرائات والقوانين المقررة وتنفيذ اعماله الادارية واعمال الجهات الاخرى المحلية المتعددة التي تكون منها الهيئة البهائية في العراق بكيفية

لا تتعارض مع بشود هذا الاتفاق وتكون جميعها مطابقة للتعليمات الصريحة التي اعطيت لنا للغاية الآن من حضرة شوقي افندي وتلى امر حضرة بها آتسه وهي التعليمات التي عرفها من قبل البهائيون الموجودون في العراق والتي قبلوها بمحور ضبط ممارسة شؤونهم الدينية .

المادة الخامسة -

يكون مركز هذه النقابة في المحل الذي يقره المحفل الروحاني المركزي من وقت لآخر

المادة السادسة -

يكون ختم هذه النقابة مستديراً الشكل وعليه نقش الألف :-

(المحفل الروحاني المركزي للبهائيين في العراق . قانون النقابة سنة ١٩٣١ .)

المادة السابعة - يصح تعديل قانون النقابة هذا بالكثيرة الأصوات من المحفل الروحاني المركزي

للبهائيين في العراق في أي اجتماع يعقد خصيصاً لهذا الغرض بشرط ان يبلغ السكرتير كل عضو بطريق البريد بمدة (٣٠) يوماً على الأقل بصورة من التعديل والتبديلات المقترحة .

النظام الداخلي

للمحفل الروحاني المركزي للبهائيين في العراق

(المادة الأولى)

للمحفل الروحاني المركزي للبهائيين في العراق القسام وظائفه المقدسة في ظل هذا الدستور وحج الساطة والتبصرة التامة على كفاية اليهود والشئون المتعلقة بالدين البهائي في العراق بما في ذلك الساطة التامة في ادارة شئون هذه الوكالة وله ان يعمل على نشيط المحافل الروحانية المحلية (الوارد سابقاً) وكذلك افراد البهائيين المقيمين في العراق وتوجد جهودهم المتنوعة والنهوض بها الى مسنوا واحد كما بقولنا على معارفهم بكفاية الوسائل المشروعة في ترويج وحدة بني الانسان وكذلك يكون من وظائفه الاعتراف بتلك المحافل المحلية وتخصر كشوفات الانتخابات المحلية وتعيين وتقسيم عدد المندوبين على الدوائر المحلية المختلفة ودعوتهم للاجتماع السنوي وهو الذي يتولى تشكيل سائر اللجان الهامة العامة والاشرف على كفاية المطبوعات الدينية ونشرها والمصادقة على جميع المؤلفات البهائية كما يتولى بناء مشرق الاذكار وادارته والاشرف على كل ملحقاته وكذلك جميع الاموال وصرفيها في الوجهة التي تتطلبها هذه الوكالة وله ان يبحث فيما اذا كانت المسائل اقليمية ضمن دائرة اختصاصه او هي من اختصاص المحافل الروحانية المحلية الاخرى وله الحق ايضا ان يراعى له مناسباً وضرورياً ان ينظر فيما تدبره اليه من الالتماسات في الاحوال التي تختص بموصلات الفرد والجماعة للتصويت وحق العضوية في الهيئات البهائية والتي يكون سبقها قرار المحافل الروحانية المحلية وفي هذه الحالة يكون قراره نهائياً .

وهو الذي يقوم بتشكيل عوالبهائيين في العراق في جميع جهودهم المشتركة مادانياً وروحانياً مع البهائيين المقيمين

في الاقطار الأخرى ويكون وحدة تلك الهيئة المنجبة في العراق والتي من شأنها ان تتولى الأشراف في تأسيس بيت العدل العمومي المنصوص عنه في الأناة المقدسة للذين البهائيين .
 وفوق هذا وذلك فان المحفل الروحاني المركزي يكون من وظائفه السعي للتواصل للبلوغ الوفاة المحصور
 التام الأمر حضرة بهاء الله بما يكون جالباً لتأييدات روح القدس وواسطة في تمكين هذا المحفل من الخدمة
 والعمل في تأسيس السلام الأعظم وأضعاً في كل عمل تجريه نصب عينيه قول حضرة بهاء الله (وينبغي لهم - أي المحفل
 الروحانية - ان يكونوا أمناء الرحمن بين الأماكن ووكلاء الله لمن على الأرض كلها وينشأ وروا في مصالح العباد
 كما يشاءون في أمورهم ويختاروا ما هو المختار) .

(المادة الثانية)

يتكون البهائيون في العراق وهم الذين من أحلهم وضع هذا الدستور من مجموع الأخصاص القاطنين به -
 أي بالعراق - وهم الذين يقر عليهم المحفل الروحاني المركزي بان تمت فهم شروط التصويت في مركزها من الرعايا المحلية
 والتي يكون الشخص الحق في التصويت في أي مركز بهائي يتعين عليه ان يكون حائزاً للشروط الآتية :-
 (أ) ان يكون قاطناً في الجهة (المدينة أو البلدة أو القرية) التي يكون بها مركز بهائي كما هو منصوص في المادة
 السابعة من هذه اللائحة .

(ب) ان يكون قد بلغ السن الواحدة والحشرين .
 (ج) ان يكون قد برهن للمحفل الروحاني المحلي - وذلك رهن قبول وتصديق المحفل المركزي - انه حائز على موافقة
 الذين البهائيين والعمل به وهي المؤهلات المطلوبة في الأتموج الآتي .
 الاعتراض التام بحضرة (الباب) مبشراً وبحضرة (بهاء الله) مؤسساً وبحضرة (سيد البهاء) سبيئاً وللنسلم التام والاعتراف
 لكن ما جاء في فهمه والولا، والخضوع لكل عبارة من العبادات الواردة في وصية حضرة عبد البهاء المقدسة والتعاون الوثيق مع روح
 وشكل الأمانة البهائية الحالية في عموم العالم .

(المادة الثالثة)

يتكون المحفل المركزي من تسعة اعضاء من بين عموم البهائيين في العراق ويجري انتخابهم بواسطة المندوبين المذكورين
 في الطريقة البينة فيما يلي ويكون مدة خدمتهم سنة واحدة أو الى ان يتم انتخاب خلف لهم .

(المادة الرابعة)

تتولى رئاسة العاملة للمحفل الروحاني المركزي للبهائيين بالعراق من رئيس ورائك رئيس وسكرتير رئيس
 وغير هؤلاء من الأعضا حسبما تنضبه الضرورة ومصحة العمل ويجري انتخاب اعضاء تلك الهيئة العاملة بالانتخاب السري وبالغلبة صوت الأعضا

(المادة الخامسة)

يدعى المحفل الروحاني المركزي الجديد لأول اجتماع بواسطة العضو الذي يكون حائزاً للأكثرية الكبرى الأصوات أما في حال
 عضوين أو أكثر في الأهلية يتخذون بآلاتراع وهذا يتولى الدعوة كما يتولى رئاسة المحفل الذي يتم انتخاب الرئيس وبعدها ينتخب
 للجلسة التالية بدعوة من سكرتير المحفل سناً على طلب من الرئيس . وفي حالة غياب الرئيس أو في حالة وجود تعارض ما عدا ذلك فتكون الدعوة من
 طلب الرئيس أو بطلب ثلاثة أعضاء المحفل وكل من اراد ان يجمع المحفل في جلسة لاحقة في الوقت الذي يحدده الرئيس بآلة الغلبة صوتاً كما هو موضح فيما يلي

(المادة السادسة)

تعد الجلسة صحيحة اذا حضر خمسة اعضاء . واعلمت الأصوات فيها تسوية الأفعال والآ في مثل الأحوال التي نص عليها في هذا
 النظام وعملاً بمبدأ النضام والأخاد والاتفاق الذي هو أساس وروح تكوين المحفل الروحاني . وجميع القرارات التي تصدر عن كل جلسة

ينفصلي تدوينها بواسطة السكرتير الذي عليه عطف كل جلة ارساله والخمير لكل عضو من الأعضاء كما يتولى حفظها في سجلات المحفل التي
سماه

(المادة السابعة)

اذا زاد عدد البهائين الذين يعترفون بالمحفل الروحاني المركزي في أية بقعة في العراق (مدينة او بلدة او قرية) عرضة لخاص فان
المحفل الروحاني المركزي يجوز ان يجتمعوا في اليوم الواحد والعشرين من شهر نيسان ويحضره القضاة السبعة الشخاص من بينهم باغلبية اصوات
يكونون هيئة ادارية تعرف باسم المحفل الروحاني اليها انتملك المدينة او البلدة او القرية . وهذا المحفل يصير محله في تاريخه في اليوم الواحد
والعشرين ٢١ من شهر نيسان من كل عام وتكون مدة خدمة الاعضاء سنة واحدة والى ان يتم انتخاب خلفه وعلى حال كل ابله عدد
البهائين في اية جهة سبعة اشخاص بالضبط فان لم يكن فيكونوا محفلا روحانيا محليا في اليوم الواحد والعشرين من شهر نيسان في تمام
او في سنتين متتابعات وان عملوا ذلك مضامين وتحكم فيجب هذا الاعلان بواسطة سكرتارية المحفل الروحاني المركزي فيكون لتلك الهيئة
المذكورة المكونة من سبعة اشخاص الحق في المنع بكافة الحقوق والواجبات الا ان يشاء ان ياتي بالحق في اهل الروحانية المحللة في ذلك الوقت وهذا النظام
(١) كل محفل روحاني محلي يتم تحديده بمحطه وللحال ان نفذ ما جاء في المادة الرابعة والخامسة من هذا النظام فيما يخص
الهيئة العاملة التي تتكون من رئيس ونائب رئيس وسكرتير وامر صندوق وضيفهم من يري المحفل الروحاني ضرورة تعيينه لما يشاءه وتمام
وظائفه الروحانية وتحمل دائما عملة الائتلاف هذه يقوم السكرتير المنتخب باخطار سكرتير المحفل المركزي عن اسماء الاعضاء المحفل الروحاني المحللي بما يرسل اليه
كشفا باسماء وعنوانات اعضاء هيئة العاملة

- (٢) الوظائف العامة للمحفل الروحاني المحللي وواجباتها تكون حسب ما جاء في بياننا مضمونها آتية وحضره سكرتير المحفل الروحاني
- (٣) من يري وظائفها الاكثر اخصاها فهو لا يشر في السلطة العامة على كافة مجتمعات المؤمنين البهائين المقيمين في دارها المحللة وهذه السلطة
مور على حالها خاضعة للسلطة الرئيسية العليا للمحفل الروحاني المركزي للبهائين في العراق كما هو مبين في هذا
- (٤) وفي حالة ظهور من مركز العضوية محرمي لانتخاباته بوساطة البهائين المقيمين في الدائرة المحللة وذلك في جلسة خاصة يعينها المحفل الروحاني
وفي حالة ظهور اكثر من اربعة مركز من العضوية فبالمحفل الخاضع للمحفل الروحاني المحللي في اية انتخابات خاصة في المحفل المركزي
- (٥) يباشر المحفل المحللي اعماله بحسب النظام الذي يرضه عليه المحفل الروحاني المركزي والذي ينص عليه المادة السادسة انفاً
(٦) ومن وظائف المحفل المحللي النظر في اهلها كل فرد من افراد البهائين المقيمين في ارضه والوافقة عليهم قبل ان يطلع على التصويت
في الانتخابات وفي حال عدم اتمام المحفل المحللي عملاته الدينية في هذا الفرع من المحفل المركزي وهذا هو الذي يقرر له في الاجتماع
(٧) يتعين على سكرتير المحفل المحللي ان يرسلوا كل الى سكرتير المحفل الروحاني المركزي في اول ايام الشهر الاول من شهر نيسان
كل عام كشفاً وفقاً باسماء الاعضاء الذين يرضون من الانتخابات عن ارضه وذلك لأحاطة المحفل المركزي بعمله ولاعتماد هيئة
(٨) جميع المسائل التي تحدث فيما بين البهائين في الدوائر المحللة والتي لا يكون لها مساس بمصالح الدين العامة فانها خاضعة
لحكم البديع المحفل الروحاني المحللي . وعلى المحفل المركزي ان يقرر اذا كان في موضوع معينه اخصاص على او مركز في
(٩) لكل فرد من افراد البهائين المقيمين في الدوائر المحللة الحق في ان يرفع قرار محضله الروحاني الى المحفل المركزي لاغراض
النظر فيه . وهذا (المحفل المركزي) ينظر فيما اذا كان لا يرضع ان يتولى شخصه او ان يقره المحفل الروحاني المحللي لاجراء
النظر فيه وفي حالة ما اذا تولى محفل المركزي شخصه فان قراره فيه يكون ماناً ونهائياً
- (١٠) كل نزاع يحدث بين البهائين في الدوائر المحللة ولا يمكن حسمه بمسعى المحفل الروحاني المحللي يجب ان يحول بواسطة
المحفل المحللي الى المحفل المركزي للنظر فيه ويكون قراره نهائياً
- (١١) كل ما ينشأ من المسائل المختلفة عليها بين اثنين واكثر من الاحاطل المحللة فانه يعين عرضه للمحفل المحللي على المحفل المركزي
الذي يتولى نظره والفضل النهائي فيه
- (١٢) ان دائرة اخصاص المحفل المحللي فيما يتعلق بمؤهلات العضوية في الدائرة الانتخابية وحقوق العضوية لا يحددها
في أي مركز بهائي يكون حسب الحدود والناظر في الموضوعات رسمياً للمدينة او البلدة او القرية . على ان البهائين الذين يكونون
قاطنين في ضواحي المركز البهائية او قريهاتها ويكونون قادرين على المواظبة على حضور جلسات المحفل المحللي لا يأس من
ادراج اسمائهم في كسوفات الانتخابات كقرب محفل روحاني محلي اليهم وان يمتنعوا حقوق الانتخاب العضوية الى ان يتأسس
محفل روحاني في محل اقامتهم .

(المادة الثامنة)

اجتماع الوكلاء وهو الذي يجري فيه انتخاب أعضاء المحفل الروحاني المركزي للبهائين العرفي بطلوع عليه اسم المؤتمر العام للبهائيين في التعريف وهذا المؤتمر يجري انعقاده في الوقت والمكان الذي تحدده هيئة المحفل المركزي الذي يتولى أيضاً اختيار المركز البهائية عنه بواسطة تحالفها المحلية وذلك قبل موعد انعقاد ستين يوماً مسبقاً يقوم في نفس الوقت باخطار هذه المحافل الروحانية عن عدد المندوبين المطلوبين عن كل دائرة للمؤتمر العام على نسبة عدد المؤمنين في كل مركز بهائي ويبحث يكون والحالة هذه عدد الوكلاء الذين ينتمون بشكل المؤتمر خمساً وستين (١٩) للوقت الحاضر) ويجوز وصول هذا الأخطار إلى المحافل الروحانية المحلية بتعيين على كل منها بعد عمل الترتيب اللازم وتعيين الوسائل ودعوة البهائيين القيمين في دائرتها المحاذرة لشرط التصويت إلى جلسة عمومية يجري فيها انتخاب الوكلاء والوكلاء عنهم للمؤتمر العام . ويتولى سكرتير المحافل الروحانية المحلية كل عن دائرته ارسال كشف باسم وعنوان الوكيل أو الوكلاء الذين يتم انتخابهم لسكرتير المحفل المركزي في مدة لا تتجاوز الثلاثين يوماً قبل انعقاد المؤتمر .

- (١) انتخاب الوكلاء للمؤتمر يجري بأغلبية اصوات الحاضر في ساعة الانتخابات .
- (٢) جميع الوكلاء الذين يتم انتخابهم للمؤتمر يصير في دماهم نصفهم مصوتين عن البهائيين كل عن دائرته .
- (٣) حقوق المندوب (الوكيل) وأمنياته هي مخصصة لمخضرب حيث لا يجوز ان يتسببها بطريق التوكيل .
- (٤) قدا الوكلاء واعتمادهم بحضور المؤتمر العام راجع إلى المحفل المركزي ومن اختصاصه .
- (٥) الوكلاء الذين لا يستطيعون حضور المؤتمر شخصياً يكون لهم الحق في انتخاب أيضاً المحفل المركزي بالبريد أو بالتلفون حسب الشرط التي حددها المحفل المركزي .

(٦) اذا ترائى المحفل المركزي في أي سنة من السنين عدم امكان اجتماع الوكلاء في جلسة عامة اذراك في ذلك عدم الحكمة ففوضه الحالة - بأخذ في نسبة الوسائل والأسباب حيث تتخذ هيئة المؤتمر ما بالمراسلة أو بالتلفون في تلك القرارات الهامة لأعمال المؤتمر بأغلبية الأراء التي تصل من الوكلاء .

(٧) المندوبين الذين يعينون من قبل المحفل المركزي رئيساً للمؤتمر يتولى دعوة المندوبين لمباشرة مهمتهم وهو لا يفوزون بعد ذلك في وضع النظام والترتيب الثابت للمؤتمر بان يتنخبوا من بينهم رئيساً وسكرتيراً وضرباً أحدهما تطلبه مصلحة العمل .

(٨) مهمة المؤتمر الأساسية هي انتخاب هيئة الشخاص ليكونوا صلة للمحفل المركزي المراد تحديده وكذلك النظر في مالية المحفل المركزي النحل واعماله الأخرى ولجانة المختلفة . وكذلك التشاور والذاكرة في المصالح البهائية على وجه العموم مسترشدين في كل الأحوال بمبادئ الإدارة البهائية التي حددها حضرته ولي الأمر في ان جميع المذكرات والأجرائات التي يقوم بها الوكلاء وتتخذ ونها في المؤتمر العام إنما تناول فوق عملية انتخاب أعضاء المحفل الروحاني المركزي الحدداً الفصلاً والإرشادات إلى المحفل المذكور تكون موضع طمعه واهتمامه على انه يترك لتلك الهيئة وحدها دون سواها حق البت في جميع المسائل المختصة بمصالح الأخرى في العرافة .

- (٩) يتولى المحفل المركزي اعداد أعمال المؤتمر ووضع برنامج على ان كل ما عسى ان يعرضه المندوبين من المسائل الهامة بالأمر بان كانت فالملق تمرح ادخاله ضمن برنامج اعماله بعد اخذ الاصوات عليه .
- (١٠) يجري انتخاب أعضاء المحفل الروحاني المركزي الجديد بأغلبية اصوات الوكلاء المعتمدين من المحفل المركزي وصولاً لأعضاء الجدرهم التسعة اشخاصاً اول الحائزين لأكثرية الاصوات من الوكلاء الحاضر في المؤتمر والتخلفين عنه الذين يكونون قد اسلوا باصواتهم إلى سكرتارية المحفل المركزي اما بالبريد أو بالتلفون . وفي حالة تساوي شخص أو أكثر في لأغلبية بحيث تعدد معه تأول فعدد المطلوب لعضوية المحفل المركزي فيجب اجراء عملية انتخاب اضافية

فان توفر معها العدد المطلوب كان بها والأفتكر رضى وثلاث الى تم انتخاب اللجنة اعضاء .
 (١١) كل ما يقوم به المؤمن من الأعمال ويتخذ من الاحرائات بصبر اثنائه وحفظه في تحلات المحفل المركزي
 (١٢) في حالة خلوا احد الأماكن من العضوية في المحفل المركزي فعلى الزكارة انتخاب بدل عنه بأكثرية الاصوات وارواق
 الانتخاب يتم بالمرسلة ارباى واسطة اخرى حسب ما يقره المحفل المركزي .

(المادة التاسعة)

انه وان كان هذا النظام يحول المحفل الروحاني المركزي السيطرة العليا والسلطة التنفيذية التامة في جميع
 المسائل التي تهم الدين اليهائي وشؤنه في العراق فان جميع قرادته واعماله يجب ان تكون حائزة لرضا واعتماد
 حضرة ولي امر الله شوق اندى راني او بيت العدل العام

(المادة العاشرة)

كل الوظائف والسلطات الاخرى التي يتخذ في هذا النظام ضمن اختصاص المحافل الروحانية المحلية تعتبر ضمن
 دائرة اختصاص المحفل المركزي الذي له الحق في ان يسند ويوكل الى المحافل الروحانية المحلية في دائرة اختصاصها ما يراه مناسبا
 وضروريا

(المادة الحادية عشرة)

لأجل المحافظة على روح الانتخابات اليهائية وتحقق الغاية المقصودة منها يجب ان لا يسيطر عليها اى عامل
 من العوامل المؤثرة كالدعاية للانتخاب او غير ذلك من الاساليب التي تعبت بروح السكينة والتدبير والتوجه الى الله
 وهي الحالة التي يجب ان تنود الانتخابات حتى لا يعطى احد صوتة الا لمن اوجته اليه صلاة واتصل تفكيره
 وان من اهم الواجبات المقدسة المفروضة على اولئك الذين يتدبرون ان يدبروا ويربطوا بياشروا مصالح الدين

اعضا المحفل المحلية او المركزية ما ياتي : —
 ان يعملوا بكل ما اتوا به من قوة على كسب ثقة وعطف اولئك الذين يتبعهم الشرف بالقيام على خدمتهم وان يحرصوا على ان
 بالاراء السائدة والاحساسات العامة والقائد الشخصية التي تبدو وتظهر على الذين يعتبر ترويج مصالحهم من اذنين واجبات
 اعضا المحافل الروحانية ويجب ان تكون تدبيراتهم واقلامهم ويصرفهم للأمر بعيدا عن الغزلة وريسة السرية وان يتقوا
 الحر من حرومة الاستبداد ومن كل كلمة وفعل يشتم منه ورائح القرب والاستئثار والغصب بل يبتاهم محفظون
 بحقهم المقدس في البت والفصل النهائي فيما يعرض عليهم من المسائل فعليهم ايضا ان يفسحوا المجال للغير ان يبدؤوا
 وان يتدبروا فيما يرفع اليهم من النظلمات وان رجوا بكل شخصية ومشورة ويعملوا على تنمية عواطف النضام والتعاون
 وحسن التفاهم والشفقة المتبادلة بينهم وبين سائر اليهائين الاخرين

(المادة الثانية عشرة)

تعدل مواد هذا النظام باغلبية اصوات اعضا المحفل الروحاني المركزي وذلك في اى جلسة اعتبارية او
 بشرط ان يرسل السكرتيرة من التعديل والتعدلات المقترحة ادخالها الى كل عضو من الاعضا قبل تاريخ انعقاد
 الجلسة المذكورة بأربعة عشر يوما على الأقل

CONSTITUCIÓN

DE LA

ASAMBLEA ESPIRITUAL NACIONAL DE LOS BAHÁ'ÍS
DE SUD-AMERICA

PREAMBULO

LA ASAMBLEA Espiritual Nacional de los Bahá'ís de Sud-América fué establecida por la Primera Convención Anual Bahá'í celebrada en Lima, Perú, el 23 y 24 de Abril de 1951, compuesta de veintisiete delegados, representantes de los Bahá'ís de las comunidades locales existentes en los países de Argentina, Bolivia, Brasil, Chile, Colombia, Ecuador, Paraguay, Perú, Uruguay y Venezuela.

La primera Convención Anual Bahá'í de los Bahá'ís de Sud-América, actuando con la autoridad concedida a ella por Shoghi Effendi, Guardián de la Fe Bahá'í y su Cabeza Internacional, llevó a cabo una elección el 24 de Abril de 1951, en la que resultaron nombrados:

Margot Worley, de Bahía, Brasil; Rangvald Taetz, de Montevideo, Uruguay; Manuel Vera, de Lima, Perú; Gayle Woolson, de Cali, Colombia; Alejandro Reid, de Punta Arenas, Chile; Eve Nicklin, de Callao, Perú; Mercedes Sánchez, de Lima, Perú; Edmund Miessler, de Sao Paulo, Brasil; y Esteban Canales, de Asunción, Paraguay; quedando establecida la Institución y constituida por éstos miembros esta Asamblea Espiritual Nacional.

La Asamblea Espiritual Nacional ha sido reconocida y aprobada por el Guardián de la Fe. Está facultada con los poderes, autoridad, responsabilidades y deberes concedidos por las escrituras administrativas Bahá'ís a todas las Asambleas Espirituales Nacionales. La Asamblea Espiritual Nacional, actuando bajo su autoridad general como el cuerpo supremo administrativo de los Bahá'ís de Sud-América, ha adoptado una Constitución que establece sus varios poderes y deberes y los de las Asambleas Espirituales locales, y ha publicado el texto para la información y guía de los Bahá'ís que residen en el área de su jurisdicción.

CAPITULO I. DEFINICION, PROPOSITOS, DURACION Y CAPITAL DE LA INSTITUCION

Artículo 1.—La Asamblea Espiritual Nacional de los Bahá'ís de Sud-América es una institución de la Fe Bahá'í establecida en el texto de las Escrituras de Bahá'u'lláh, el Fundador, descrita en las Escrituras de 'Abdu'l-Bahá, el Intérprete de la religión de Bahá'u'lláh, y autorizada por Shoghi Effendi, el Guardián de la Fe Bahá'í, quien fué nombrado en la Voluntad y Testamento de 'Abdu'l-Bahá. La Asamblea Nacional es un cuerpo religioso de carácter internacional, que actúa en obediencia a las leyes y autoridades civiles de los países bajo su jurisdicción.

Artículo 2.—Los propósitos de la Asamblea Espiritual Nacional son:

- a) Promover los ideales espirituales, éticos y humanitarios de la hermandad y cooperación humanas establecidos en las Escrituras Sagradas Bahá'ís.
- b) Administrar los asuntos de la Fé Bahá'í para bien de los Bahá'ís de Sud-América, de acuerdo con los principios de afiliación y administración creados y establecidos por Bahá'u'lláh, definidos y explicados por 'Abdu'l-Bahá, y ampliados y aplicados por Shoghi Effendi, y su sucesor y sucesores debidamente constituidos bajo las disposiciones de la Voluntad y Testamento de 'Abdu'l-Bahá.

Artículo 3.—El término de duración de esta Institución es perpetuo.

Artículo 4.—El capital de la Institución estará formado por las contribuciones voluntarias de los Bahá'ís de Sud-América.

CAPITULO II. DIRECCION

Artículo 5.—La Asamblea Espiritual Nacional se constituye con nueve miembros elegidos entre los Bahá'ís de Sud-América en la forma dispuesta más adelante y continuarán en el ejercicio de sus funciones por el período de un año, o hasta que sus sucesores sean elegidos.

Artículo 6.—Los oficiales de la Asamblea Espiritual Nacional serán el Presidente, el Vice-Presidente, el Secretario y el Tesorero, y cualesquier otros que la Asamblea estime necesarios designar para el buen desempeño de sus funciones. Los oficiales serán elegidos por mayoría de votos, de todos los miembros de la Asamblea, en votación secreta.

Artículo 7.—La autoridad de la Asamblea Espiritual Nacional emana del mayor número de votos de sus miembros, y esta autoridad, bajo ninguna circunstancia, podrá surgir solamente de alguno de sus miembros, a menos que, por mayoría de votos de la Asamblea, se le haya otorgado autoridad especial.

CAPITULO III. REUNIONES

Artículo 8.—La primera reunión de la nuevamente elegida Asamblea Espiritual Nacional será convocada por el miembro que resultó electo con el mayor número de votos, y en caso de que dos o más miembros hubiesen recibido el mismo número de votos, entonces será el miembro seleccionado entre ellos. Este miembro presidirá la reunión hasta que se elija el Presidente. Todas las siguientes reuniones serán convocadas por el Secretario de la Asamblea mediante autorización del Presidente o, en su ausencia o imposibilidad, por el Vice-Presidente, o por cualesquiera otros tres miembros restantes de la Asamblea; siempre que, sin embargo, la reunión anual de la Asamblea se efectúe en el tiempo y lugar fijados por la mayoría de votos de la Asamblea, según lo dispuesto más adelante.

Artículo 9.—Habrá *quorum* para las reuniones con la concurrencia de cinco (5) miembros de la Asamblea Espiritual Nacional. La mayoría de votos de los presentes y que constituyan *quorum* serán suficientes para diligenciar los asuntos, salvo por disposición contraria expuesta en esta Constitución, y debida consideración al principio de unidad y cordial fraternidad que entraña la Institución de la Asamblea Espiritual. Las transacciones y decisiones de la Asamblea Espiritual Nacional serán registradas en cada reunión por el Secretario, quien suministrará copias de las actas a los miembros de la Asamblea después de cada reunión, y preservará las actas en los archivos oficiales de la Asamblea.

CAPITULO IV. MEDIOS PARA REALIZAR LOS PROPOSITOS

Artículo 10.—Los Propósitos de la Institución se realizarán por medio de reuniones devocionales; por reuniones y conferencias públicas de carácter educacional, humanitario y espiritual; por la publicación de libros, revistas y periódicos; por la construcción de Casas de Adoración y otras instituciones y edificios de servicio humanitario; por la dirección, unificación, fomento y administración en general de las actividades Bahá'ís en Sud-América en el desempeño de sus funciones, deberes e ideales religiosos; y por cualquier otro medio apropiado conducente a éstos fines, o a cualquiera de ellos.

CAPITULO V. DEBERES, PODERES Y FUNCIONES

Artículo 11.—La Asamblea Espiritual Nacional, en el cumplimiento de sus deberes sagrados, bajo esta Constitución, tendrá jurisdicción y autoridad exclusivas sobre todas

las actividades y asuntos de la Fé Bahá'í a través de Sud-América, y la autoridad suprema en la administración de esta Constitución.

Artículo 12.—Tendrá el deber de estimular, unificar y coordinar las múltiples actividades de las Asambleas Espirituales locales (definidas más adelante) y de los Bahá'ís de Sud-América, y por todos los medios posibles, ayudarles a promover la unidad del género humano.

Artículo 13.—Tendrá a su cargo el reconocimiento de las Asambleas Espirituales locales; el estudio de sus listas de miembros; la convocatoria de la Convención Anual a reuniones especiales; el reconocimiento de los delegados a la Convención Anual y la decisión del número de delegados a que tienen derecho las Comunidades Bahá'ís.

Artículo 14.—Nombrará todos los comités Bahá'ís nacionales y dirigirá la publicación y distribución de la literatura Bahá'í; la revisión de todos los escritos que conciernen a la Fe Bahá'í; la construcción y administración de Casas Bahá'ís de Adoración y sus actividades accesorias, y la colecta y gastos de todos los fondos de la Institución.

Artículo 15.—Decidirá si un asunto dado está dentro de su propia jurisdicción o dentro de la jurisdicción de una Asamblea Espiritual local.

Artículo 16.—En los casos en que la Asamblea Espiritual Nacional lo considere conveniente y necesario, ella estudiará las apelaciones de las decisiones de las Asambleas Espirituales locales, y tendrá el derecho de dictar la decisión final en todos los casos en que esté en duda la condición de un individuo o grupo de continuar con su derecho al voto o a su calidad de miembro de la Comunidad Bahá'í.

Artículo 17.—Representará a los Bahá'ís de Sud-América en todas las actividades cooperativas y espirituales con los Bahá'ís de otros países.

Artículo 18.—Será el único cuerpo electoral de los Bahá'ís, dentro de su jurisdicción, en la formación de la Casa Universal de Justicia estipulada en las Escrituras Sagradas de la Fe Bahá'í.

Artículo 19.—Sobretodo, la Asamblea Espiritual Nacional se esforzará, siempre, por lograr un estado de unidad en la devoción a la Revelación de Bahá'u'lláh que atraerá las confirmaciones del Espíritu Santo y capacidad para servir en el establecimiento de la Máxima Paz.

Artículo 20.—Entre los deberes más sobresalientes y sagrados que incumbe a aquellos que han sido llamados a iniciar, dirigir y coordinar los asuntos de la Fe como miembros de Asambleas Espirituales son:

1. Ganar por todos los medios a su alcance, la confianza y afecto de aquellos a quienes tienen el privilegio de servir.
2. Investigar y familiarizarse con los puntos de vista, los sentimientos prevalecientes y convicciones personales de aquellos cuyo bienestar es su solemne obligación fomentar.
3. Purificar sus deliberaciones y el desempeño general de sus asuntos de toda actitud de alejamiento egoísta; de secreto; de una atmósfera sofocante de imposición dictatorial y de toda palabra y hecho que demuestre parcialidad, egocentrismo y prejuicios.
4. Aunque retienen en sus manos el derecho sagrado de la decisión final, deberán invitar a la discusión; a ventilar las quejas, recibir consejos y fomentar el sentido de inter-dependencia y de fraternidad, de comprensión y de confianza mutua entre ellos y los demás Bahá'ís.

Artículo 21.—En todas las deliberaciones y acciones, la Asamblea Espiritual Nacional tendrá constantemente ante ella como guía y norma Divinas la siguiente expresión de Bahá'u'lláh:—"Les corresponde ser los fideicomisarios del Misericordioso entre los hombres y considerarse como los guardianes nombrados por Dios para todos los que moran en la tierra. Les incumbe deliberar juntos y tomar en consideración los intereses de los siervos de Dios, por El, como si fueran sus propios intereses, y escoger lo que sea conveniente y correcto."

Artículo 22.—La Asamblea Espiritual Nacional tendrá el poder de ejecutar todos o cualquiera de los varios propósitos y objetivos establecidos en las Escrituras de Bahá'u'lláh, 'Abdu'l-Bahá y Shoghi Effendi, que otorgan a las Asambleas Espirituales Nacionales alguna jurisdicción, poderes y derechos.

Artículo 23.—La Asamblea Espiritual Nacional tendrá el poder de hacer, en general, todas las cosas y acciones que, a su juicio, sean necesarias, apropiadas y benéficas para promover la administración completa y exitosa de esta Constitución.

CAPITULO VI. FACULTAD CORPORATIVA PARA CONTRATAR

Artículo 24.—La Asamblea Espiritual Nacional tendrá la facultad de celebrar contratos de toda índole en procura de los propósitos de esta Constitución con cualquier persona, firma, asociación, corporación, privadas, públicas o municipales, o con cualquier estado, territorio o colonia, o cualquier gobierno extranjero; y hará cualquiera o todas las cosas que una persona natural o jurídica pueda hacer o ejercer, y que están autorizadas por la ley.

Artículo 25.—Podrá ser nombrada beneficiaria de cualquier fideicomiso establecido por la ley o de otro modo, o en testamento o en instrumento público o privado; aceptar donaciones, legados; recibir dinero u otras propiedades, sean muebles o inmuebles, en cualquier parte del mundo, y de Sud-América en particular.

Artículo 26.—La Asamblea Espiritual Nacional tiene el poder para autorizar a cualquiera Asamblea Espiritual local existente dentro de su área de jurisdicción para adquirir y mantener propiedades como agentes de esta Asamblea y para actuar en su nombre bajo cualesquiera condiciones señaladas a la Asamblea Espiritual local por esta Institución por escrito.

Artículo 27.—Todas las personas, firmas, corporaciones y asociaciones que concedan crédito, hagan contratos o tengan algún reclamo contra la Asamblea Espiritual Nacional, de cualquier carácter que sea, originado en un contrato o cuasi-contrato, presentará su reclamo a la Institución para el pago o indemnización, pues, ni los miembros de la Institución, ni sus oficiales o agentes nombrados por ellos, ni ningún beneficiario o beneficiarios nombrados en este documento, serán personalmente deudores.

Artículo 28.—Todo vale, bono, propuesta, obligación o contrato por escrito u otro acuerdo o instrumento hecho o dado bajo esta Constitución, será ejecutado estrictamente por la Asamblea Espiritual Nacional, por medio de sus oficiales o agentes debidamente autorizados, en nombre de la Asamblea.

CAPITULO VII. CALIDAD DE MIEMBRO EN LA COMUNIDAD BAHÁ'Í

Artículo 29.—Los Bahá'ís de Sud-América, para cuyo beneficio se ha establecido esta Asamblea Espiritual Nacional, serán todas las personas residentes en Sud-América que hayan cumplido, a satisfacción de la Asamblea Espiritual Nacional, los requisitos exigidos para tener la calidad de miembros en la Comunidad Bahá'í de acuerdo con las siguientes normas expuestas por el Guardián de la Fe Bahá'í:

- a) Pleno reconocimiento de la posición del Báb como Precursor; de Bahá'u'lláh como Autor y de 'Abdu'l-Bahá como el Verdadero Ejemplar de la Religión Bahá'í; aceptación sin reservas y conformidad con todo lo que ha sido escrito por ellos; adherencia fiel y firme a cada una de las cláusulas de la sagrada Voluntad y Testamento de 'Abdu'l-Bahá; y asociación estrecha con el espíritu, tanto como con la forma, de la Administración Bahá'í a través del mundo.
- b) Haber cumplido 21 años.
- c) Haber hecho una declaración de fe a la Asamblea local, y haber sido inscrito por ella, si es residente en la área de jurisdicción de cualquier Asamblea local reconocida por la Asamblea Espiritual Nacional.
- d) Haber hecho una declaración de fe a la Asamblea Espiritual Nacional bajo cualesquiera condiciones determinadas por ella, por aquellos que residen fuera de la área de jurisdicción de una Asamblea local.

CAPITULO VIII. ASAMBLEAS ESPIRITUALES LOCALES

Artículo 30.—Cuando en una localidad de Sud-América, sea ciudad, pueblo o aldea, el número de Bahá'ís residentes reconocidos por la Asamblea Espiritual Nacional exceda de nueve, éstos elegirán el día 21 de Abril, por mayoría de votos, un cuerpo administrativo local de nueve personas, conocido como la Asamblea Espiritual local de los Bahá'ís de esa comunidad. Cada Asamblea Espiritual local será elegida anualmente en lo sucesivo, el 21 de Abril. Los miembros durarán en sus puestos por un año, o hasta la elección de sus sucesores.

Artículo 31.—Cuando el número de Bahá'ís en cualquier área civil autorizada sea exactamente de nueve, éstos el día 21 de Abril, se constituirán en Asamblea Espiritual local por declaración mancomunada. Al registrar esta declaración el Secretario de la Asamblea Espiritual Nacional, dicho cuerpo de nuevo quedará establecida con los derechos, privilegios y deberes de una Asamblea Espiritual local, según lo expuesto en esta Constitución.

Artículo 32.—Tanto las Asambleas Espirituales locales como los grupos Bahá'ís y creyentes aislados en Sud-América están bajo la jurisdicción administrativa de la Asamblea Espiritual Nacional.

Artículo 33.—Los derechos, privilegios y deberes de una Asamblea Espiritual local son:

Sección 1.—Cada Asamblea Espiritual local nuevamente elegida procederá inmediatamente en la manera indicada en los Artículos 6 y 8 de esta Constitución a elegir sus oficiales, o sea, un Presidente, un Vice-Presidente, un Secretario y un Tesorero, y cualesquier otros oficiales que la Asamblea estime necesarios para el ejercicio de sus funciones y el cumplimiento de sus deberes espirituales. Inmediatamente después, el Secretario elegido transmitirá al Secretario de la Asamblea Espiritual Nacional los nombres de los miembros de la nuevamente elegida Asamblea local y una lista de sus oficiales.

Sección 2.—Los poderes y deberes en general de una Asamblea Espiritual local serán según lo establecido en las Escrituras de Bahá'u'lláh, 'Abdu'l-Bahá y Shoghi Effendi.

Sección 3.—Entre sus deberes específicos, una Asamblea Espiritual Local tendrá jurisdicción plena sobre todas las actividades y asuntos Bahá'ís dentro de la Comunidad local, sujeta, sin embargo, a la autoridad superior de la Asamblea Espiritual Nacional, según lo expuesto en esta Constitución.

Sección 4.—Las vacantes en una Asamblea Espiritual local se llenarán por elección en una reunión especial de la Comunidad Bahá'í local debidamente convocada por la Asamblea para este propósito, pero en el evento de que el número de vacantes excede de cuatro, haciendo imposible el *quorum* de la Asamblea Local, la elección se efectuará bajo la dirección de la Asamblea Espiritual Nacional.

Sección 5.—Los asuntos de la Asamblea Espiritual local se efectuarán en la misma forma dispuesta para las deliberaciones de la Asamblea Espiritual Nacional en el Artículo 9.

Sección 6.—La Asamblea local estudiará y aprobará las condiciones de cada persona antes de admitirla como miembro votante; pero en los casos en que un aspirante esté insatisfecho con la decisión de la Asamblea Espiritual local sobre sus condiciones de miembro Bahá'í, aquél podrá apelar de la decisión a la Asamblea Nacional, la cual tomará jurisdicción en el caso y dará la decisión final.

Sección 7.—El 1 ° de Noviembre de cada año, o antes de esta fecha, el Secretario de cada Asamblea local enviará al Secretario de la Asamblea Nacional una lista debidamente certificada de los miembros votantes de la Comunidad Bahá'í local para información y aprobación de la Asamblea Nacional.

Sección 8.—Todos los asuntos que se presenten dentro de una Comunidad Bahá'í local, que sean puramente de interés local y no afecten los intereses nacionales de la Fe, estarán bajo la jurisdicción principal de la Asamblea Espiritual local de esa localidad; pero la decisión de si un asunto particular concierne al interés y bienestar del cuerpo Bahá'í nacional o no, la hará la Asamblea Espiritual Nacional.

Sección 9.—Cualquier miembro de una Comunidad Bahá'í local puede apelar de una decisión de su Asamblea local a la Asamblea Nacional, la cual determinará si toma la jurisdicción del asunto o lo deja para reconsideración de la Asamblea local. En el caso de que la Asamblea Espiritual Nacional asuma jurisdicción sobre el asunto, su determinación será definitiva.

Sección 10.—Cuando ocurra alguna disención dentro de una Comunidad local Bahá'í de carácter tal, que no puede ser remediada por los esfuerzos de la Asamblea Espiritual local, ésta presentará la situación a la consideración de la Asamblea Espiritual Nacional, cuya acción en el asunto será definitiva.

Sección 11.—Todos los asuntos que se presenten entre dos o más Asambleas Espirituales locales, o entre miembros de diferentes Comunidades Bahá'ís, serán sometidos, desde el principio, a la Asamblea Espiritual Nacional, la cual tendrá jurisdicción original y final en todos los asuntos de esta índole.

Sección 12.—La esfera de jurisdicción de una Asamblea Espiritual local, con respecto a los requisitos de residencia y derecho al voto de un miembro en cualquier Comunidad Bahá'í será el territorio incluido dentro de los límites civiles de la ciudad, pueblo o aldea.

Cualquier diferencia de opinión respecto a la esfera de jurisdicción de cualquier Asamblea Espiritual local o que concierne la afiliación de cualquier Bahá'í o grupo de Bahá'ís en Sud-América, será sometida a la Asamblea Espiritual Nacional, cuya decisión sobre el asunto es definitiva.

Artículo 34.—Las funciones y deberes no atribuidos específicamente a las Asambleas Espirituales locales en esta Constitución, se considerarán de competencia de la Asamblea Espiritual Nacional, la cual está autorizada para delegar tales funciones, y, los poderes que estime necesarios y aconsejables, a las Asambleas Espirituales locales dentro de su jurisdicción.

CAPITULO IX. LA CONVENCION ANUAL

Artículo 35.—Los miembros de la Asamblea Espiritual Nacional serán elegidos en una reunión anual que se llamará la Convención de los Bahá'ís de Sud-América. Esta Convención se llevará a cabo en la fecha y lugar determinados por la Asamblea Espiritual Nacional. La Convención será compuesta de los delegados elegidos por los Bahá'ís de las unidades electorales que serán definidas por la Asamblea Espiritual Nacional, de acuerdo con el principio de representación proporcional, y de los miembros de la Asamblea Espiritual Nacional.

Artículo 36.—La Asamblea Espiritual Nacional notificará a los miembros de la Comunidad Bahá'í de la Convención con debida anticipación y les informará del número de delegados asignados a las distintas unidades electorales.

Sección 1.—Todos los delegados a la Convención serán elegidos por mayoría de votos. Los delegados quienes, por enfermedad u otros motivos inevitables, no pudieran asistir personalmente a la elección, tendrán el derecho de transmitir sus balotas por correo. La reunión celebrada por cada unidad electoral para elegir los delegados será convocada por la Asamblea Espiritual Nacional y dirigida por los Bahá'ís presentes, de acuerdo con cualquier procedimiento uniforme que dicho cuerpo haya establecido. Inmediatamente después de la reunión, se transmitirá a la Asamblea Espiritual Nacional un informe certificado de la elección avisando el nombre y dirección de cada delegado.

Sección 2.—Todos los delegados reconocidos en la Convención tendrán que ser Bahá'ís reconocidos y residentes de la área de jurisdicción de las unidades electorales que representan.

Sección 3.—Los derechos y privilegios de un delegado no podrán ser asignados a otra persona ni podrán ser ejercidos mediante apoderado.

Sección 4.—El reconocimiento de los delegados a la Convención Anual estará a cargo de la Asamblea Espiritual Nacional.

Sección 5.—Si en un año cualquiera, la Asamblea Espiritual Nacional considera impracticable o inconveniente reunir la Convención, dicha Asamblea dispondrá entonces la manera de efectuar la elección y los otros asuntos esenciales de la Convención, por correspondencia.

Sección 6.—El oficial que preside la Asamblea Espiritual Nacional, presente en la Convención, abrirá la sesión, y después de que se haya pasado lista de los delegados, éstos procederán a efectuar la organización permanente de la reunión, eligiendo un Presidente, un Secretario y cualquier otro oficial que se estime necesario para el adecuado desempeño de las deliberaciones de la Convención.

Sección 7.—La función principal de la reunión anual será la consulta sobre actividades, planes y métodos Bahá'ís, y la elección de los nueve miembros de la Asamblea Espiritual Nacional. Los miembros de la Asamblea Nacional, sean o no delegados elegidos, podrán participar, plenamente, en la consulta y discusión, pero solamente los delegados podrán votar en la elección para los oficiales de la Convención y para los miembros de la Asamblea Nacional. Toda acción de los delegados que no sea la organización de la Convención, el envío de Mensajes al Guardián y la elección de la Asamblea Nacional, constituirán meramente consejos y recomendaciones para la consideración de dicha Asamblea en cuyo poder está la decisión final de todos los asuntos que se relacionan con los asuntos de la Fe Bahá'í en Sud-América.

Sección 8.—La orden del día general de los asuntos que se tratarán en la Convención será preparada por la Asamblea Espiritual Nacional, en forma de una agenda, pero cualquier asunto relacionado con la Fe Bahá'í que introduzca un delegado, puede formar parte de las deliberaciones de la Convención, al ser debidamente propuesto.

Sección 9.—La elección de los miembros de la Asamblea Espiritual Nacional será por la mayoría de votos de los delegados reconocidos por la Asamblea Espiritual Nacional saliente, o sea, que los miembros elegidos serán las nueve personas que reciban el mayor número de votos en la primera votación efectuada por los delegados presentes en la Convención y los que transmitieron sus votos al Secretario de la Asamblea Espiritual Nacional por correo. En caso de que, por razones de empate, de voto o votos, el total de miembros no hubiere quedado determinado en la primera votación, entonces los delegados presentes elegirán entre los empatados hasta completar los nueve miembros.

Sección 10.—Todas las deliberaciones oficiales de la Convención serán registradas y guardadas en los archivos de la Asamblea Espiritual Nacional.

Sección 11.—Las vacantes en la Asamblea Espiritual Nacional se llenarán por la mayoría de votos de los delegados que constituyeron la Convención y eligieron la Asamblea. La votación se efectuará por correspondencia o de cualquier otra manera que decida la Asamblea Espiritual Nacional.

Artículo 37.—Con el fin de defender el carácter y propósitos espirituales de las elecciones Bahá'ís, no se permitirá la práctica de proponer candidatos ni cualquier otro método electoral distinto a una elección silenciosa y reverencial, para que cada elector pueda votar sólo por aquellos que le han inspirado la oración y la reflexión.

Artículo 38.—Se podrán establecer otras Asambleas Espirituales Nacionales en las distintas Repúblicas de Sud-América, de acuerdo con las instrucciones del Guardián de la Fe Bahá'í, y en este caso, cualquier nueva Asamblea Espiritual Nacional que se forme tendrá, en lugar de esta Asamblea, la plena autoridad y jurisdicción sobre las actividades Bahá'ís de la República correspondiente. Esta Asamblea Espiritual Nacional, al ser autorizada por el Guardián de la Fe Bahá'í, convocará una Convención de los Bahá'ís del país de Sud-América que sea, para la elección de la primera Asamblea Espiritual Nacional de los Bahá'ís de ese país.

Artículo 39.—En los casos en que esta Constitución otorga a la Asamblea Espiritual Nacional la jurisdicción exclusiva y final, y suprema autoridad ejecutiva en todo lo que se relaciona con las actividades y asuntos de la Fe Bahá'í en Sud-América, se entiende que cualquier decisión o acción que se tome por la Asamblea Espiritual Nacional

sobre tales asuntos quedarán sujetas en todo caso, a la revisión última y aprobación del Guardián de la Fe Bahá'í o de la Casa Universal de Justicia.

Artículo 40.—Las disposiciones de esta Constitución rigen para todos los Bahá'ís de Sud-América, excepto en el caso, que en forma temporal o permanente, contravengan alguna disposición legal de cualquiera de los países de Sud-América. En caso de conflicto, las disposiciones que se opongan a las leyes del país no rigen para los Bahá'ís dentro de dicha nación.

Artículo 41.—La Asamblea Espiritual Nacional podrá modificar los estatutos de esta Constitución por mayoría de votos de sus miembros en cualquier reunión ordinaria o extraordinaria, siempre que una copia de la enmienda propuesta haya sido enviada por el Secretario a todos los miembros de la Asamblea por lo menos 30 días antes de dicha reunión.

AVISO DE LA ADOPCION DE LA CONSTITUCION

Se hace constar que la anterior Constitución fué debidamente adoptada por la Asamblea Espiritual Nacional de los Bahá'ís de Sud-América en una reunión celebrada en Buenos Aires, Argentina, el día 25 de Abril de 1952, y lo certifican las firmas de todos los nueve miembros.

.....
Margot Worley

.....
Eve Nicklin

.....
Rangvald Taetz

.....
Mercedes Sánchez

.....
Manuel Vera

.....
Gayle Woolson

.....
Alejandro Reid

.....
Edmund Miessler

.....
Esteban Canales



P. N.º 9127426

REGISTROS PUBLICOS
LIMA
N.º 13
N.º 36249
TEODORINA

EL REGISTRADOR DE CERTIFICADOS DE LOS REGISTROS PUBLICOS DE LIMA
CERTIFICA que la inscripción de la "Asamblea Espiritual

Nacional de los Bahá'ís de Sud-América, consta del asiento número uno el que corre a fojas ochenticinco del tomo tres de asociaciones, asiento que es del tenor literal siguiente: - ASIENTO NUMERO UNO DE FOJAS OCHENTICINCO DEL TOMO TRES DE 4) SOCIEDADES. - - - - - Por escritura pública otorgada ante el notario de Lima, don Efraim Mujica y Alvarez Calderon el diez y seis de diciembre de mil novecientos cincuenta y dos, don Jorge Dejar Rivera, notario, soltero, peruano y doña Mercedes Sanchez Rivera, industrial soltera, peruana, quienes proceden en nombre y representación de la Asamblea Espiritual Nacional de los Bahá'ís de Sud-América debidamente facultados han elevado a escritura pública los Estatutos de esta asociación aprobados en la Asamblea de Junta General de fecha cuatro de diciembre de mil novecientos cincuenta y dos, con asistencia de delegados conforme a los cuales la mencionada asociación tiene por finalidad promover los ideales espirituales éticos y humanitarios de la hermandad y cooperación humanas establecidos en las escrituras Sagradas Bahá'ís, administrar los asuntos de la Fé Bahá'ís bienes de los Bahá'ís de Sud-América de acuerdo con los principios de afiliación y administración creados y establecidos por Bahá'ulláh.-El término de duración de esta institución es perpetuo.-El capital de la institución estará formado por las contribuciones voluntarias de los Bahá'ís de Sud-América.-La Asamblea formada por el presidente, el vice presidente el Secretario y el Tesorero.-La Asamblea Espiritual Nacional de los Bahá'ís de Sud-América fue establecido por la Primera Convención Anual Bahá'ís celebrada en Lima, Perú el veintitres y veinticuatro de

REGISTROS PUBLICOS
Mesa Municipal de Peritos
Saldo Oficial de Control
13 JUL 1963

Certificate of Registration of the National Spiritual Assembly of the Bahá'ís of South America (continued next page).

17 de abril de mil novecientos cincuentiuno. - El título fue presentado a las diez y treinta de la mañana del once de febrero del año en curso bajo el número mil setecientos treinta del tomo trece del Diario. - Lima, cuatro de marzo de mil novecientos cincuentitres. - Derechos, veinte soles oro según el arancel y la ley once mil doscientos cuarenta y cinco número quince mil setentinueve. - - - - -

Firmado. - Moises Olivera Chavarri. - - - - -

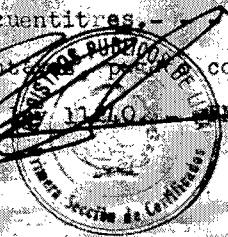
Es copia fiel de su Original. - - - - -

Lima, quince de julio de mil novecientos cincuentitres. -

Derechos, siete soles oro noventa y cinco centavos con el recibo número 36249, según el arancel y la ley 11240. - - - - -

[Handwritten signature]

Jose Silva Calmes
REGISTRADOR



12 REPUBLICA DE PANAMA.- ORGANICO EJECUTIVO NACIONAL.- MINISTERIO DE GOBIERNO
 13 NO Y JUSTICIA.- RESOLUCION Nº 676. PANAMA, Julio 16 de 1952.- El Li
 14 cenciado Harmodio Miranda, en representación de la señora Raquel Jean
 15 Francois de Constante, coordinador de la "Asamblea Nacional Espiri
 16 tual de los Bahá'is de Centro América", ha solicitado al Organico Eja
 17 cutivo por conducto del Ministerio de Gobierno y Justicia, que reco
 18 nozca personería jurídica a dicha Asociación.- Con su solicitud ha pre
 19 sentado los siguientes documentos: - a) Acta de fundación.- b) Copia
 20 de los estatutos que rigen dicha Asociación.- Estos documentos demues
 21 trañ que los fines perseguidos son de carácter religiosos y culturales,
 22 sin ánimo de lucro, y como éstos no pugnan con la moral, ni la Consti
 23 tución y leyes vigentes, S E R E S U E L V E.- Reconocer como perso
 24 na jurídica a la Sociedad denominada "ASAMBLEA NACIONAL ESPIRITUAL DE
 25 LOS BAHÁ'IS DE CENTRO AMERICA", con sede en la Ciudad de Panamá, y a
 26 probar sus estatutos con base en el artículo 64 del Código Civil.- To
 27 da modificación posterior de estos estatutos, necesitará la aprobación
 28 del Organico Ejecutivo.- Esta Resolución tendrá efectos civiles tan pron
 29 to como sea registrada.- COMUNIQUESE Y PUBLIQUESE.- (Fdo.) ALCIBLADES
 30 AROSENA.- El Ministro de Gobierno y Justicia, (Fdo.) Radl de Roux.-

Certificate of Registration of the National Spiritual Assembly
 of the Bahá'ís of Central America (*continued next page*).



1. atl.- ES COPIA AUTENTICA.- (Fdo.) Armando Moreno G., Secretario del
 2. Ministerio de Gobierno y Justicia.- Hay un Sello del Ministerio de Go
 3. bierno y Justicia.- - - - -
 4. Concuere da con su original esta copia que expido en la ciudad de Pana-
 5. má, a los treinta (30) días del mes de Septiembre del año de mil nove-
 6. cientos cincuenta y dos (1952).- - - - -



15. OFICINA DE REGISTRO PUBLICO
 16. PANAMA

17. Presentado este documento a las *11:00 am*
 18. del *16* de *Septiembre* de *1952* Tomo *17*
 19. Folio *178* Aliento *178* del Diario
 20. por *Juan F. Escobar*
 21. Derechos: *5* El Jefe del Departamento



22. Inscripción No. *34* *Personas Comunes*
 23. *Personas Comunes*
 24. *216*
 25. *564*
 26. *9512*
 27. *150*
 28. *22 de Octubre de 1952*

Ernesto Quintana

BY-LAWS OF A LOCAL SPIRITUAL ASSEMBLY

ARTICLE I

THE Trustees, i.e., the Spiritual Assembly, recognize that this action has been taken in full unanimity and agreement. They acknowledge for themselves and on behalf of their successors the sacred meaning and universal purpose of the Bahá'í Faith, the teachings and principles of which fulfill the divine promise of all former revealed religions.

ARTICLE II

In administering the affairs of the Bahá'í Religion under this Corporation for the benefit of the Bahá'ís of . . . in accordance with the religious teachings and administrative principles of this Faith, the Spiritual Assembly shall act in conformity with the functions of a local Spiritual Assembly as defined in the By-Laws adopted by the National Spiritual Assembly and published by that body for the information and guidance of Bahá'ís throughout the United States.

ARTICLE III

The Spiritual Assembly, in the fulfillment of its obligations and responsibilities under this Corporation, shall have exclusive jurisdiction and authority over all the local activities and affairs of the Bahá'í community of . . . , including paramount authority in the administration of this Corporation. It shall be responsible for maintaining the integrity and accuracy of all Bahá'í teaching, whether written or oral, undertaken throughout the local community. It shall make available the published literature of the Faith. It shall represent the community in its relations to the National Spiritual Assembly, in its relation to the Guardian of the Bahá'í Faith, to other local Bahá'í communities, and to the general public in . . . It shall be charged with the recognition of all applicants requesting membership in the local Bahá'í community. It shall pass upon the right of any and all members of the community whose membership is in question to retain their status as voting members of the community. It shall call the meetings of the community, including the Bahá'í Anniversaries and Feasts, the Meetings of consultation, and the annual meeting at which the members of the Assembly are elected. It shall appoint and supervise all committees of the Bahá'í community. It shall collect and disburse all funds intended for the maintenance of this Corporation. It shall have full and complete custody of the headquarters or meeting place of the Bahá'í community. It shall have exclusive authority to conduct Bahá'í marriage ceremonies and issue Bahá'í marriage certificates within the area of its jurisdiction. It shall report to the National Spiritual Assembly annually, or when requested, the membership roll of the Bahá'í community, for the information and approval of the national Bahá'í body. The Spiritual Assembly, however, shall recognize the authority and right of the National Spiritual Assembly to declare at any time what activities and affairs of the Bahá'í community of . . . are national in scope and hence subject to the jurisdiction of the National Bahá'í body. It shall likewise recognize the right of any member of the community to appeal to the National Spiritual Assembly for review and decision of any matter in which the previous decision of the local Spiritual Assembly is felt by the member to be contrary to the explicit teachings of the Bahá'í Faith or opposed to its best interests. It shall, on the other hand, have the authority and right to appeal from the decision of the National Assembly to the Guardian of the Bahá'í Faith for review and final decision of any matter related to the Faith in . . .

ARTICLE IV

The Spiritual Assembly, in administering this Corporation, shall ever bear in mind the ideals upheld in the Sacred Writings of the Bahá'í Faith respecting the relationships of a Spiritual Assembly to its Bahá'í community, respecting the relations of Bahá'ís to one another in the community, and the relationships of Bahá'ís to all non-Bahá'ís, without prejudice of race, creed, or nationality. The Assembly shall therefore above all recognize its sacred duty to maintain full and complete unity throughout the Bahá'í community, to relieve and comfort the sick and distressed, to assist the poor and destitute, to protect the orphans, the crippled and the aged, to educate the children of Bahá'ís according to the highest religious and intellectual standards, to compose differences and disagreements among members of the community, to promulgate the principles of Divine Civilization revealed by Bahá'u'lláh, and to promote in every way possible the Bahá'í aim of the oneness of mankind. It shall faithfully and devotedly uphold the general Bahá'í activities and affairs initiated and sustained by the National Spiritual Assembly. It shall cooperate wholeheartedly with other local Spiritual Assemblies throughout the United States in all matters declared by the National Spiritual Assembly to be of general Bahá'í importance and concern. It shall rigorously abstain from any action or influence direct or indirect, that savors of intervention on the part of a Bahá'í body in matters of public politics and civil jurisdiction. It shall encourage intercourse between the Bahá'í community of . . . and other recognized Bahá'í communities, issuing letters of introduction to Bahá'ís traveling from . . . and passing upon letters of introduction issued by other Bahá'í Assemblies. It shall regard its authority as a means of rendering service to Bahá'ís and non-Bahá'ís and not as a source of arbitrary power. While retaining the sacred right of final decision in all matters pertaining to the Bahá'í community, the Spiritual Assembly shall ever seek the advice and consultation of all members of the community, keep the community informed of all its affairs, and invite full and free discussion on the part of the community of all matters affecting the Faith.

ARTICLE V

The Bahá'ís of . . . , for whose benefit this Corporation has been established, shall consist of all persons resident in . . . who are recognized by the Spiritual Assembly as having fulfilled the requirements of voting membership in this local Bahá'í community. To become a voting member of this Bahá'í community a person shall

- a. Be a resident of . . . as defined by the area of jurisdiction of the Spiritual Assembly, as provided hereinafter in this instrument.
- b. Have attained the age of 21 years.
- c. Have established to the satisfaction of the Spiritual Assembly, subject to the approval of the National Spiritual Assembly, that he (or she) possesses the qualifications of Bahá'í Faith and practice required under the following standard: Full recognition of the Station of the Fore-runner (the Báb), the Author (Bahá'u'lláh), and 'Abdu'l-Bahá the Exemplar of the Bahá'í religion; unreserved acceptance of, and submission to, whatsoever has been revealed by Them; loyal and steadfast adherence to every clause of 'Abdu'l-Bahá's sacred Will and Testament; and close association with the spirit as well as the form of Bahá'í administration throughout the world.

ARTICLE VI

The Spiritual Assembly shall consist of nine Trustees chosen from among the Bahá'ís of . . . , who shall be elected by these Bahá'ís in a manner hereinafter provided and who shall continue in office for the period of one year, or until their successors shall be elected.

ARTICLE VII

The officers of the Spiritual Assembly shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the entire membership of the Assembly taken by secret ballot.

ARTICLE VIII

The first meeting of a newly-elected Assembly shall be called by the member elected to membership by the highest number of votes or, in case two or more members have received the same said highest number of votes, then by the member selected by lot from among those members; and this member shall preside until the permanent Chairman shall be chosen. All subsequent meetings shall be called by the Secretary of the Assembly at the request of the Chairman or, in his absence or incapacity, of the Vice-Chairman, or of any three members of the Assembly; provided however, that the Annual Meeting of the Assembly shall be held on April 21, in accordance with the administrative principles recognized by all Bahá'í Assemblies.

SECTION 1. Five members of the Assembly present at a meeting shall constitute a quorum, and a majority vote of those present and constituting a quorum shall be sufficient for the conduct of business, except as otherwise provided in these By-Laws, and with due regard to the principle of unity and cordial fellowship involved in the institution of a Spiritual Assembly. The transactions and decisions of the Assembly shall be recorded at each meeting by the Secretary, who shall have the minutes adopted and approved by the Assembly, and preserve them in the official records of the Assembly.

SECTION 2. Vacancies in the membership of the Spiritual Assembly shall be filled by election at a special meeting of the local Bahá'í community duly called for that purpose by the Assembly. In the event that the number of vacancies exceeds four, making a quorum of the Spiritual Assembly impossible, the election shall be under the supervision of the National Spiritual Assembly.

ARTICLE IX

The sphere of jurisdiction of the Spiritual Assembly, with respect to residential qualification of membership, and voting rights of a believer in the Bahá'í community, shall be the locality included within the civil limits of . . .

ARTICLE X

SECTION 1. In the event that any decision of the Assembly is unacceptable to any member or members of the community, the Assembly shall after endeavoring to compose the difference of opinion invite the said member or members to make appeal to the national Bahá'í body and notify that body of the condition of the matter and the readiness of the Assembly to become party to the appeal.

SECTION 2. In the same manner, if any difference arises between the Assembly and another local Assembly, or Assemblies, in the United States, the Assembly shall report the matter to the national Bahá'í body and inform that body of its readiness to make joint appeal together with the other Assembly or Assemblies.

SECTION 3. If, however, the result of such appeal is unsatisfactory to the Spiritual Assembly, or the Assembly at any time has reason to believe that actions of the National Spiritual Assembly are affecting adversely the welfare and unity of the Bahá'í community of . . . , it shall, after seeking to compose its difference of opinion with the national body in direct consultation, have the right to make appeal to the Guardian of the Faith.

SECTION 4. The Assembly shall likewise have the right to make complaint to the National Spiritual Assembly in the event that matters of local Bahá'í concern and influence are referred to the national body by a member or members of the local community without previous opportunity for action by the local Assembly.

ARTICLE XI

The Annual Meeting of the Corporation at which its Trustees shall be elected shall be held on April 21, at an hour and place to be fixed by the Assembly, which shall give not less than fifteen days' notice of the meeting to all members of the local Bahá'í community.

SECTION 1. The Assembly shall accept those votes transmitted to the Assembly before the election by members who by reason of sickness or other unavoidable reason are unable to be present at the election in person.

SECTION 2. The election of members to the Spiritual Assembly shall be by plurality vote.

SECTION 3. All voting members of the local Bahá'í community are eligible for election as members of the Spiritual Assembly.

SECTION 4. The Assembly shall prepare an agenda for the Annual Meeting in which shall be included reports of the activities of the Assembly since its election, a financial statement showing all income and expenditure of its fund, reports of its committees and presentation of any other matters pertaining to the affairs of the Bahá'í community. The Assembly, both preceding and following the annual election, shall invite discussion and welcome suggestions from the community, in order that its plans may reflect the community mind and heart.

SECTION 5. The result of the election shall be reported by the Spiritual Assembly to the National Assembly.

ARTICLE XII

In addition to the Annual Meeting, the Assembly shall arrange for regular meetings of the Bahá'í community throughout the year at intervals of nineteen days, in accordance with the calendar incorporated in the teachings of the Bahá'í Faith.

ARTICLE XIII

The seal of the Corporation shall be circular in form, bearing the following description: The Spiritual Assembly of the Bahá'ís of . . . , Corporate Seal.

ARTICLE XIV

These By-Laws may be amended by majority vote of the Spiritual Assembly at any of its regular or special meetings, provided that at least fourteen days prior to the date fixed for the said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.

With amendments adopted by the National Spiritual Assembly to July 16, 1949.



Certificate of Registration of Societies.

AOT XXI OF 1860.

No. 5364 of 1947-1948.

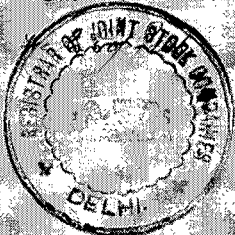
I hereby certify that National Spiritual Assembly of Bahá'ís of India, Pakistán & Burma

has this day been registered under the Societies' Registration Act, 1860 of 1860.

Given under my hand at Delhi

this twenty first day of December

One thousand nine hundred and forty eight



Prisell
21/12
Registrar of Joint Stock Companies, etc.

Certificate of Registration of the National Spiritual Assembly of the Bahá'ís of India, Pakistán and Burma
Delhi, India.

CERTIFICATE OF REGISTRATION OF SOCIETIES

No. 13 of 1948-1949

I hereby certify that THE NATIONAL SPIRITUAL ASSEMBLY OF

THE BAHÁ'Í'S OF INDIA, PAKISTAN AND BURMA

has this day been registered under the Societies Registration Act.

Given under my hand at H A N G O O N

this twenty eighth day of August

One thousand nine hundred and forty nine.



(Handwritten signature)

(Thein Aung)

Assistant Registrar of Joint Stock Companies, Burma.

Rangoon.

SMG.

G.P.O. No. 80, M.F.O.S. 15-8-49-1000-VIII.

Certificate of Registration of the Bahá'ís of India, Pakistan and Burma
Rangoon, Burma.

Certificate of Registration of Societies

Act XXI of 1860.

No: 37. of 1932-1933.

I hereby certify that ... Nalidha ...
Assembly of the Bahá'ís of India and ...
has this day been registered under Societies -
Registration Act, XXI of 1860.

Given under my hand at Lahore

this 20th day of January

One thousand nine hundred and thirty three.

Registration fee Rs. 50/-/- (fifty) only.



HDM.

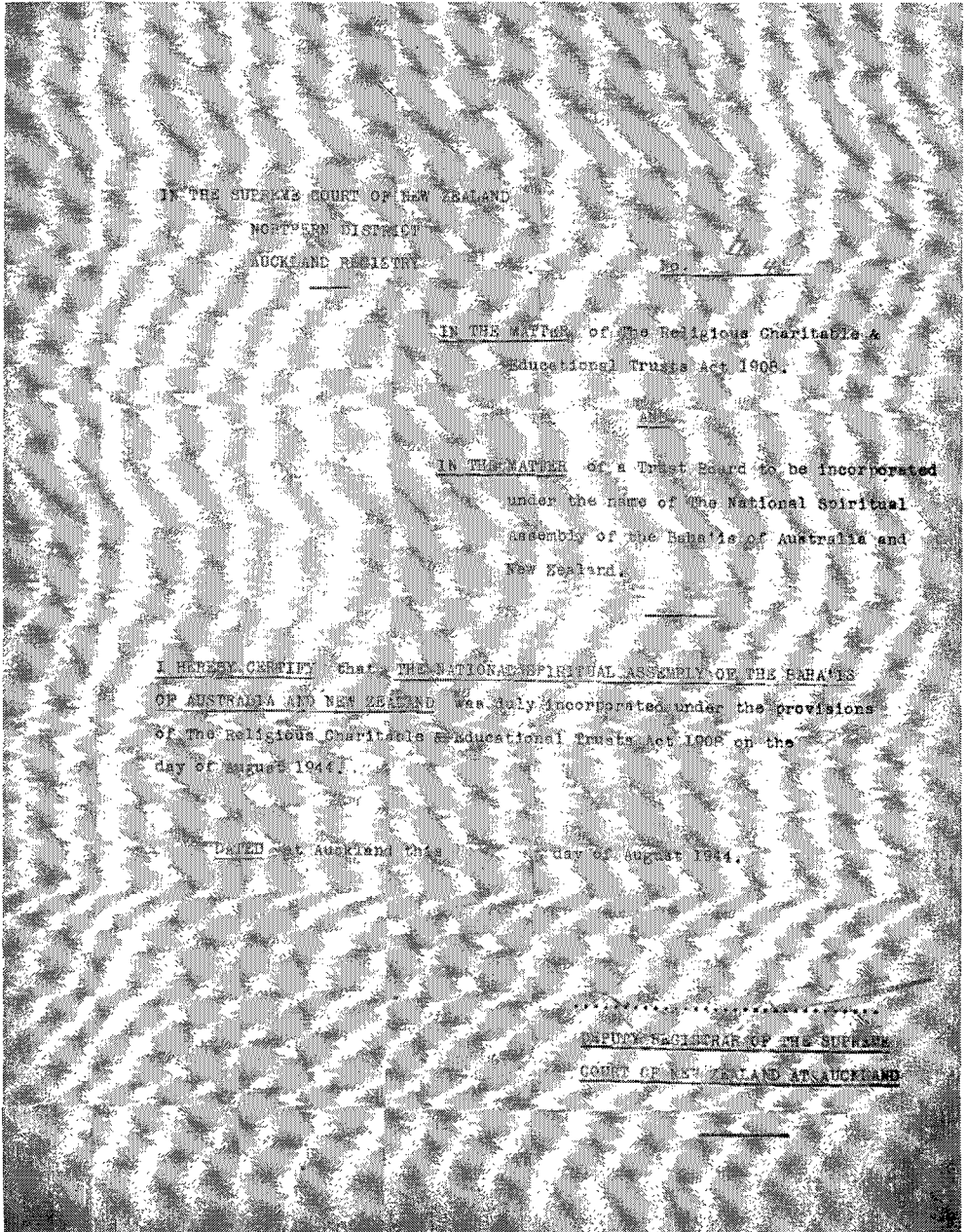
Kana

Registrar,

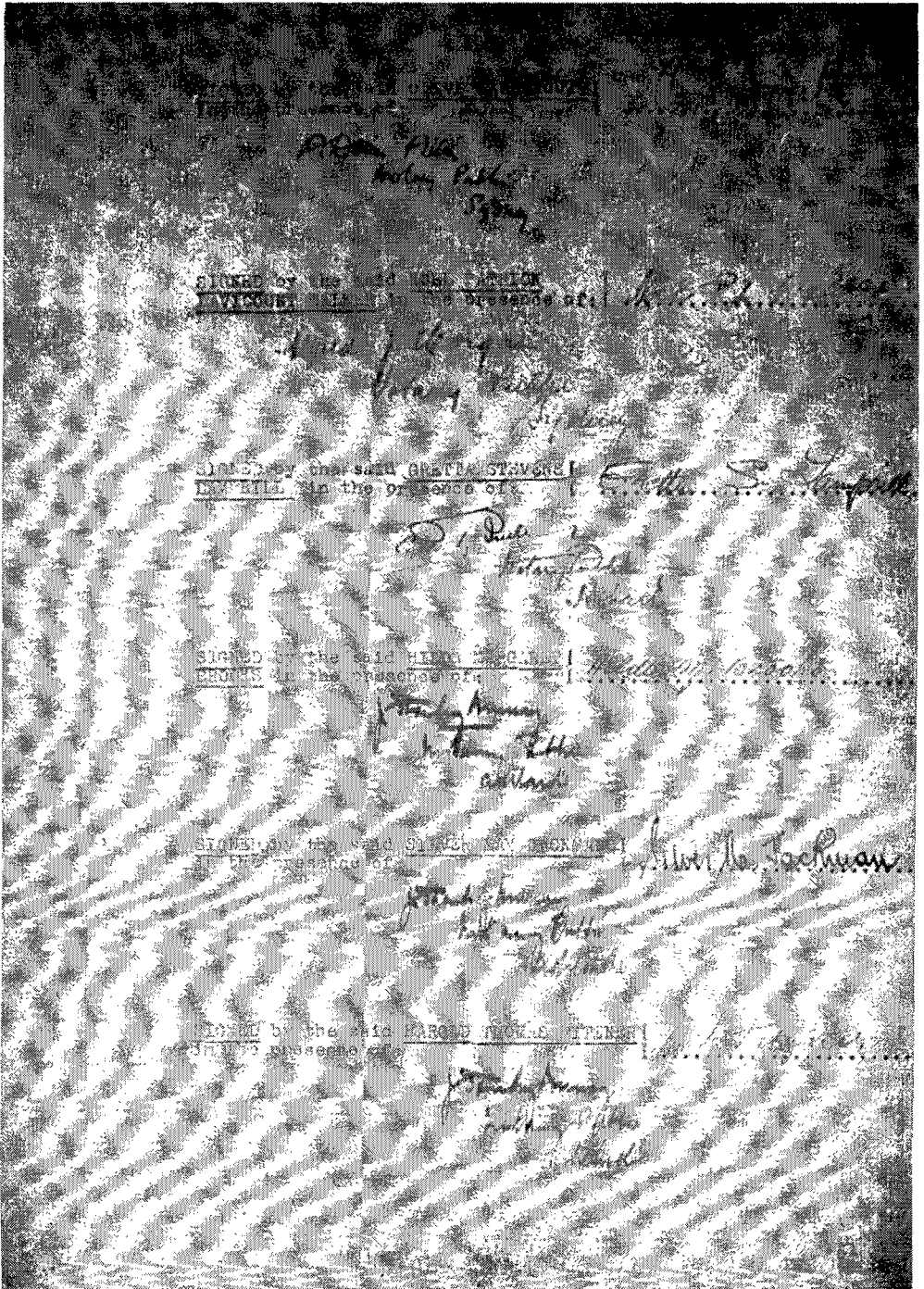
Joint Stock Companies, Punjab.

11/1/33
18/1/33

Certificate of Registration of the National Spiritual Assembly
of the Bahá'ís of India, Pákestán and Burma
Lahore, Pákestán.



Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Australia and New Zealand.



BOOK 2180 PAGE 216

CORPORATE AFFIDAVIT
THE SPIRITUAL ASSEMBLY OF THE
BAHÁ'IS
OF MAYWOOD, ILLINOIS

STATE OF ILLINOIS)

COUNTY OF COOK

I, CARL SVENDBER, do solemnly swear that at the annual meeting of The Bahá'í Community of Maywood, Illinois, held in Maywood, Cook County, Illinois, on April 21st 1921, the following persons were elected:

Carl M. Svendsen
Gladys M. Amerson
Robert B. Amerson
Leona Jackson
Hazel Gleason
Barbara Gleason
George W. Amerson
Alvina Lange
Bernita Amerson

to be the Spiritual Assembly of the Bahá'ís of Maywood, Illinois, according to the rules and usages of the local Bahá'í Administration, recognized and affirmed by the National Spiritual Assembly of the Bahá'ís of the United States, with full power to establish a corporation as hereinafter set forth; and I hereby declare that from this date the powers, responsibilities, rights, privileges and obligations vested in this Spiritual Assembly by Bahá'u'lláh, Founder of the Faith, by 'Abdu'l-Bahá, its Interpreter and Exemplar, by Shoghi Effendi, its Guardian, and by the National Spiritual Assembly of the Bahá'ís of the United States, its duly constituted paramount and central administrative authority in and for United States, shall be exercised and maintained by the above-named Spiritual Assembly of the Bahá'ís of Maywood and their duly qualified successors. And at said meeting said Spiritual Assembly of the Bahá'ís of Maywood adopted as its corporate name, "Spiritual Assembly of the Bahá'ís of Maywood." And at said meeting this affiant acted as Chairman.

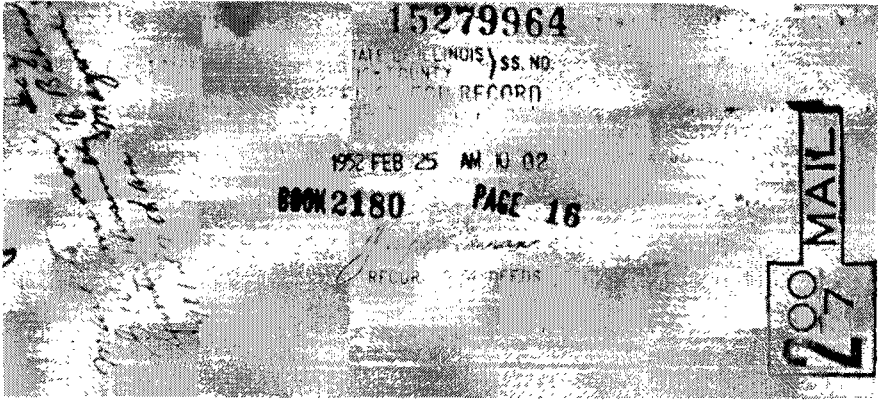
Carl M. Svendsen

and sworn to before me this 11 day of June, A.D., 1921.



W. H. Hudson
Notary Public.

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Maywood, Illinois (continued next page).



NO. 17 107766

CHARTER OF

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF THE CITY OF HOUSTON, TEXAS

Houston, Texas

CAPITAL STOCK \$ NONE

SHARES NONE

PAID IN NONE

EXISTENCE 50 Years

FILING FEE \$ 10.00

FRANCHISE TAX \$ EXEMPT

FILED IN THE OFFICE OF

SECRETARY OF STATE

THIS 24th DAY OF August, 1951

JEDGETT M. REGET

APPROVED AND FILED IN THE OFFICE OF
THE SECRETARY OF STATE
THIS 29th DAY OF August 1915
J. A. [Signature]
CLERK OF THE DIVISION

THE STATE OF TEXAS 0
 0
COUNTY OF HARRIS 0

KNOW ALL MEN BY THESE PRESENTS:

THAT W. E. Edward D. Gray, Walter D. Powell, Sr., and Mrs. Mary Edison, all citizens of Harris County, Texas, under and by virtue of the laws of this State, do hereby voluntarily associate ourselves together for the purpose of forming a private non-profit corporation under the terms and conditions hereinafter set out, as follows:

1. The name of this corporation is The Spiritual Assembly of the Bahá'is of the City of Houston, Texas.
2. The purpose for which it is formed is the establishment and maintenance of religious worship and spiritual activities in accordance with the principles of the Bahá'í Faith, as established by Bahá'u'lláh, its Founder, by 'Abdu'l Baha, its Interpreter and Exemplar, by Shoghi Effendi, its Guardian, and by the National Spiritual Assembly of the Bahá'is of the United States and Canada, its duly constituted, paramount and central administrative authority in and for North America, and the doing of all things necessary and incidental thereto.
3. The place where the business of the corporation is to be transacted is at 3409 Mt. Vernon Avenue, Houston, Harris County, Texas.
4. The term for which it is to exist is fifty (50) years.
5. There is no capital stock, and there are at present no assets.
6. The number of directors shall be nine (9) and their names and post office addresses are as follows:

- (1) Mrs. Inez Hatterfield, 3409 Mt. Vernon Avenue, Houston, Texas
- (2) Mrs. Mary Deal Edison, 20 Briar Hollow Lane, Houston, Texas
- (3) Mrs. Anna S. Dotson, 4209 Hutchins Street, Houston, Texas
- (4) Mrs. Annie Reynolds, 2109 Webster Street, Houston, Texas
- (5) Edward D. Gray, 3201 East Alabama Street, Houston, Texas
- (6) James R. Reynolds, Sr., 2109 Webster Street, Houston, Texas
- (7) Harry Reynolds, 3222 Attucks Street, Houston, Texas
- (8) Walter D. Powell, Sr., 3616 Bantrop Street, Houston, Texas
- (9) Jack Percy, Texas Southern University, Wheeler St., Houston, Texas

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Houston, Texas (left, and next two pages).

IN TESTIMONY WHEREOF, we hereunto sign our names this 13th day of August 1951.

Edward D. Gray

Walter D. Powell, Sr.

Mrs. Mary Edson

THE STATE OF TEXAS §
 §
 §
 §
 §
COUNTY OF HARRIS §

BEFORE ME, the undersigned authority, on this day personally appeared Edward D. Gray, Walter D. Powell, Sr., and Mrs. Mary Edson, known to me to be the persons whose names are subscribed to the foregoing instrument, and severally acknowledged to me that they executed the same for the purpose and consideration therein expressed.

GIVEN UNDER MY HAND AND SEAL OF OFFICE this the 13th day of August 1951.

[Signature]
Notary Public, Harris County, Texas




The State of Texas
Secretary of State

I, JACK ROSS, Assistant, Secretary of State, of the State of Texas, do hereby certify
that the foregoing is a true and correct copy of the charter of

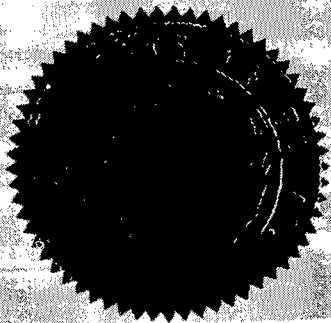
THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF THE CITY OF HOUSTON, TEXAS

with the endorsement thereon, as the same now appears of record in the Department.

Dated, signed, and sealed at Austin, Texas, this
24th day of August, A. D. 195 1


Assistant Secretary of State.

B-341-591-5001



State of Maine

Certificate of Organization of a Corporation, under Chapter Fifty of the Revised Statutes, and Amendments thereto.

The undersigned officers of a corporation duly organized at the residence of Emily S. Pearsall in the town of Eliot State of Maine, on the first day of November A.D. 1951, hereby certify as follows:

The name of said corporation is Spiritual Assembly of the Bahá'is of Eliot.

The purposes of said corporation are: To establish a religious corporation; to uphold and promote the spiritual, educational and humanitarian teachings of human brotherhood according to the principles of the Bahá'í World Faith, and to enjoy all other rights, powers and privileges granted to corporations organized pursuant to Chapter 50 of the Revised Statutes of the State of Maine.

Said corporation is located in the town of Eliot County of York State of Maine.

The number of officers is thirteen and their names are as follows:

~~President~~ Chairman, Emily S. Pearsall

~~Vice President~~ Chairman, Dudley M. Blakely

Secretary or Clerk, Ayned Louise McComb

Treasurer, Irene G. Miniutti

Members of the Assembly, ~~xxxxxxxxxxxxxxxx~~ Emily S. Pearsall, Dudley M. Blakely, Irene G. Miniutti, Elsa L. Blakely, Mary A. Marlowe, Dorothy C. Crass, Nellie S. Shook, Ayned Louise McComb and Lucien S. McComb Jr.

Witness our hands this first day of November A.D. 1951.

Emily S. Pearsall Chairman

Irene G. Miniutti Treasurer

Emily S. Pearsall

Irene G. Miniutti

Dudley M. Blakely

Elsa L. Blakely

Mary A. Marlowe

Dorothy C. Crass

Nellie S. Shook

Ayned Louise McComb

Lucien S. McComb, Jr.

~~xxxxxxxx~~
Members
87
~~xxxxxx~~
Trustees
the Assembly

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Eliot, Maine (continued next two pages).

STATE OF MAINE

York

November 1, A.D. 1951

Then personally appeared the within named Emily S. Pearsall, Dudley M. Blakely, Elsa L. Blakely, Irene G. Miniutti, Ayned Louise McComb, Mary A. Marlowe, Nellie S. Shook, Dorothy C. Cress, Lucien S. McComb Jr.

and severally made oath to the foregoing certificate by them signed, that the same is true.

Before me,

Elmer J. Burnham

Justice of the Peace

STATE OF MAINE

ATTORNEY GENERAL'S OFFICE November 5 A.D. 1951

I hereby certify that I have examined the foregoing certificate, and the same is properly drawn and signed, and is conformable to the constitution and laws of the State.

John S. S. Fessenden, Deputy

ATTORNEY GENERAL

COPY

(Name of Corporation)

Spiritual Assembly of the Baha'is of Eliot

~~NEW~~ YORK ss.

NOV 7 1951 Registry of Deeds

Received ~~November 21~~ 19 ~~51~~

at 9 h. 10 m. A. M.

Recorded in Vol. 19 Page 347

Attest:

John G. Smith Register

A true copy of record.

Attest:

John G. Smith Register

STATE OF MAINE

Office of Secretary of State

Augusta 19

Received and filed this day.

Attest:

Secretary of State

Recorded in Vol. Page

STATE OF MAINE

Office of Secretary of State

Filed: Nov 9, 1951

Recorded as filed this day

1951

Harold J. Carr
Secretary of State

Recorded in Vol. 11 Page 180

State of California

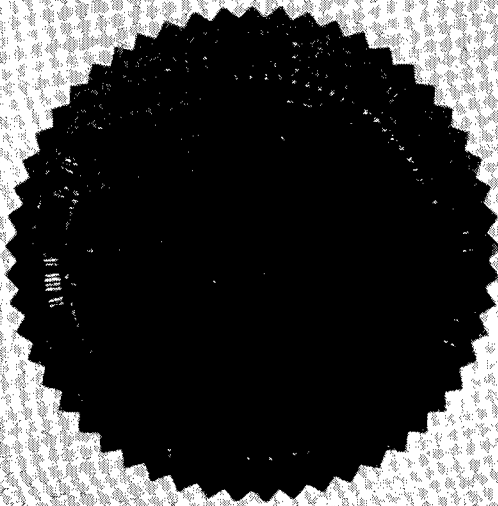


Office of the Secretary of State

I, FRANK M. JORDAN, Secretary of State of the State of California, hereby certify:

That the annexed transcript has been compared with the RECORD on file in my office, of which it purports to be a copy, and that the same is full, true and correct.

IN WITNESS WHEREOF, I hereunto set my hand and affix the Great Seal of the State of California, at Sacramento, this _____



Frank M. Jordan
Secretary of State

By *[Signature]*
Assistant Secretary of State

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Fresno, California (continued next five pages).

THE BAHÁ'Í WORLD

ARTICLES OF INCORPORATION
OF
THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS
OF FRESNO, CALIFORNIA.

ENDORSED
FILED

In the County of Fresno, State of California
SEP 29 1952

271378

KNOW ALL MEN BY THESE PRESENTS:

That we, the members of the Spiritual Assembly of the Baha'is of Fresno, State of California, an unincorporated association, being duly authorized and empowered by a resolution passed and adopted by the Baha'i community of Fresno, State of California, at the Feast of Will, held September 26th, 1952, have this day associated ourselves together, for the purpose of forming a religious corporation under the provisions of the Laws of the State of California; and,

WE DO HEREBY CERTIFY AS FOLLOWS:

(1) That the name of this corporation is and shall be "THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF FRESNO, CALIFORNIA", and that the name of the existing unincorporated association which is being incorporated is "The Spiritual Assembly of the Baha'is of Fresno, California":

(2) That this corporation does not contemplate the distribution of any pecuniary gain, profits or dividends to the members, officers or incorporators thereof in any way or manner whatsoever:

(3) The specific and primary purposes for which it is formed are:

(a) The establishment and maintenance of religious worship and spiritual activities in the City of Fresno, State

of California, in accordance with the teachings and principles of the Baha'i Faith, as set forth by Baha'u'llah, its Founder; Abdu'l-Baha, its Interpreter and Exemplar; Shoghi Effendi, its Guardian and the National Spiritual Assembly of the Baha'is of the United States, the duly constituted administrative authority in and for the United States of North America:

(b) These purposes are to be realized by means of devotional meetings, public meetings, lectures and conferences of an educational, humanitarian and spiritual character; by the construction of a temple or temples of universal worship and edifices for humanitarian service; by unifying, supervising, promoting and generally administering the activities of the Baha'is of the City of Fresno, State of California, in the fulfilment of their religious offices, duties and ideals:

(4) That the corporation is organized pursuant to Part 1, of Division 2 of Title 1, of the Corporation Code of the State of California; said corporation shall continue to exist perpetually, and for the purpose of attaining or furthering any of the foregoing objects and purposes, to do any and all acts and things, and to exercise any and all powers, which now or hereafter may be authorized by law, it being hereby expressly provided that the foregoing enumeration of specific powers shall not be construed or held to limit or restrict in any manner or form the general powers conferred upon such corporations by the Laws of the State of California, or any act or acts authorized and

permissible under the statute governing this incorporation.

(5) That the principal office for the transaction of the business of this corporation is to be located in the City of Fresno, State of California.

(6) That there shall be nine (9) directors; that the names and addresses of the persons who shall act as directors and officers until the election of their successors are as follows:

<u>NAMES</u>	<u>OFFICERS</u>	<u>ADDRESSES</u>
KENNETH B. SMITH	Chairman & Director	Fresno, California
GLADYS BODMER	Vice-Chairman & "	" "
DELIA M. BRANDIN	Secretary & "	" "
LILLIAN RIENLAND	Treasurer & "	" "
MAE ETGEN	Rec. Secy. & "	" "
DOROTHY SMITH	Librarian & "	" "
BURNICE BROPHY	Director	" "
ESTELLE M. WACASER	Director	" "
MELVIN R. WILDER	Director	" "

(7) These Articles of Incorporation may be amended from time to time in the manner provided by Law.

IN WITNESS WHEREOF, the Spiritual Assembly of the Bahá'ís of Fresno, State of California, heretofore existing as an unincorporated association has caused these Articles of Incorporation to be duly signed by its members this 23rd. day of

January 1953.

Kenneth B. Smith
Kenneth B. Smith

Mae Etgen
Mae Etgen

Gladys Bodmer
Gladys Bodmer

Dorothy Smith
Dorothy Smith

Delia M. Brandin
Delia M. Brandin

Burnice Brophy
Burnice Brophy

Lillian Rienland
Lillian Rienland

Estelle M. Wacaser
Estelle M. Wacaser

Melvin R. Wilder
Melvin R. Wilder

AFFIDAVIT OF OFFICERS.

STATE OF CALIFORNIA,)
 COUNTY OF FRESNO:) SS.

KENNETH B. SMITH, GLADYS BODMER, DELIA M. BRANDIN, and LILLIAN RIEMLAND, each being duly sworn on oath, depose and says: that they are respectively the Chairman, Vice-Chairman, Secretary and Treasurer of the Spiritual Assembly of the Baha'is of Fresno, California, an unincorporated association located in the City of Fresno, State of California; that at a regular "Feast Meeting", of the Baha'i community of Fresno, designated as the "Feast of Will", held September 26th, 1952, by a resolution unanimously passed and adopted, authorized the incorporation of the Baha'i Assembly as a religious corporation under the Laws of the State of California; that pursuant to said authority affiants and their associates duly assembled on the 18th day of October, 1952, to organize said corporation, at which meeting Articles of Incorporation were prepared and executed; that thereafter, following consultation with and consideration by the National Spiritual Assembly, said Articles of Incorporation were amended and approved in the present form hereto annexed and duly executed this 23rd. day of January 1953; further, they sayeth not.

Subscribed and Sworn to
 Before me this 23rd. day
 of January 1953.

[Signature]
 NOTARY PUBLIC,

In and for the County of Fresno,
 STATE OF CALIFORNIA.
 My Commission Expires Sept. 22nd. 1954

[Signature]
 Chairman

[Signature]
 Vice-Chairman

[Signature]
 Secretary

[Signature]
 Treasurer

STATE OF CALIFORNIA,)
) SS.
 COUNTY OF FRESNO:)

On this 20th day of January 1953,
 before me C. E. Barton a NOTARY PUBLIC, in and
 for the County of Fresno, State of California, residing
 therein, duly commissioned and sworn, personally appeared
 KENNETH B. SMITH, GLADYS BODMER, DELIA M. BRANDIN, LILLIAN
 RIEMLAND, MAE ETGEN, DOROTHY SMITH, BURNICE BROPHY, ESTELLE
 M. WACASER and MELVIN R. WILDER, known to me to be the persons
 who executed the within instrument, and whose names are sub-
 scribed thereto, and severally acknowledged to me that they
 executed the same.

IN WITNESS WHEREOF, I have
 hereunto set my hand and
 affixed my Official Seal in
 the County of Fresno, the day
 and year in this Certificate
 first above written.


 NOTARY PUBLIC,
 In and for the County of Fresno,
 STATE OF CALIFORNIA.
 My Commission Expires Sept. 22nd, 1954

ARTICLES OF INCORPORATION
OF
THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS
OF SAN DIEGO, CALIFORNIA.

ENDORSED
FILED
In the Office of the Secretary of State
of the State of California
APR 20 1953

273755
FRANK M. JORDAN, Secretary of State
By C. OSCAR JOHNSON
Deputy

KNOW ALL MEN BY THESE PRESENTS:

That we, the members of the Spiritual Assembly of the Bahá'is of San Diego, State of California, an unincorporated association, being duly authorized and empowered by a resolution passed and adopted by the Bahá'í Community of San Diego, State of California, at a regular "Feast Meeting", designated as the "Feast of Baha", held March 20th, 1953, at which a majority of the members were present, have this day associated ourselves together, for the purpose of forming a religious corporation under the provisions of the laws of the State of California; and,

WE DO HEREBY CERTIFY AS FOLLOWS:

(1) That the name of this corporation is and shall be "THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF SAN DIEGO, CALIFORNIA", and that the name of the existing unincorporated association which is being incorporated is "THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF SAN DIEGO, CALIFORNIA";

(2) That this corporation does not contemplate the distribution of any pecuniary gain, profits or dividends to the members, officers or incorporators thereof in any way or manner whatsoever;

(3) The specific and primary purposes for which it is formed are:

(a) The establishment and maintenance of religious worship and spiritual activities in the City of San Diego, State of California, in accordance with the teachings and principles

of the Baha'i Faith, as set forth by Baha'u'llah, its Founder; Abdu'l-Baha, its Interpreter and Exemplar; Shoghi Effendi, its Guardian and the National Spiritual Assembly of the Baha'is of the United States, the truly constituted authority in and for the United States of North America:

(b) These purposes are to be realized by means of devotional meetings, public meetings, lectures and conferences of an educational, humanitarian and spiritual character; by the construction of a temple or temples of universal worship and edifices for humanitarian service; by unifying, supervising, promoting and generally administering the activities of the Baha'is of the City of San Diego, State of California, in the fulfilment of their religious offices, duties and ideals:

(4) That the corporation is organized pursuant to Part 1, of Division 2 of Title 1, of the Corporation Code of the State of California; said corporation shall continue to exist perpetually, and for the purpose of attaining or furthering any of the foregoing objects and purposes, to do any and all acts and things, and to exercise any and all powers, which now or hereafter may be authorized by law, it being hereby expressly provided that the foregoing enumeration of specific powers shall not be construed or held to limit or restrict in any manner or form the general powers conferred upon such corporations by the laws of the State of California, or any act or acts authorized and permissible under the statute governing this incorporation.

(5) That the principal office for the transaction of the business of this corporation is to be located in the City of San Diego, State of California, County of San Diego.

AFFIDAVIT OF OFFICERS.

STATE OF CALIFORNIA,)
) SS.
COUNTY OF SAN DIEGO:)

JOHN STROESSLER, Mrs. SUE FOUTS, ~~and Mrs. Gladys London~~ ^{affs.}
~~and~~ Mrs. BERNICE STROESSLER, each being duly sworn on oath,
deposes and says: that they are respectively the Chairman,
Vice-Chairman, Recording Secretary and Treasurer, of the
Spiritual Assembly of the Baha'is of San Diego, California,
an unincorporated association located in the City of San
Diego, State of California; that at a regular "Feast Meeting",
of the Baha'i Community of San Diego, designated as the
"Feast of Baha", held March 20th, 1953, a resolution was
unanimously passed and adopted, authorizing the incorporation
of the Baha'i Assembly as a religious corporation under the
provisions of the laws of the State of California; that
pursuant to said authority affiants and their associates duly
assembled on the 17 day of April, 1953, to organize said
corporation; that the annexed Articles of Incorporation have
been prepared and executed by them under and by virtue of
such authority; further they sayeth not.

John Stroessler
Mrs. Sue Fouts
Mrs. Bernice Stroessler
Mrs. Gladys London

Subscribed and Sworn to
before me this 17 day
of April, 1953.

Wesley A. Pittman
NOTARY PUBLIC,
In and for the County of San Diego,
STATE OF CALIFORNIA.
My Commission Expires June 26, 1954



885047

FILED

In the Office of the Secretary of State
of the State of California

APR 9 1954

ARTICLES OF INCORPORATION

OF

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'Í'S OF
SACRAMENTO, CALIFORNIA

HANCOCK, Secretary of State
H. Hancock
Deputy

KNOW ALL MEN BY THESE PRESENTS:

That we, the members of the Spiritual Assembly of the Bahá'ís of Sacramento, State of California, an unincorporated association, being duly authorized and empowered by a resolution passed and adopted by the Bahá'í community of Sacramento, State of California, at the Feast of Words, held July 17, 1953, have this day associated ourselves together for the purpose of forming a religious corporation under the provisions of the laws of the State of California:

WHOSE NAMES AS SUCH ARE AS FOLLOWS:

That the name of this corporation is and shall be THE SPIRITUAL ASSEMBLY OF THE BAHÁ'Í'S OF SACRAMENTO.

That the name of the office of the unincorporated association is and shall be "The Spiritual Assembly of the Bahá'ís of Sacramento, California".

That the members of the Bahá'í community of Sacramento, California, shall have the right to elect and discontinue the members of the Spiritual Assembly of the Bahá'ís of Sacramento, California, in accordance with the provisions of the laws of the State of California.

That the members of the Bahá'í community of Sacramento, California, shall have the right to elect and discontinue the members of the Spiritual Assembly of the Bahá'ís of Sacramento, California, in accordance with the provisions of the laws of the State of California.

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Sacramento, California (continued next three pages).

its Founder, Abdu'l-Baha, its Interpreter and Exemplar; Shoghi Effendi, its Guardian and the National Spiritual Assembly of the Bahá'ís of the United States, the duly constituted authority in and for the United States of North America:

(b) These purposes are to be realized by means of devotional meetings, public meetings, lectures and conferences of an educational, humanitarian and spiritual character; by the construction of a temple or temples of universal worship and edifices for humanitarian service; by unifying, supervising, promoting and generally administering the activities of the Bahá'ís of the City of Sacramento, State of California, in the fulfilment of their religious offices, duties and ideals:

(4) That the corporation is organized pursuant to Part 1, of Division 5 of Title 1, of the Corporation Code of the State of California; and for the purpose of attaining or furthering any of the foregoing objects and purposes, to do any and all acts and things, and to exercise any and all powers, which now or hereafter may be authorized by law, it being hereby expressly provided that the foregoing enumeration of specific powers shall not be construed or held to limit or restrict in any manner by the laws of the State of California, or any act or acts authorized and permissible under the statute governing this incorporation:

(5) That the principal office for the transaction of the business of this corporation is to be located in the County of Sacramento, State of California:

(6) That there shall be nine (9) directors, the names and addresses of the persons who shall act as directors

and officers until the election of their successors are as follows:

NAMES	OFFICERS	ADDRESSES
Maerea Chindahl	Chairman & Director	Sacramento, Calif.
Frances Kuphal	Vice-Chairman & Director	" "
Henry Kusahl	Treasurer & Director	" "
Mozelle Bourget	Secretary & Director	" "
Josephine Graham	Director	" "
Vernon Kellong	Director	" "
Mildred Owens	Director	" "
Margaret Springer	Director	" "
Louis Bourget	Director	" "

(7) These Articles of Incorporation may be amended from time to time in the manner provided by Law.

IN WITNESS WHEREOF, the Spiritual Assembly of the Bahá'is of Sacramento, State of California, heretofore existing as an unincorporated association has caused these Articles of Incorporation to be duly signed this 9 day of April, 1954.

Maerea Chindahl Chairman
Mozelle Bourget Secretary

STATE OF CALIFORNIA, ss.
 COUNTY OF SACRAMENTO:

On this 9 day of April, 1954
 before me, Mathias Golden, NOTARY PUBLIC,
 in and for the County of Sacramento, State of California,
 residing therein, duly commissioned and sworn, personally
 appeared Maerea Chindahl and Mozelle Bourget known to me
 to be the persons who executed the within instrument,
 and whose names are subscribed thereto, and severally
 acknowledged to me that they executed the same.

IN WITNESS WHEREOF, I have hereunto
 set my hand and affixed my Official
 Seal in the County of Sacramento,
 the day and year in this Certificate
 first above written.

Mathias Golden
 NOTARY PUBLIC
 In and for the County of Sacramento,
 STATE OF CALIFORNIA
 My Commission expires on _____

AFFIDAVIT

STATE OF CALIFORNIA)
County of Sacramento) SS:

On this 9 day of April, 1954
before me, Katherine Golden, a Notary Public

in and for the said County and State, residing therein,
duly commissioned and sworn, personally appeared Maerea

Chindahl and Mozelle Bourget, who, being sworn, each for
himself, deposes and says: That the said Maerea

Chindahl is the Chairman and that the said Mozelle Bourget
is the Secretary of "The Spiritual Assembly of Bahá'ís of

Sacramento, California", an unincorporated association,
and that said association has duly authorized its incor-

poration. That Maerea Chindahl and Mozelle Bourget
have executed these articles of incorporation in their official

Maerea Chindahl
Chairman

Mozelle Bourget
Secretary

Subscribed and sworn to before me this 9 day of
April, 1954.

Katherine Golden
Notary Public in and for said
County and State

ARTICLES OF INCORPORATION
OF
THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS
OF GLENDALE, CALIFORNIA.

ENDORSED
FILED

In the Office of the Secretary of State
of the State of California

APR 29 1954

KNOW ALL MEN BY THESE PRESENTS:

FRANK M. JORDAN, Secretary of State
By STACY H. ASPEY
Deputy

That we, the members of the Spiritual Assembly of the Bahá'is of the City of Glendale, State of California, an unincorporated association, being duly authorized and empowered by a resolution passed and adopted by the Bahá'í community of Glendale, State of California, at the Feast of Izzat (Night) held the evening of September 7th, 1953, have this day associated ourselves together, for the purpose of forming a religious corporation under the provision of the laws of the State of California; and,

WE DO HEREBY CERTIFY AS FOLLOWS:

(1) That the name of this corporation is and shall be "THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF GLENDALE, CALIFORNIA", and that the name of the existing unincorporated association which is being incorporated is "THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF GLENDALE, CALIFORNIA":

(2) That this corporation does not contemplate the distribution of any pecuniary gain, profits or dividends to the members, officers or incorporators thereof in any manner or form whatsoever:

(3) The specific and primary purposes for which it is formed are:

(a) The establishment and maintenance of religious worship and spiritual activities in the City of Glendale, State of California, in accordance with the teachings and principles of the Bahá'í Faith, as set forth by Bahá'u'lláh, its Founder; Abdull-Bahá, its Interpreter and Exemplar; Shoghi Effendi,

its Guardian and the National Spiritual Assembly of the Bahá'ís of the United States, the duly constituted administrative authority in and for the United States of North America:

(4) That the corporation is organized pursuant to Part 1, of Division 2 of title 1, of the Corporation Code of the State of California; said corporation shall continue to exist perpetually, and for the purpose of attaining or furthering any of the foregoing objects and purposes, to do any and all acts and things and to exercise any and all powers which now or hereafter may be authorized by law, it being hereby expressly provided that the foregoing enumeration of specific powers shall not be construed or held to limit or restrict in any manner or form the general powers conferred upon such corporations by the laws of the State of California, or any act or acts authorized and permissible under the statute governing this incorporation:

(5) That the principal office for the transaction of the business of this corporation is to be located in the City of Glendale, State of California; in the County of Los Angeles.

(6) That there shall be nine (9) directors; that the names and addresses of the persons who shall act as directors and officers until the election of their successors are as follows:

<u>NAMES.</u>	<u>OFFICERS.</u>	<u>ADDRESSES.</u>
Ralph Schall,	Chairman & Director,	Glendale, California.
Graham P. Conroy,	Vice-Chairman & "	" "
Garnette Whitefield,	Secretary & "	" "
Margaret Whitehouse,	Asst. Secretary & "	" "
Gladys Atkinson,	Treasurer & "	" "
Zelma Colflesh,	Director,	" "
Virginia Fay,	Director,	" "
Regina M. Link,	Director,	" "
Charlotte Schall,	Director,	" "

(7) These Articles of Incorporation may be amended from time to time in the manner provided by law.

IN WITNESS WHEREOF, the Spiritual Assembly of the Bahá'is of the City of Glendale, State of California, heretofore existing as an unincorporated association has caused these Articles of Incorporation to be duly signed by its members this 13th day of April, 1964.

RALPH SCHALL

GLADYS ATKINSON

GRAHAM P. CONROY

ZELMA COLFLESH

GARNETTE WHITEFIELD

VIRGINIA FAY

MARGARET WHITEHOUSE

REGINA M. LINK

CHARLOTTE SCHALL

STATE OF CALIFORNIA,)
) SS.
 COUNTY OF LOS ANGELES:)

On this 13th day of April, 1964, before me Genevieve Sultenfuss a NOTARY PUBLIC, in and for the said County of LOS ANGELES, STATE OF CALIFORNIA, residing therein, duly commissioned and sworn, personally appeared - Ralph Schall, Graham P. Conroy, Garnette Whitefield, Margaret Whitehouse, Gladys Atkinson, Zelma Colflesh, Virginia Fay, Regina M. Link and Charlotte Schall, known to me to be the persons described in and whose names are subscribed to the within instrument, and acknowledged to me that they executed the same.

IN WITNESS WHEREOF, I have hereunto set my hand and affixed my official seal in said County of Los Angeles, the day and year in this certificate first above written.



GENEVIEWEE SULTENFUSS

NOTARY PUBLIC,
 in and for the County of Los Angeles
 STATE OF CALIFORNIA.
 My Commission expires May 20, 1965.

State of California

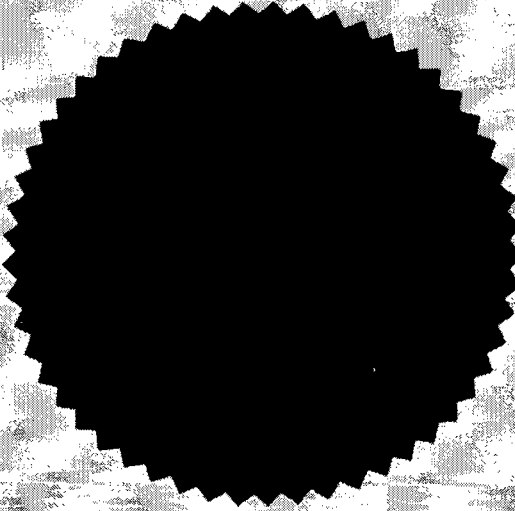


Office of the Secretary of State

I, FRANK M. JORDAN, *Secretary of State of the State of California*, hereby certify:

That the annexed transcript has been compared with the RECORD on file in my office, of which it purports to be a copy, and that the same is full, true and correct.

IN WITNESS WHEREOF, I hereunto set my hand and affix the Great Seal of the State of California, at
29th day of April, 1954
Sacramento, this _____



Frank M. Jordan
Secretary of State

By *[Signature]*
Assistant Secretary of State

AFFIDAVIT OF OFFICERS.

STATE OF CALIFORNIA,)
) SS.
 COUNTY OF LOS ANGELES:)

RALPH SCHALL, GARNETTE WHITEFIELD and GLADYS ATKINSON, each being duly sworn on oath, depose and says: that they are respectively the Chairman, Secretary and Treasurer of The Spiritual Assembly of the Baha'is of Glendale, California, an unincorporated association located in the City of Glendale, State of California; that at a regular "Feast Meeting" of the Baha'i community of Glendale, designated as the "Feast of Israt (Night)" held on the evening of September 7th, 1953, by a resolution unanimously passed and adopted, authorized the incorporation of the Baha'i Assembly as a religious corporation under the Laws of the State of California; that pursuant to said authority affiants and their associates duly assembled on the 13th day of April, 1954, to organize said corporation, at which meeting said assembly was duly organized as a corporate unit and the annexed Articles of Incorporation were duly executed.

RALPH SCHALL

GARNETTE WHITEFIELD

GLADYS ATKINSON

Subscribed and Sworn to
 Before me this 13th day
 of April, 1954.

GENEVIEVE SULTENFUSS

NOTARY PUBLIC,
 In and for the County of Los Angeles,
 STATE OF CALIFORNIA.
 My Commission expires May 20, 1955.



1824

Act
For use for Indiana Not for Profit Corporations;
Form prescribed by the Secretary of State

— a —

ARTICLES OF INCORPORATION

of

The

The Spiritual Assembly of the Bahá'ís of the City of Fort Wayne, Indiana

The undersigned, being three or more natural persons of lawful age, at least a majority of whom are citizens of the United States, do hereby adopt the following Articles of Incorporation, representing before-hand to the Secretary of State of the State of Indiana and all persons whom it may concern, that a membership list or lists of the above named corporation for which certificate of incorporation is hereby applied for, have heretofore been opened in accordance with law and that at least three (3) persons have signed such membership list.

Be it further remembered that the following Articles of Incorporation and all matters heretofore done or hereafter to be done are in accordance with "An Act concerning domestic and foreign corporations not for profit, providing for fees, providing penalties for the violation thereof, and repealing certain laws," approved March 7, 1935, and all acts amendatory thereof and supplemental thereto.

1. The name of this corporation shall be **The Spiritual Assembly of the Bahá'ís of**

the City of Fort Wayne, Indiana, Inc.

(Name must include the word "Corporation" or "Incorporated" or one of the abbreviations thereof.)

2. The purpose or purposes for which it is formed are as follows: **To administer the affairs of the Bahá'í religion for the benefit of the Bahá'ís of the City of Fort Wayne in accordance with the religious teachings and administrative principles of this Faith.**

— b —

3. The period during which it is to continue as a corporation is **Perpetual** years.
4. The post office address of its principal office is **219 East Berry** Street,
Fort Wayne (City) **Allen** (County) **Indiana** (State)
5. The name of its resident agent is **Mrs. Betty Hopkins, Secretary**
6. The post office address of its resident agent is **1011 Riggsater** Street,
Fort Wayne (City) **Allen** (County) **Indiana** (State)
7. If the memberships are to be divided into classes the designations of the different classes, and a statement of the relative rights, preferences, limitations and restrictions of each class, together with a statement as to the voting rights of any such class: **All one class.**

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís
of Fort Wayne, Indiana (continued next two pages).

-c-

8. The number of directors of this corporation shall be nine (This must be an exact number and cannot be stated in the alternative.)

9. The names and addresses of the first board of directors are as follows:

ROTH, Miss Pauline W.	1119 Brock St.,	Fort Wayne,	Allen	Indiana
Name	Street	City	County	State
SCHMIT, Mrs. Lydia A.	663 Spring St.,	Fort Wayne,	Allen	Indiana
Name	Street	City	County	State
ALLEN, Mrs. Vera M.	236 Elmer St.,	Fort Wayne,	Allen	Indiana
Name	Street	City	County	State
HOLMES, Mrs. Mildred A.	200 1/2 St. Joe Blvd.,	Ft. Wayne,	Allen	Indiana
Name	Street	City	County	State
HOLMES, Mr. Sylbert D.	200 1/2 St. Joe Blvd.,	Ft. Wayne,	Allen	Indiana
Name	Street	City	County	State
HOPKINS, Mrs. Betty J.	1011 Eggwaster Ave.,	Ft. Wayne,	Allen	Indiana
Name	Street	City	County	State
HOPKINS, Mr. Robert J.	1011 Eggwaster Ave.,	Ft. Wayne,	Allen	Indiana
Name	Street	City	County	State
GENKING, Mrs. Joanne L.	1220 Spy Run Ave.,	Ft. Wayne,	Allen	Indiana
Name	Street	City	County	State
GENKING, Mr. Howard E.	1220 Spy Run Ave.,	Ft. Wayne,	Allen	Indiana
Name	Street	City	County	State

10. The names and post office addresses of the incorporators are as follows:

HOPKINS, Mr. Robert J.	1011 Eggwaster Ave.,	Ft. Wayne,	Allen,	Indiana
Name	Street	City	County	State
MC ALLISTER, Mr. Dalton C.	310 East Fleming,	Ft. Wayne,	Allen,	Indiana
Name	Street	City	County	State
GENKING, Mr. Howard E.	1220 Spy Run Ave.,	Ft. Wayne,	Allen,	Indiana
Name	Street	City	County	State
Name	Street	City	County	State
Name	Street	City	County	State
Name	Street	City	County	State

-d-

11. A statement of the property and an estimate of the value thereof, to be taken over by this corporation at or upon its incorporation:

Chairs, cabinets, tables and other miscellaneous fixtures and equipment amounting to approximately \$200.00 in value.

Books, pamphlets, and other teaching literature on hand having a value of approximately \$75.00

Estimated average monthly donations of \$60.00

12. Any other provisions, consistent with the laws of this state, for the regulation and conduct of the affairs of this corporation, and creating, defining, limiting or regulating the powers of this corporation, of the directors or of the members or any class or classes of members:

Copy of By-Laws attached herewith

-c-

Robert J. Hopkins 1011 Cicewater ave
 Dalton C. Meddister 3102 E. Fleming

A minimum of three of the incorporators designated in Article 10 on page — c — should sign above.

STATE OF INDIANA }
 COUNTY OF Madison } as:

Before me, Charles M. Williams, a Notary Public in and for said County and State, personally appeared

Robert J. Hopkins
Dalton C. Meddister

(SEAL)

and severally acknowledged the execution of the foregoing articles of incorporation.

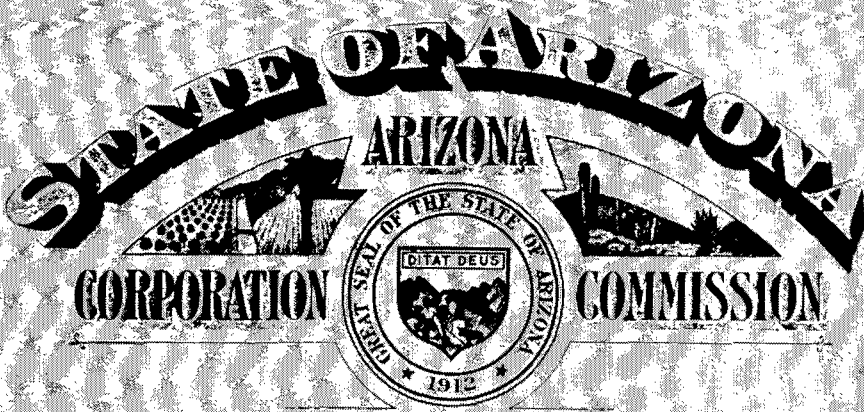
WITNESS my hand and notarial seal this

day of _____, 19____

Notary Public

My commission expires _____

(Articles of incorporation must be prepared in triplicate on the form prescribed by the Secretary of State, by the incorporators and signed and acknowledged by at least three of them before a Notary Public, and shall be transmitted in triplicate to the Secretary of State at his office accompanied by the fee prescribed by law.)



To all to Whom these Presents shall Come. Greeting:

BE IT KNOWN THAT THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF THE CITY OF TUCSON, ARIZONA.

HAVING SUBMITTED TO THE ARIZONA CORPORATION COMMISSION EVIDENCE OF COMPLIANCE WITH THE LAWS OF THE STATE OF ARIZONA GOVERNING THE INCORPORATION OF COMPANIES, IS, BY VIRTUE OF THE POWER VESTED IN THE COMMISSION UNDER THE CONSTITUTION AND THE LAWS OF THE STATE OF ARIZONA, HEREBY GRANTED THIS

CERTIFICATE OF INCORPORATION

AUTHORIZING SAID COMPANY TO EXERCISE THE FUNCTIONS OF A CORPORATION, UNDER THE LAWS NOW IN EFFECT IN THE STATE OF ARIZONA, AND SUBJECT TO SUCH LAWS AS MAY HEREAFTER BE ENACTED, FOR A PERIOD OF TWENTY-FIVE YEARS FROM THE DATE HEREOF, UNLESS SOONER REVOKED BY AUTHORITY OF LAW.

BY ORDER OF THE ARIZONA CORPORATION COMMISSION:

In Witness Whereof, I, MIT STEPS

THE CHAIRMAN, HAVE HERUNTO SET MY HAND AND CAUSED THE OFFICIAL SEAL OF THE ARIZONA CORPORATION COMMISSION TO BE AFFIXED AT THE CAPITOL IN THE CITY OF PHOENIX, THIS 21st DAY OF January A.D. 1954

Mit Steps CHAIRMAN

ATTEST: Louie P. Cahy Acting SECRETARY

BY ASSISTANT SECRETARY

NO. 44931

FORM NO. 242

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Tucson, Arizona.

Certificate Number. 1892

STATE OF ILLINOIS

OFFICE OF THE SECRETARY OF STATE



To all to whom these Presents Shall Come, Greeting:

Whereas, Articles of Incorporation duly signed and verified of

SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF OAK PARK

have been filed in the Office of the Secretary of State on the 16th day of February A.D. 1954 as provided by the GENERAL NOT FOR PROFIT CORPORATION ACT of Illinois, approved July 27, 1949, in force January 15, 1951.

Now Therefore, I, CHARLES F. CARPENTIER, Secretary of State of the State of Illinois, by virtue of the powers vested in me by law do hereby issue this Certificate of Incorporation and attach thereto a copy of the Articles of Incorporation of the aforesaid corporation.

In Testimony Whereof, I have set my hand and cause to be affixed the Great Seal of the State of Illinois, Done at the City of Springfield this 16th day of February A.D. 1954 and of the Independence of the United States the one hundred and 73th.



Charles F. Carpentier
SECRETARY OF STATE

**ARTICLES OF INCORPORATION
UNDER THE
GENERAL NOT FOR PROFIT CORPORATION ACT**

(These Articles Must Be Filed in Duplicate)

(Do Not Write in This Space)

Date Paid 2-16-54
Filing Fee \$ 10-
Clerk JFK

To CHARLES F. CARPENTIER, Secretary of State, Springfield, Illinois.

We, the undersigned,

(Not less than three)

Name	Number	Street	Address City	State
Mrs. Alberta Allison	116	S. Elmwood	Oak Park	Illinois
Mr. Donald B. Allison	116	S. Elmwood	Oak Park	Illinois
Mr. John D. Kellberg	1026	N. Harvey	Oak Park	Illinois
Mrs. Ruth LaRoque	708	Gunderson	Oak Park	Illinois
Mr. Laurence LaRoque	708	Gunderson	Oak Park	Illinois
Mrs. Margarita H. Ullrich	219	Forest	Oak Park	Illinois
Mr. Clarence Ullrich	219	Forest	Oak Park	Illinois
Miss Marjorie Ioas Ullrich	219	Forest	Oak Park	Illinois
Mr. John Woodzell	1029	N. Taylor	Oak Park	Illinois

being natural persons of the age of twenty-one years or more and citizens of the United States, for the purpose of forming a corporation under the "General Not For Profit Corporation Act" of the State of Illinois, do hereby adopt the following Articles of Incorporation:

- The name of the corporation is: Spiritual Assembly of the Bahá'is of Oak Park
- The period of duration of the corporation is: Perpetual
(Please state "perpetual" or a definite number of years)
- The address of its initial Registered Office in the State of Illinois is: 219 Forest Avenue Street
in the City of Oak Park County of COOK and
(None)
the name of its initial Registered Agent at said Address is: Miss Marjorie Ioas Ullrich
- The first Board of Directors shall be 9 in number, their names and addresses being as follows:

Name	Number	Street	Address City	State
------	--------	--------	--------------	-------

(The above mentioned names)

5. ~~The purpose or purposes for which the corporation is organized, are-~~ This corporation is organized for religious purposes in accordance with the principles of the local Bahá'í administration recognized and affirmed by the National Spiritual Assembly of the Bahá'is of United States, with full power to establish a corporation as hereinafter set forth, and from this date the powers, responsibilities, rights, privileges and obligations vested in this Spiritual Assembly by Bahá'u'lláh, Founder of the Bahá'í Faith, by 'Abdu'l-Bahá, its Interpreter and Exemplar, by Shoghi Effendi, its present Guardian, and by the National Spiritual Assembly of the Bahá'is of the United States, its duly constituted paramount and central administrative authority in and for North America, shall be exercised and maintained by the above-named Spiritual Assembly and their duly qualified successors under this Corporate Agreement.

(OVER)

Certificate of Incorporation of the Spiritual Assembly of the Bahá'is
of Oak Park, Illinois (left and next page).

(NOTE: Any special provision authorized or permitted by Statute to be contained in the Articles of Incorporation, may be inserted above.)

(INCORPORATORS MUST SIGN BELOW)

Alberta Allison *Henry L. Rappaport*
Dr. Allison *Mrs. Marguerite A. Weisberg*
John D. Kallberg *Clarence H. Haggish*
Ruth L. Rappaport *John F. Wooddell*

Incorporators

ACKNOWLEDGMENT

STATE OF ILLINOIS

County of Rock
Henry Ewaldbrath

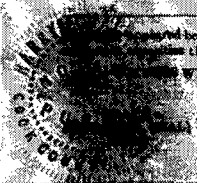
a Notary Public do hereby certify that on the

3 day of February 19 54 The above signed names

appeared before me and being first duly sworn by me severally acknowledged that they signed the foregoing document in the presence of me and declared that the statements therein contained are true.

WHEREOF, I have hereto set my hand and seal the day and year above written.

Henry Ewaldbrath
Notary Public



FORM NP-1
ARTICLES OF INCORPORATION
under the
GENERAL NOT FOR PROFIT
CORPORATION ACT
of

FILED
FEB 16 1954

Charles J. ...
Secretary of State

(See Articles Must Be Executed and Filed Duplicate)

Filing Fee \$10.00

(1954-1955-1956)

NOTICE TO CORPORATIONS

Every "not for profit" corporation is required to execute and file in the Office of the Secretary of State between the 15th day of January and the last day of February of each year, after the year of its incorporation, an annual report, and severe penalties are inflicted for failure to do so.

Corporations are also required to file all amendments to their articles of incorporation before such amendments become effective.

The certificate of incorporation and all amendments thereto must be recorded in the office of the County Recorder of the County in which the registered office of the corporation is located within 15 days from the issuance thereof.

Certificate of
Incorporation
of

15835758

STATE OF ILLINOIS,)
) COUNTY)
FILED FOR RECORD

1954 FEB 17 PM 12 31

BOOK 2366 PAGE 70

James ...
RECORDER OF DEEDS

STATE OF ILLINOIS

Office of the



State of Tennessee



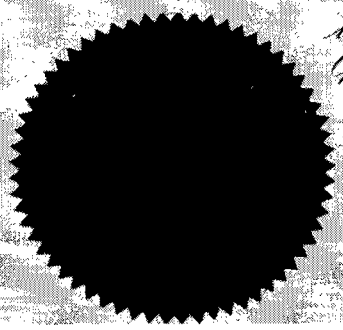
Department of State

I G. Edward Friar, Secretary of State of the State of Tennessee do hereby certify that the annexed Instrument with Certificate of Acknowledgment was filed in my office, and recorded on the 13th *day of* April *19* 54 *in Corporation Record Book* VOLUME O-19 *page* 86

In Testimony Whereof, I have hereunto subscribed my Official Signature, and by order of the Governor affixed the Great Seal of the State of Tennessee at the Department in the City of Nashville, this 13th *day of*

April 13 19 54

Secretary of State



Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Nashville, Tennessee (continued next three pages).

GENERAL WELFARE

STATE OF TENNESSEE

Charter of Incorporation

Be It Known, That Mrs. Maude Barnes, Winston G. Evens, Erma Hayden, Susie Langford, Georgia Miller, Nellie J. Roche, Mrs. Elizabeth Walker, C. H. Walton, Mary Roche Watkins, are

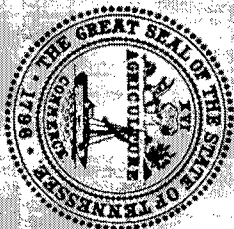
and hereby constituted a body politic and corporate, by the name of and style of LOCAL SPIRITUAL ASSEMBLY OF BAHÁIS OF NASHVILLE, TENNESSEE

for the purpose of promoting the Bahai Faith

The general powers of said corporation shall be: (1) To sue and be sued by the corporate name; (2) To have and use a common seal, which it may alter at pleasure; if no common seal then the signature of the name of the corporation, by any duly authorized officer, shall be legal and binding. (3) Any corporation chartered under the laws of Tennessee for religious, charitable, educational, missionary, or other eleemosynary purposes, and not for profit, shall have the power to receive property, real, personal or mixed, by purchase, gift, devise, or bequest, sell the same and apply the proceeds toward the promotion of the objects for which it is created, or hold any such property and apply the income and profits towards such objects. (4) Any corporation heretofore chartered for any of the foregoing purposes, desiring to avail itself of these powers, shall submit the question to its directors or trustees at any regular meeting, or special meeting, called for the purpose, or to any regular or special meeting of its executive committee, and if a majority of said directors, trustees, or executive committee vote in favor of applying for the amendment, it may then proceed in usual course to file an amendment to its charter. (5) To establish by-laws, and make all rules and regulations not inconsistent with the laws and constitution, deemed expedient for the management of corporate affairs. (6) To appoint such subordinate officers and agents, in addition to a president and secretary or treasurer, as the business of the corporation may require. (7) To designate the name of the office, and fix the compensation of the officer. (8) To borrow money to be used in payment of property bought by it, and for erecting buildings, making improvements, and for other purposes germane to the objects of its creation, and secure the repayment of the money thus borrowed by mortgage, pledge, or deed of trust, upon such property, real, personal, or mixed, as may be owned by it; and it may, in like manner, secure by mortgage, pledge, or deed of trust, any existing indebtedness which it may have lawfully contracted.

The said five or more incorporators shall, within a convenient time after the registration of this charter, elect from their number a president, secretary, and treasurer, or the last two officers may be combined into one, said officers and the other incorporators to constitute the first board of directors.

State of Tennessee



Charter of Incorporation

LOCAL SPIRITUAL ASSEMBLY
of
BAHAIS OF NASHVILLE,
TENNESSEE

REGISTRY FEE \$ 3.00

STATE OF TENNESSEE
DAVIDSON COUNTY, VA.

Recorded for the year of 19
of 19
Noted in book of 19
Recorded in book of 19
Notary Public

Notary Public
JAMES P. ...
of State

STATE OF NEW YORK, COUNTY OF Rensselaer

Personally appeared before me Charles Henry Pats, a Notary Public for the State and County aforesaid, the within named incorporator, Mrs. Maude Barnes, with whom I am personally acquainted, and who acknowledged that she executed within application for a Charter of Incorporation for the purposes therein contained and expressed. Witness my hand and official seal at office in New York, New York, this 22 day of April, 1914.

My commission expires Charles Henry Pats
Notary Public, State of New York
Qualified in Davidson County, Tennessee
My commission expires 22 day of April, 1914.

(Certificate of Probate for Subscribing Witness if not acknowledged by all of the incorporators)

STATE OF TENNESSEE, COUNTY OF _____

Personally appeared before me _____

of said County, the within named _____ the subscribing witness and incorporator, with whom I am personally acquainted, and who acknowledged that he executed the within application for a Charter of Incorporation for the purposes therein contained and expressed; and the said _____ subscribing witness to the signatures subscribed to the within application, being first duly sworn, deposed and said that he is personally acquainted with the within named incorporators.

and they did in his presence acknowledge that they executed the within application for a Charter of Incorporation for the purposes therein contained and expressed.

Witness my hand and official seal at office in _____ Tennessee, this _____ day of _____ 19____.

(Signature of County Court Clerk
or Notary Public)

(If Notary Public) My commission expires _____ day of _____ 19____.
(Official Title)

Be it known, That we, the subscribers, do hereby associate ourselves as a body politic and corporate, pursuant to the statute laws of the State of Connecticut regulating the formation and organization of corporations without capital stock, and the following are our articles of association:—

ARTICLE 1. The name of said corporation shall be The Spiritual Assembly of
the Baha'is of Greenwich, Connecticut Incorporated.

ARTICLE 2. The purposes for which said corporation is formed are the following, to wit:—
The purpose and objects for which the corporation is formed are to administer the affairs of the Baha'i Religion for the benefit of the Baha'is of the town of Greenwich in accordance with the religious teachings and administrative principles of this Faith.

ARTICLE 3. The said corporation is located in the town of Greenwich, Connecticut and its principal office at No. 1 Stanwich Lane Street and the agent upon whom process against it may be served is Mrs. Louisa S. Wold

Dated at Greenwich, Connecticut this 20th day of April 1954

Mrs. Clarence L. Welsh
Clarence L. Welsh
Mrs. Evelyn Dawson
Mrs. Muriel Michels
Mrs. Paul Meade
Paul Meade
Mrs. Mary Carter
Mrs. Mary F. Swan
Mrs. Louisa S. Wold

Names of Subscribers

STATE OF CONNECTICUT }
COUNTY OF Fairfield } ss. Greenwich April 20, 1954

Then and there personally appeared Mrs. Clarence L. Welsh, Clarence L. Welsh,
Mrs. Paul Meade, Paul Meade, Mrs. Evelyn Dawson, Mrs. Muriel Michels,
Mrs. Mary Carter, Mrs. Mary F. Swan, and Mrs. Louisa S. Wold

signers of the foregoing instrument and acknowledged the same to be their free act and deed before me.

Robert E. Nicholson

Notary Public
Commissioner of the Superior Court

approved, Apr 22 1954
Charles B. Keats, Secretary of State
by F. S. Hoffer, Jr.
Charter Fee, \$15.00
paid Apr 22 1954
Elsie E. Rodgers, for the Secretary of State

State of Connecticut

OFFICE OF THE SECRETARY OF STATE.

ss.

The foregoing is a true copy of a certificate filed in this office and of the endorsement of approval thereon.

IN TESTIMONY WHEREOF, I have hereunto set my
hand, and affixed the Seal of said State, at
Hartford, this 23rd day
of APRIL A. D., 1954.

Charles B. Keats

Secretary of State

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CERTIFICATE OF INCORPORATION

OF

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS FILED

OF

THE CITY OF RENO, STATE OF NEVADA

Apr 20 2 20 1951

KNOW ALL MEN BY THESE PRESENTS:

That we, the undersigned, all being of full age, and citizens of the United States, and residents of the State of Nevada, desiring to form a corporation pursuant to the provisions of Chapter 36, Statutes of 1947, as amended, do hereby make, sign, and acknowledge this certificate as follows:

FIRST: The purpose and objects for which the corporation is formed are to administer the affairs of the Bahá'í Religion for the benefit of the Bahá'ís of the City of Reno in accordance with the religious teachings and administrative principles of this Faith. The Trustees shall have a common seal and may alter the same at pleasure; said Trustees shall take into their possession and custody all the temporalities of said corporation, whether given, granted or devised, directly or indirectly to said corporation, or to any person or persons for said corporation's use; may sue and be sued, may receive and hold all the debts, demands, rights and privileges, all houses of worship, burying places, halls, hospitals, or other buildings, all the estates and appurtenances belonging to such corporation; and may have, lease and improve the same, erect all houses or buildings that are necessary to carry out the objects of the corporation, and perform all duties imposed on them by the regulations, rules, or discipline of such organization, including the performance of marriage services, all lands, tenements, and hereditaments that have been, or may hereafter be lawfully conveyed by devise, gift, grant, purchase, or otherwise, to any persons or Trustees in Trust for the use of its said corporation and shall descend, with the improvements, in perpetual succession to, and shall be held by its said Trustees in Trust for said corporation.

LOHME & FRY
ATTORNEYS AND
COUNSELORS AT LAW
RENO, NEVADA

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís
of Reno, Nevada (continued next two pages).

1 SECOND: The name of the corporation is to be "THE SPIRITUAL
2 ASSEMBLY OF THE BAHÁ'IS of the City of Reno".

3 THIRD: The territory in which its activities are principally
4 to be conducted is the City of Reno.

5 FOURTH: The principal place of worship is to be located in
6 the City of Reno, County of Washoe, State of Nevada.

7 FIFTH: The number of Trustees is to be nine.

8 SIXTH: The names and places of residence of the persons to
9 be Trustees until the first annual meeting are as follows:

	<u>NAME</u>	<u>ADDRESS</u>
11	John W. McAllaster	762 West Sixth Street, Reno
12	Ethel W. McAllaster	762 West Sixth Street, Reno
13	Catherine M. Farr	503 Modoc, Reno
14	Margery Dixon	350 West Liberty Street, Reno
15	Sallie Roberts	350 West Liberty Street, Reno
16	Bennett Dorn	835 North Street, Reno
17	Jean Hendry	631 California Avenue, Reno
18	Maree Jeanne Walton	P. O. Box 2547, Cor. Harris and Monroe, Reno
19	Lois Cazier	400 East Ninth Street, Reno

20 SEVENTH: The time for holding its annual meeting is to be
21 on the 21st day of April in each year.

22 The first meeting was held on the 21st day of April, 1953, at
23 350 West Liberty Street, Reno, Nevada.

24 IN WITNESS WHEREOF, we have made, signed and acknowledged this
25 certificate in triplicate this 20th day of April, 1954.

27 John W. McAllaster
Chairman

29 Ethel W. McAllaster
Secretary

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31
32

1 STATE OF NEVADA)
2 COUNTY OF WASHOE) SS.

3 On this 20th day of April, 1954, before me, the undersigned,
4 a Notary Public, in and for the County of Washoe, State of Nevada,
5 personally appeared John W. McWhorter, Chairman, and
6 Edith W. McWhorter, Secretary, known to me to be the persons
7 described in and who executed the foregoing instrument, and they
8 duly acknowledged to me that they executed the same freely and volun-
9 tarily and for the uses and purposes therein mentioned.

10 IN WITNESS WHEREOF, I have hereunto set my hand and affixed
11 my official seal the day and year in this certificate first above
12 written.

14 SEAL

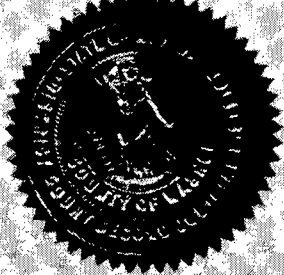
Realie McWhorter
Notary Public, in and for the
County of Washoe, State of Nevada.
My commission expires:

July 2, 1957

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STATE OF NEVADA,)
COUNTY OF WASHOE) SS.

I, H. K. BROWN, County Clerk and ex-officio Clerk of the Second Judicial District Court of the State of Nevada, in and for Washoe County, said court being a court of record, having a common law jurisdiction, and a clerk and a seal, do hereby certify that the foregoing is a full, true and correct copy of the original, CERTIFICATE OF INCORPORATION OF THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF THE CITY OF RENO, STATE OF NEVADA, No. 13853, Drawer 89,

which now remains on file and of record in my office at Reno, in said County.



IN TESTIMONY WHEREOF, I have hereunto set my hand and affixed the seal of said court, at Reno, this _____ 20th _____ day of

APRIL _____, A. D. 19 54.

H. K. Brown Clerk.

By _____ Deputy.

(ECCLESIASTICAL CORPORATION)

ARTICLES OF ASSOCIATION

We, the undersigned, desiring to become incorporated under the provisions of Act No. 327, P. A. 1931, as amended, do hereby make, execute and adopt the following articles of association, to-wit:

First, The name assumed by this corporation and by which it shall be known in law, is The Spiritual Assembly of the Bahá'ís of the City of Grand Rapids, Michigan
(Please type or print corporate name)

Second, The location of said church or society shall be in the City of Grand Rapids,
(City or Village) (Name of City or Village)
county of Kent, and state of Michigan.

Mailing address of registered office 414 Clancy N.E., Grand Rapids, Michigan.
(No.) (Street) (City)

Third, The time for which said corporation shall be created shall be perpetual
(The time may be perpetual)

Fourth, The members of said church or society shall worship and labor together according to the discipline, rules and usage of the National Spiritual Assembly of the Bahá'ís church in the United States of America (or other jurisdiction as the case may be), as from time to time authorized and declared by the National Spiritual Assembly of the Bahá'ís of Wilmette, Illinois
(Here insert the name of the higher ecclesiastical body or bodies, if any, authorized to determine such question)

Fifth, (here insert any desired additional provisions authorized by the Act).

The purpose and objects for which this corporation is formed
are to administer the affairs of the Bahá'í Religion for the
benefit of the Bahá'ís of the City of Grand Rapids in accordance
with the religious teachings and administrative principles of
this faith.

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís
of Grand Rapids, Michigan (continued next page).

In witness whereof, we, the parties hereby associating for the purpose of giving legal effect to these articles, hereunto sign our names and places of residence:

Done at the City of Grand Rapids county of Kent and state of Michigan, this 14th day of April 1954

(Signatures) (No.) (Street) (City) (State)
Wesley Windover 340 Union Ave. S.E., Grand Rapids, Mich.
Hazel Rolfe 412 Clancy N.E., Grand Rapids, Mich.
Viola T. Thomson 414 Clancy N.E., Grand Rapids, Mich.

STATE OF MICHIGAN

County of Kent } ss.

On this 14th day of April 1954, before me personally appeared*

Wesley Windover, Hazel Rolfe and Viola T. Thomson

to be known to be the persons described in and who executed the foregoing instrument, and acknowledged that they executed the same for the purposes and in the capacity herein stated.

Notary Public and

SECURITIES COMMISSION

[Signature of Notary]

(Signature of Notary)

Notary Public for Kent County, State of Michigan.

My commission expires March 2, 1956

APR 22 1954

Compared by

*All parties signing should appear before the Notary.

RECEIVED

APR 16 1954

M.C. AND S. COMM.

RECEIVED

APR 22 1954

M.C. AND S. COMM.

Form 5-6-63-24

ORIGINAL

(Ecclesiastical Corporation)

MICHIGAN

Articles of Association

OF

THE SPIRITUAL ASSEMBLY OF THE

BAHA'IS OF THE CITY OF GRAND

RAPIDS, MICHIGAN (insert corporate name)

Under Act No. 377, Public Acts of 1931, as amended

(This blank prepared by Michigan Corporation and Securities Commission.)

FILED

APR 22 1954

This is to certify these articles to be a true copy of the original on file in this office.

[Signature]

COMMISSIONER MICHIGAN CORPORATION AND SECURITIES COMMISSION

MAIL THREE SIGNED AND ACKNOWLEDGED COPIES TO:

Michigan Corporation & Securities Commission Lansing 4, Michigan P. O. Box 985

Fee \$15.00



Certificate of Registration of Societies.

ACT XXI OF 1860.

No. 2563 of 19 51 .

I hereby certify that "The Spiritual Assembly of the City of Surat" which name was changed on 24th. March 1951 to "The Spiritual Assembly of the Baha'is of the City of Surat" was on 10th. July 1950 registered under the Societies Registration Act, XXI of 1860.

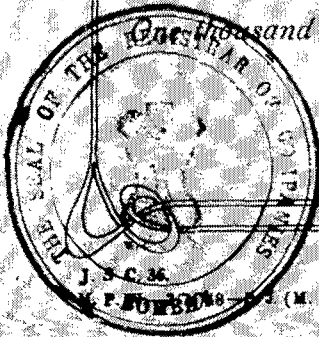
Given under my hand at Bombay

this Twenty-fourth day of March

One thousand nine hundred and Fifty-one.

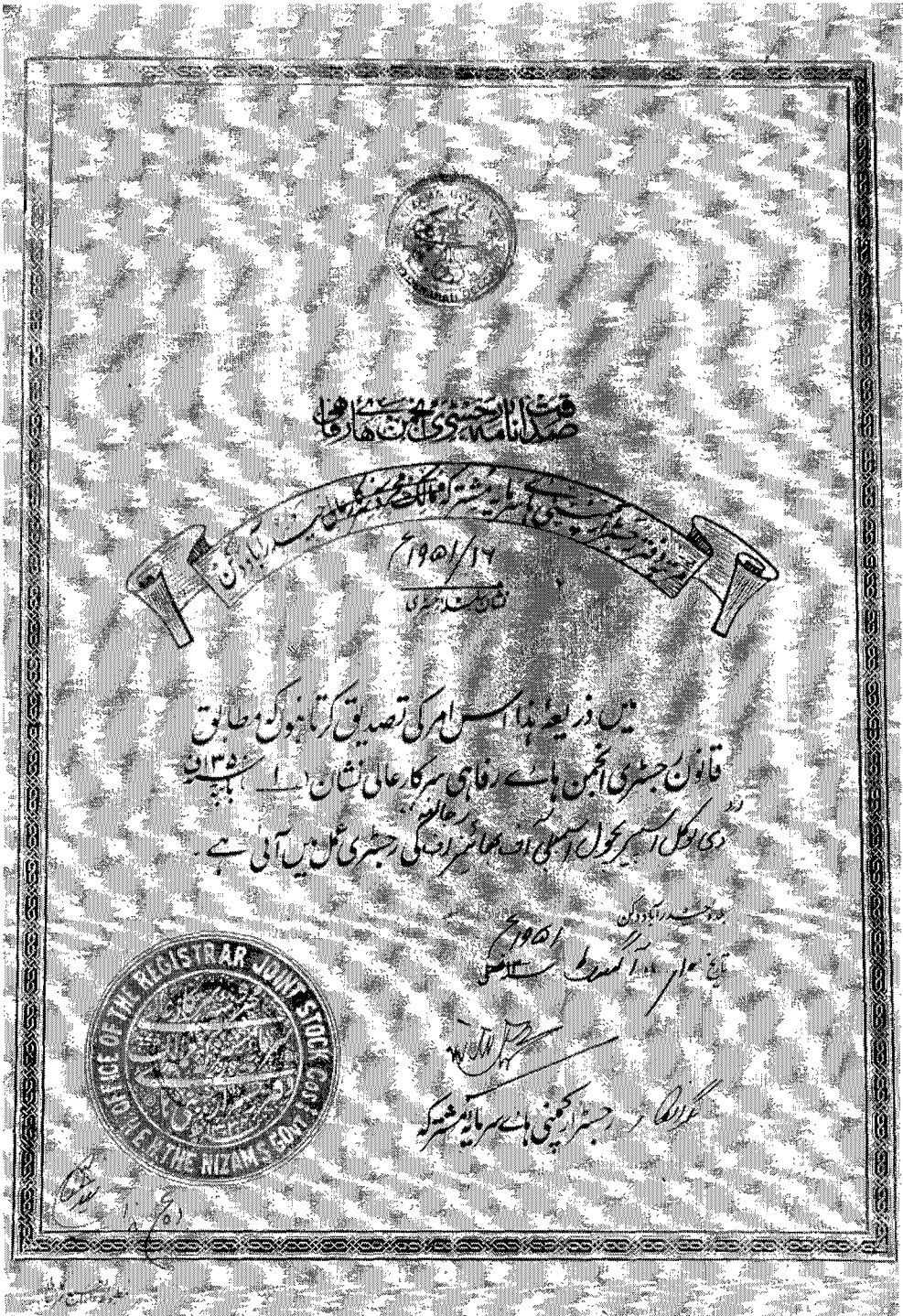
Behramkhan

Registrar of Joint Stock Companies. Bombay.



J. S. C. 36 (M. F. F.) D. P. 991-4-7-49-2000

Certificate of Incorporation of the Spiritual Assembly of the Bahá'is of Surat, India.



Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Jalna in Hyderabad (Deccan), India.



Certificate of Registration of Societies.

ACT XXI OF 1860.

No. ~~19099~~ of 1950-1951.
367

I hereby certify that *Local Spiritual
Assembly of the Bahá'ís of Kamarhati*

has this day been registered under the Societies
Registration Act, XXI of 1860.

Given under my hand at *Calcutta*

this *Seventh* day of *September*

One thousand nine hundred and *Fifty*

Registrar of Joint Stock Companies
WEST BENGAL

J. S. C. S.

M. P. No. 271

1950

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Kamarhati, India.



S 741/50-51
Kus e 178/50-51

Certificate of Registration.

I hereby certify that ~~the~~ THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS
OF MYSORE CITY

is this day registered under the Mysore Societies Registration Act III of 1904.

Fee paid: Rupees Twenty (20/-) only

Given under my hand at Bangalore, the Twenty-first day of September

One Thousand Nine Hundred and



K. Srinivasan
Registrar of Joint Stock Companies in Mysore.

**GOVERNMENT OF THE
COLONY OF SINGAPORE**

DEPARTMENT OF
Chinese Affairs.
Singapore 1,
23rd July, 1952

No. _____

Sir,

With reference to your application for registration of the "Spiritual Assembly of the Baha'is of Singapore" under the Societies Ordinance (Chapter 217), I have the honour to inform you that it has been approved.

2. You are requested to call at this office with the President and the Treasurer to sign my register and at the same time to forward two uncanceled five dollar postage stamps as registration fee and two complete membership rolls in book form showing the names, addresses, occupations and official positions in the Assembly.

I have the honour to be,
Sir,
Your obedient servant,

[Signature]
Registrar of Societies,
Singapore

The Honorary Secretary,
Spiritual Assembly of the
Baha'is of Singapore,
352-A Tanjong Katong Road,
Singapore 15.

**No. 1932—THE SOCIETIES ORDINANCE.
(CHAPTER 217).**

NOTIFICATION UNDER SECTION 4 (3).

It is hereby notified that in compliance with an order of the Registrar of Societies, "The Spiritual Assembly of the Baha'is of Singapore" has been registered within the Colony of Singapore, with effect from 28th July, 1952. [No. 118/52].

Certificate of Incorporation of the Spiritual Assembly of the
Bahá'ís of Singapore.

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Montevideo, Uruguay.

CONCORDIA: con su original y a pedido de parte inter-
resada se expide el presente en Montevideo a los cua-
tro días del mes de marzo de mil novecientos cincuen-
ta y dos.

M. R. L.
Aprobado:
Directores de papel sellado y timbres cuya reposición
via liquidación por la Dirección genl. de Impuestos
públicos, inserta en el Registro respectivo pre-
se dicen: -2. EXISTEN los testamentos que solicitan
legales y reglamentarias vigentes y que en lo sucesivo
digo Civil, con sujeción a todas las disposiciones
otras a los fines determinados por el art. 21 del Co-
digo y concederle la personería jurídica que soli-
cita a los fines determinados por el art. 21 del Co-
DE LA REPUBLICA: -REPUBLICA: -1. APROBAR los estatutos de
Asesor Ad. de Gobierno de 1.º Turno. -EL PRESIDENTE.-
contraria nuestra legislación positiva. -CON el señor
ALIENTO a que ellos no contienen disposición alguna que
Los fines del reconocimiento de la personería jurídica
de estatutos de la "ASAMBLEA BAHÁ'Í DE MONTEVIDEO" con
cede en esta Capital presentados al Poder Ejecutivo a
SION SOCIAL. -Montevideo, 4 de febrero de 1952.- VISTOS
TESTIMONIO. -MINISTERIO DE INSTRUCCION PUBLICA Y PRIVA-

Jorge S. Barreiro Riestra
Incorporado 28.850.



REGISTRO OFICIAL

ORGANO DEL GOBIERNO DEL ECUADOR

ADMINISTRACION DEL SEÑOR DON GALO PLAZA,
Presidente Constitucional de la República

AÑO IV — QUITO, MARTES 4 DE DICIEMBRE DE 1951 — NUMERO 980

Director:
Ldo. COLÓN MORALES M.
Teléfono Automático N° 12584

MINISTERIO DE GOBIERNO
N° 1018

EL PRESIDENTE CONSTITUCIONAL DE
LA REPUBLICA

Con vista de los Estatutos de la Corporación de los Miembros que Integrarán la Asamblea Bahá'í de Quito y tomando en cuenta el dictamen favorable emitido por la Procuraduría General de la Nación, mediante oficio N° 684 de 17 de Octubre del presente año, dirigido al señor Ministro de Gobierno y Cultos.

Acuerdo:

Aprobar dichos Estatutos, de conformidad con lo dispuesto en el Art. 583 del Código Civil y ordenar su publicación en el Registro Oficial.

**ESTATUTOS DE LA CORPORACION DE
LOS MIEMBROS QUE INTEGRAN LA
ASAMBLEA BAHÁ'Í DE QUITO**

Titulo I

Nombre, Objeto y Finalidades; Duración y Perseverancia.

Art. 1º.— Constituye en la persona jurídica denominada "Corporación de los Miembros de la Asamblea Bahá'í de Quito" con domicilio principal en la Capital del Ecuador, a que tendrá por objeto cumplir en el País todas y cada una de las actividades que han inspirado la creación y mantenimiento de la COMUNIDAD MUNDIAL BAHÁ'Í reconocida por la Organización de las Naciones Unidas (O. N. U.) en el año 1948; para cuyos propósitos realizará todos los trabajos necesarios a fin de crear en el Ecuador los círculos regionales, provinciales o locales que creen conciencia, pudiendo, si es preciso, adquirir cuantas licencias sean indispensables y distingan que:

Comuníquese y Publíquese.

En la sede Nacional, en Quito, a 29 de Octubre de 1951.

Por el señor Presidente de la República, Ministro de Gobierno, Policía y Cultos, (f.) Dr. Andrés F. Córdova.

La copia — El Subsecretario de Gobierno,

Núm. 980 — REGISTRO OFICIAL

en todas las actividades de la Asamblea Bahá'í.

Titulo III

Capital y Recursos

Art. 10º.— Son recursos de la Corporación las donaciones que se hicieren a su favor; el producto de las aportaciones voluntarias de sus miembros; los bienes como muebles e inmuebles que adquiere para el cumplimiento de sus objetivos; y, en general, todo aporte pecuniario que ingrese a su caja.

Art. 11º.— La Corporación tendrá el dominio administrativo sobre todo de acuerdo con lo dispuesto por el Código Civil en el Título XXXIII de las personas jurídicas.

Titulo IV

Disposiciones Generales

Art. 12º.— Queda prohibido a la Corporación tomar parte en luchas políticas y religiosas, así como, por sus propios principios universales, abstenerse de toda lucha en estos dos campos.

Art. 13º.— En caso de disolución de la Corporación sus bienes serán repartidos con las siguientes debidas, en primer lugar, una persona de confianza de la entidad, hasta que la Asamblea Bahá'í vuelva a reunirse.

Titulo V

Disposición Transitoria

Art. 14º.— La Asamblea, según el aprobado en sus propios Estatutos, autoriza de manera expresa al señor Larry Kramer, Presidente de la Asamblea, para que, en nombre y representación, haga todas las gestiones necesarias para obtener el reconocimiento de la personalidad jurídica de la entidad.

Quito, a 21 de Setiembre de 1951.

El Presidente, (f.) Larry Kramer.— El Secretario, (f.) Roxana Gallagos R.

CERTIFICACION: El infrascripto Secretario adjudo de la Asamblea Bahá'í de Quito, Certifica que los estatutos que anteceden fueron discutidos y aprobados en las sesiones de la Asamblea, habidas los días 19, 20 y 21 de mes de Setiembre de mil novecientos cincuenta y uno, según consta de las respectivas actas.

Quito, a 21 de Setiembre de 1951.

El Secretario adjudo, (f.) Roxana Gallagos

TARIFA DE SUSCRIPCIONES

INTERIOR	
Anual	\$ 49.00
Semestral	29.00
Trimestral	16.00
Mensual	5.20
EXTERIOR	
Anual	60.00

SUMARIO

De acuerdo con lo dispuesto por el Art. 43, reformado, de la Ley de Prisiones de la FE. AA. ordenar el traslado a los cuartos de los Preservadores de la Aviación la misma reconstrucción que permitan los de igual jerarquía en la actualidad.

Crear la JUNTA DE AVIACION CIVIL, adscrita al Ministerio de Obras Públicas.

FUNCION EJECUTIVA

Declarar en estado de servicio por cuatro meses, a los señores Galo Guayas C. Rodrigo Espinosa R. y Enrique Arellano L.

ACUERDOS

Aprobar los Estatutos de la Corporación de los Miembros que Integrarán la Asamblea BAHÁ'Í DE QUITO.

Aprobar la Resolución N° 21 de la DIRECCION GENERAL DE COBROS.

Aprobar la Resolución N° 22 de la DIRECCION GENERAL DE COBROS.

Aprobar la Resolución N° 23 de la DIRECCION GENERAL DE COBROS.

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Quito, Ecuador.

HE is God! O peerless Lord! In Thine Almighty wisdom Thou hast enjoined marriage upon the peoples, that the generations of men may succeed one another in this contingent world, and that ever, so long as the world shall last, they may busy themselves at the Threshold of Thy oneness with servitude and worship, with salutation, adoration and praise. "I have not created spirits and men, but that they should worship me." Wherefore, wed Thou in the heaven of Thy mercy these two birds of the nest of Thy love, and make them the means of attracting perpetual grace; that from the union of these two seas of love a wave of tenderness may surge and cast the pearls of pure and goodly issue on the shore of life. "He hath let loose the two seas, that they meet each other; Between them is a barrier which they overpass not. Which then of the bounties of your Lord will ye deny? From each He bringeth up greater and lesser pearls."

O Thou Kind Lord! Make Thou this marriage to bring forth coral and pearls. Thou art verily the All-Powerful, the Most Great, the Ever-Forgiving.

—'ABDU'L-BAHÁ



HE IS THE BESTOWER,
THE BOUNTEOUS!

PRaise be to God, the Ancient, the Ever-Abiding, the Changeless, the Eternal! He Who hath testified in His Own Being that verily He is the One, the Single, the Untrammelled, the Exalted. We bear witness that verily there is no God but Him, acknowledging His oneness, confessing His singleness. He hath ever dwelt in unapproachable heights, in the summits of His loftiness, sanctified from the mention of aught save Himself, free from the description of aught but Him.

And when He desired to manifest grace and beneficence to men, and to set the world in order, He revealed observances and created laws; among them He established the law of marriage, made it as a fortress for well-being and salvation, and enjoined it upon us in that which was sent down out of the heaven of sanctity in His Most Holy Book. He saith, great is His glory: "Marry, O people, that from you may appear he who will remember Me amongst My servants; this is one of My commandments unto you; obey it as an assistance to yourselves."

—BAHÁ'U'LLÁH

Certificate of Bahá'í Marriage

ISSUED BY THE SPIRITUAL ASSEMBLY
OF THE BAHÁ'ÍS OF

DULY AUTHORIZED TO CONDUCT
LEGAL MARRIAGE SERVICES.

Pledge of Marriage

UTTERED BY THE BRIDGROOM AND THE BRIDE
IN THE PRESENCE OF BAHÁ'Í WITNESSES:

"We will all, verily, abide by the Will of God."

SIGNATURE OF BRIDGROOM

"We will all, verily, abide by the Will of God."

SIGNATURE OF BRIDE

We, duly authorized Officers and Representatives of the
Spiritual Assembly of _____,

Certify that Mr. and Mrs. _____

_____, have on this _____ Day of

_____, in _____

been united in Marriage according to the Order of Service
recorded in the Bahá'í Sacred Writings.

SIGNATURE OF ASSEMBLY REPRESENTATIVE

SIGNATURE OF ASSEMBLY WITNESS

SIGNATURE OF ASSEMBLY WITNESS

Bahá'í Marriage Certificate adopted by the National Spiritual Assembly
of the Bahá'ís of the United States of America.

MARRIAGE RECORD No. 45

6/2/50 6/22/50

DEPARTMENT OF PUBLIC HEALTH
DIVISION OF VITAL STATISTICS
BOISE, IDAHO

Instrument Number 101902
STATE OF IDAHO

STATE FILE NO.
COUNTY FILE NO. 23773

COUNTY OF Ada

Marriage License

KNOW ALL MEN BY THIS CERTIFICATE: That any regularly ordained minister of the Gospel, authorized by the rites and usages of the church or denomination of Christians, Hebrews, or religious body of which he may be a member, or any Judge or Justice of the Peace, or competent officer to whom this may come, he not knowing of any lawful impediments thereon, is hereby authorized and empowered to solemnize the rites of Matrimony between:

GROOM

and

BRIDE

1. Full Name Frank Ronald Erfurth
2. Address Boise, Ada, Idaho
3. Age 27 1/2 Color or Race W. Single
4. Birthplace Clatsop, Washington

5. Full Name Jayna Loy Walker
6. Address Boise, Ada, Idaho
7. Age 17 1/2 Color or Race W. Single
8. Maiden Name if previously married
9. Birthplace City Eldora, State Iowa

And to certify the same to said parties, or either of them under his hand and seal, in his ministerial or official capacity, and thereupon he is required to deliver this copy to the parties so married.

(SEAL)

IN TESTIMONY WHEREOF, I have hereunto set my hand and affixed my official seal, at Boise, Ada, County, Idaho, this 20th day of May, A.D. 1950.

Otto F. Peterson, Recorder.

Hazel M. Hanson, Deputy.

Marriage Certificate

I, Ona M. Ault, Chairman of the Spiritual Assembly of the Bahá'ís of Boise, residing at Boise, Ada, in the county of Ada, in the State of Idaho, do certify that, in accordance with the authority on me conferred by the above license, I did on this 22nd day of May, in the year A.D. 1950, at Boise, in the county of Ada, in the State of Idaho, solemnize the rites of matrimony between Frank Ronald Erfurth of the county of Ada, in the State of Idaho, and Jayna Loy Walker of the county of Ada, in the State of Idaho, in the presence of H. Jene Pace and J. H. Webb, both of the State of Idaho.

WITNESS My hand at the county aforesaid, this 22nd day of May, A.D. 1950, in the presence of: H. Jene Pace, Sec. and J. H. Webb.

Ona M. Ault, Chairman of the Spiritual Assembly of the Bahá'ís of Boise.

Date Received by County Recorder: _____ County Recorder: _____ Page _____ State Registrar

Recorded at request of Ona M. Ault at 22 minutes past 12 o'clock P. M., this 23 day of May, 1950.

Fees, \$3.25

Recorder.

Marriage Certificate issued by the State of Idaho, U.S.A.

Marriage License

WAYNE COUNTY, MICHIGAN

State File No.

401763

To any person legally authorized to solemnize marriage in the State of Michigan,
Greeting:

Marriage may be solemnized within 30 days of date of issue in the State of Michigan
between

SAMUEL H. C. CLARK

and GRACE JUNE McFADDEN

Full name of male: White Color

Age at last birthday: 22

Residence No. 2925 Street Bewick

City Detroit, Zone No. Michigan State Michigan

Birthplace—city and state: Denver, Colorado

Occupation: Service Manager

Father's full name: George N. Clark

Mother's maiden name: Elisabeth Crittenden

Number of times previously married: None

Full name of female: White Color

Age at last birthday: 22

Residence No. 4544 Street William

City Dearborn, Zone No. Michigan State Michigan

Birthplace—city and state: Clawson, Michigan

Occupation: Clerk

Father's full name: James C. McFadden

Mother's maiden name: Lucy I. Petherick

Number of times previously married: None

parent's or guardian's consent, in case she has not attained the age of eighteen years, has been filed in my office. An affidavit has been filed in this office, as provided by Public Act No. 128, Laws of 1937, as amended, by which it appears that said statements are true.

In witness whereof, I have signed and sealed these presents.

this 9th day of November, A. D. 1950

L.S.

EDGAR M. BRANIC

Wayne County Clerk

Deputy County Clerk

This marriage license VOID 30 days after date of issue.

Certificate of Marriage

Between Mr. SAMUEL H. C. CLARK and M. GRACE JUNE McFADDEN

I hereby certify that, in accordance with the above license, the persons herein mentioned were joined in marriage by me, at Detroit county of Wayne MICHIGAN.

on the 10 day of November, A. D. 1950, in the presence of

William H. Redley of 2925 Bewick St. Mich and

Robert C. Moore of 740 W. Euclid, Detroit, Mich

as witnesses

Etta J. Catlin - Representative of the Spiritual
Signature of magistrate or clergyman Official title

2387 Woodstock St.
Detroit 3 Mich Post office address

THIS DUPLICATE must be delivered by the person solemnizing marriage to one of the parties joined in marriage.

STATE OF NEW YORK, COUNTY OF NEW YORK

I, ARCHIBALD R. WATSON, County Clerk of the Supreme Court, New York County, do hereby certify that I have compared the attached marriage certificate with the original thereof filed in my office and that same is a true and correct copy of the original and of the whole thereof. IN WITNESS WHEREOF I have hereunto set my hand and official seal of office.

NOT VALID UNLESS
RAISED SEAL IS AFFIXED

Archibald Watson JUN 16 1955
COUNTY CLERK AND CLERK OF THE SUPREME COURT, NEW YORK COUNTY

THIS MARRIAGE CAN BE PERFORMED IN NEW YORK STATE ONLY
BRIDE AND GROOM MUST BOTH BE **21 YEARS** OF AGE OR OLDER TO BE MARRIED BY THE CITY CLERK. (Subdivision 5, of Section 11 of the Domestic Relations Law)

The written consent of the Parents, Guardians or Person under whose care and government the Minor or Minors may be has been filed in the City Clerk's Office in the Borough of Manhattan as provided by Section 15, of Article 3 of the Domestic Relations Law.

**MARRIAGE CERTIFICATE
TO CLERGYMEN AND MAGISTRATES**

The license issued, including the abstract of facts, and certificate duly signed by the person who shall have solemnized the marriage therein authorized shall be returned by him to the office of the town or city clerk who issued the same within five days succeeding the date of the solemnizing of the marriage therein authorized and any person or persons who shall willfully neglect to make such return within the time above required shall be deemed guilty of a misdemeanor and upon conviction thereof shall be punished by a fine of not less than twenty-five dollars or more than fifty dollars for each and every offense. (DOMESTIC RELATIONS LAW, SECTION 14)

Where either or both of the parties is under the age of twenty-one years, the marriage shall be solemnized only by a clergyman, mayor of a city, justice or judge of a court of record, justice of the court of Special Sessions of the City of New York, Justice of the Domestic Relations Court of the City of New York or by a judge of a Children's Court. (Subdivision 5, of Section 11 of the Domestic Relations Law)

I, Dr. Genevieve L. Coy Chairman of the Spiritual Assembly
(Print Name) of the Bahá'ís of New York, N.Y.
(Title of person performing ceremony)
residing at 10 Patchin Place

in the county of New York and State of New York, do hereby certify that I did on this
5th day of March in the year A. D. 1955 at 11 West 16th St.
in the county of New York and State of New York, solemnize the rites of matrimony between

Hassan Tarafdar New Jersey
of East Orange in the county of _____ and State of New Jersey
Iris Blane
of Brooklyn in the county of Kings and State of New York in the

presence of Della C. Quinlan and Dr. Faaly Melany
(Print Name) (Print Name)
as witness and the license therefor is hereto annexed.

Witness my hand at 7 West 16th Street in the county of New York
this 5th day of March A. D. 1955

In presence of Della C. Quinlan Genevieve L. Coy
(Signature of Witness) (Signature of Person Performing Ceremony)

Residence 30 Franklin St. Bklyn N.Y.
Dr. Faaly Melany 10 Patchin Place, New York N.Y.
(Signature of Witness) (Signature of Person Performing Ceremony)
Residence 640 Spruce St. New York N.Y.

Marriage Certificate issued by the State of New York, U.S.A.

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TERRITORY OF HAWAII
DEPARTMENT OF HEALTH
BUREAU OF HEALTH STATISTICS

CERTIFICATE OF MARRIAGE

License No. 20422
T. H. File No. 0 999

1. First Name of Bridegroom JOHN		b. Second Name KENNETH		c. Last Name RUTAN		2. Date of Birth (Month, Day, Year) Dec. 5, 1926	
3. Usual Residence: a. City or Town USS McGinty		b. State or Foreign Country T. H.		4. Race Caucasian		5. Occupation Seaman, U.S. Navy	
6. Place of Birth: a. City or Town Dinuba,		b. State or Foreign Country California		c. Race Caucasian		7. Living? No	
7. Father: a. Full Name George Albert Rutan		b. State or Country of Birth California		c. Race Caucasian		8. Living? No	
8. Mother: a. Maiden Name Rhoda Stearns		b. State or Country of Birth Minnesota		c. Race Caucasian		9. Living? Yes	
10. First Name of Bride MARTHA		b. Second Name ANN		c. Last Name BECK		11. Date of Birth (Month, Day, Year) Dec. 28, 1932	
12. Usual Residence: a. City or Town 3560 East 56th St., Maywood		b. State or Foreign Country California		13. Race Caucasian		14. Occupation Clerk	
15. Place of Birth: a. City or Town Los Angeles,		b. State or Foreign Country California		c. Race Caucasian		16. Living? Yes	
17. Father: a. Full Name Ralph Waldo Beck		b. State or Country of Birth Missouri		c. Race Caucasian		18. Living? Yes	
19. Mother: a. Maiden Name Edith Cartwright		b. State or Country of Birth Colorado		c. Race Caucasian		20. Living? Yes	
21. Place of Issue: a. Judicial District Honolulu		b. County Honolulu		c. Date of Issue (Month, Day, Year) M			
18. I hereby certify that: John Kenneth Rutan and Martha Ann Beck were joined in marriage by me in accordance with the laws of the Territory of Hawaii in the Honolulu Judicial District, County of Honolulu on this 28th day of March , 1953.							
Signature of Witness <i>Mary E. Maguire</i>				Signature of Bridegroom <i>John Kenneth Rutan</i>			
Signature of Witness <i>Robert A. Leonard</i>				Signature of Bride <i>Martha Ann Beck</i>			
Place of Ceremony <i>Honolulu, Territory of Hawaii, County of Honolulu</i>				Signature and Title of Officiant <i>Charles G. Bennett, Registrar General</i>			
19. Signature of Local Registrar <i>L.H. Bennett</i>				20. Date Accepted by Local Registrar APR - 1 1953		21. Date Filed with Registrar General APR - 1 1953	

THIS CERTIFIES THAT THE ABOVE IS A TRUE AND CORRECT COPY OF THE ORIGINAL RECORD ON FILE IN THE BUREAU OF HEALTH STATISTICS, TERRITORY OF HAWAII DEPARTMENT OF HEALTH

Richard K. Lee
 RICHARD K. C. LEE, M.D. DATE
 President, Board of Health 10-75-

Charles G. Bennett
 CHARLES G. BENNETT
 Registrar General

Marriage Certificate issued by the Territory of Hawaii, U.S.A.

ADM-VIS-FORM 901
5/15-54
ORIGINAL

Alaska Department of Health
BUREAU OF VITAL STATISTICS

Registrar's No. _____
U. S. Commissioner's No. 24-88

CERTIFICATE OF MARRIAGE

THIS CERTIFIES THAT:

Leslie W. MacLellan, Jr. _____ Mable Cotter _____

and

of Spenard, Alaska _____ of Spenard, Alaska _____
(Residence) (Residence)

To be completed by person performing marriage

were united by me in
HOLY MATRIMONY

on the 7th day of June 1953 at Spenard _____
(City or Town)

Princt (Recording District) of Anchorage _____, Alaska, AND within thirty days the original Certificate of Marriage will be filed by me for record with the United States Commissioner for the said Princt.

Witnesses: Betty Becker _____ Verne L. Stout _____
Catherine Chilton _____
Chairman, Spiritual Assembly of the Bahais of Anchorage, Alaska

IDENTIFYING INFORMATION

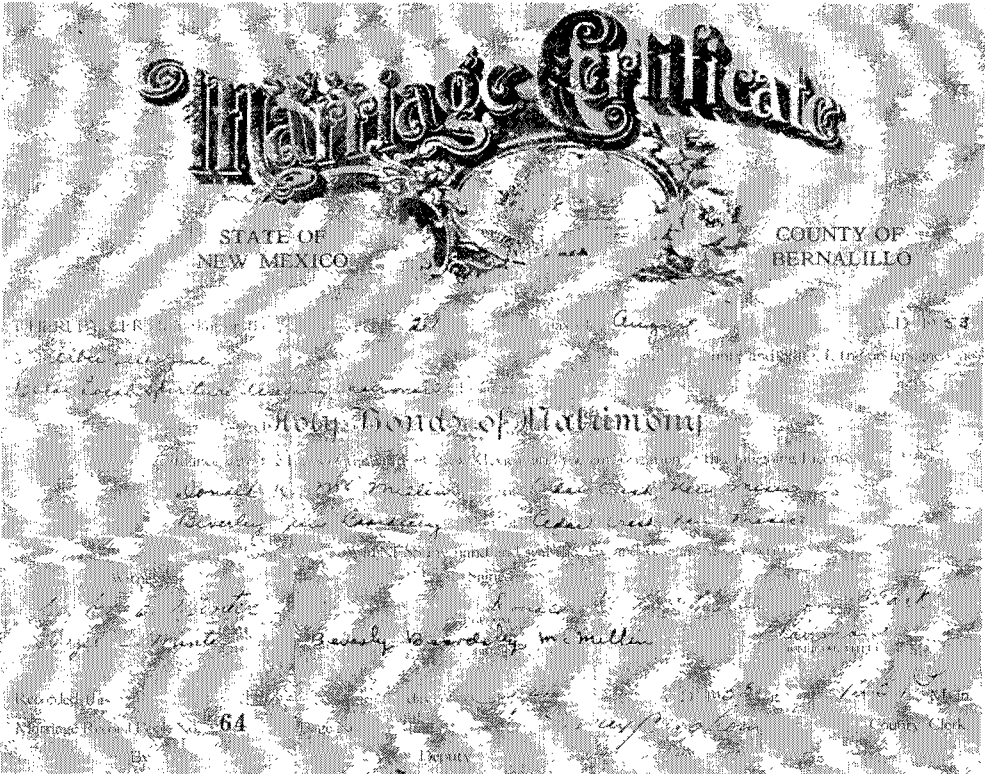
Commissioner leading Marriage License

TO BE FILLED OUT AT TIME LICENSE IS ISSUED

U. S. Commissioner recording certificate

GROOM		BRIDE	
Name	Leslie W. MacLellan, Jr.	Name	Mable Cotter
Residence	Spenard, Alaska	Residence	Spenard, Alaska
Age	28	Age	32
Color or Race	White	Color or Race	White
Birthplace	Connecticut	Birthplace	Michigan
Occupation	Surveyor	Occupation	Bookkeeper
Number of Previous Marriages	None	Number of Previous Marriages	One
Marriage License No.	2066	Date Issued	5-6-53
By		Commissioner's Signature	Princt of
		Rose Walsh (Seal)	Anchorage
U. S. Commissioner's Signature		Date Recorded	Princt
Rose Walsh (Seal)		June 9, 1953	Anchorage
Date Filed by Registrar		Registrar's Signature	By
			Division No. 3

Marriage Certificate issued by the Territory of Alaska, U.S.A.



Marriage Certificate issued by the State of New Mexico, U.S.A.

Board of Education of Prince George's County
 WILLIAM S. SCHMIDT, SECRETARY-TREASURER
 SUPERINTENDENT OF SCHOOLS
Upper Marlboro, Maryland
 TELEPHONE: MARLBORO 2221

WMS: H. EDNA PITTS, PRESIDENT
 OSTYARE CITY

J. FRANK DEWY, VICE-PRESIDENT
 CLINTON

JAMES H. WARRISON, LAUREL

THOS. E. SHYEN, JR.
 GEORGE H. BOWENSON
 ASSISTANT SUPERINTENDENTS

November 25, 1952

Mr. Robert C. Hart, Chairman
 Bahá'í Assembly of Prince George's County
 6524 - 19th Place
 Hyattsville, Maryland

Dear Mr. Hart:

The Board of Education has asked me to acknowledge the request which you made on October 15 to excuse from school children of your faith on the holy days of the church, namely, October 20, November 12, March 21, April 21, April 29, May 2, May 23, May 29, and July 9.

We realize that in making this request a number of these days do not fall on the date when school is in session. However, I must advise you that the policy of the Board of Education is to excuse people from attendance who bring notes from home stating that the reason for their absence is due to the attendance upon their religious duties. We cannot mark these children present in school; they must be marked absent, but a note from home is required. This same policy is applied to people regardless of their faith or denomination.

Sincerely yours,


 William S. Schmidt
 County Superintendent

WSS:B

Letter from the Board of Education of Prince George's County, Maryland, excusing Bahá'í children from school attendance on Bahá'í Holy Days.

WILMINGTON PUBLIC SCHOOLS
WILMINGTON, DELAWARE

Office of Superintendent

May 15, 1952

Mrs. Melvin M. Hope, Jr., Secretary
The Spiritual Assembly of the
Baha'is of Wilmington
100 West 21st Street
Wilmington, Delaware

Dear Mrs. Hope:

This is to advise that we shall notify our principals of the holidays observed by members of the Baha'i faith and will report that they treat absences of children on these days in the manner similar to that followed with those of other faiths.

The plan is that the children will be excused but they will be expected to make up the work that is missed.

If I can be of further service, please let me know.

Sincerely yours,



Ward I. Miller
Superintendent of Schools

WIM:w

Letter from Superintendent of Schools, Wilmington, Delaware,
excusing Bahá'í children from school attendance on Bahá'í Holy Days.

Dear Mr. Foster & Miss Wilson:

With reference to your request of November 17, 1953, I have received a reply from the Acting Secretary of Public Instruction stating that your request is an unusual one, because the Department of Public Instruction only register Missionaries whose works are of an educational nature.

You are hereby given authority to establish your faith in the Republic of Liberia.

Section Three of the Bill of Rights of the Republic of Liberia makes it clear about the freedom of religion and worship in the following words:

" All men have a natural and an inalienable
"right to worship God according to the dictates
"of their own consciences, without obstruction
"or molestation from others; all persons de-
"meaning themselves peaceably and not obstruc-
"ting others in their religious worship, are
"entitled to the protection of law in the free
"exercise of their own religion, and no sect of
"christians shall have exclusive privileges or
"preference over any other sect, but all shall
"be alike tolerated, and no religious test
"whatever shall be required as a qualification
"for civil office, or the exercise of any civil
"right."

Very truly yours,


Gabriel L. Dennis
SECRETARY OF STATE

Mr. William R. Foster and
Miss Valerie M. Wilson,
Liberian Representatives of the
Baha's World Faith,
MONROVIA.

Communications between the Government of Liberia and the Bahá'í pioneers, authorizing the teaching of the Faith in the Republic of Liberia, and exempting goods consigned to the Local Spiritual Assembly of the Bahá'ís of Monrovia from Customs fees (*continued next page*).

November 25, 1953

Dear Miss Wilson & Mr. Foster:

I wish to acknowledge the receipt of your application of 17th November, 1953, requesting permission to establish the Order of the Bahá'í World Faith in Liberia.

The application has been referred to the Department of Public Instruction for the necessary action.

Very truly yours,

Gabriel L. Dennis
SECRETARY OF STATE

Miss Valerie M. Wilson & Mr. William R. Foster,
MUNROVIA

DIVISION OF CUSTOMS

MC:21/1/54.

January 27, 1954.

The Collector of Customs,
Port of Monrovia.

Sirs:

This is to advise that the Honourable, The Secretary of Treasury, R. L., has approved Free Goods Exemption, for the ~~Assembly~~ ^{Spiritual} Assembly of the Bahá'ís of Monrovia through William R. Foster and Miss Valerie M. Wilson, Representatives, for the current year in keeping with Regulation and Circular Letters, dated January 20, 1954. Please find listed below the Missionaries concerned.

Mr. William R. Foster
Miss Valerie M. Wilson

Very truly yours,

E. C. King
ASST. SUPERVISOR OF REVENUES, R.L.
DIVISION OF CUSTOMS.

C. S. J. Wilson & Mr. Foster

FORM E

COLONY AND PROTECTORATE OF KENYA

THE SOCIETIES RULES, 1952
(Rule 7)

CERTIFICATE OF EXEMPTION FROM REGISTRATION

I, GRAEME MONK LAWTON

Registrar of Societies, hereby certify that I have this day exempted the KENYA

BAHÁ'Í COMMUNITY Society

from registration under section 5 (2) of the Societies Ordinance, 1952.



Dated at Nairobi this 28th day of September 1953.

316

G.P.N. 962-500-433





[Signature]
Registrar of Societies

Certificate of Exemption from Registration granted to the Bahá'í Community of Kenya, in connection with emergency laws regarding public meeting.

THIS DEED made the One
 thousand nine hundred and fifty BETWEEN WILLIAM
BOLTON of Sydney in the REPUBLIC OF AUSTRALIA AND STANLEY WILLIAM BOLTON airprotractor
and MARIETTE GERMAINE BOLTON his wife (hereinafter called
 the Donors) of the one part AND NATIONAL SPIRITUAL ASSEMBLY
OF THE BAHÁ'IS OF AUSTRALIA AND NEW ZEALAND being a religious
 Trust Board incorporated in the Dominion of New Zealand under
 the provisions of an act of Parliament of the said Dominion
 intituled The Religious, Charitable and Educational Trusts
Act 1908 and having its registered office at 12
 Road in the Borough of Mount Albert near the City of Auckland
 in the Dominion (hereinafter called the assembly) of the
 other part WHEREBY the said Donors are the Registered
 Proprietors under the provisions of the Real Property
 Act 1900 of an estate in fee simple as joint tenants of the land
 set out in the first schedule hereto AND WHEREAS the said
STANLEY WILLIAM BOLTON is the registered proprietor under
 the provisions of the Real Property Act 1900 of an estate in
 fee simple and the land set out in the second schedule hereto
AND WHEREAS the said Donors are desirous of transferring to
 the said Assembly the said land and hereditaments upon the
 terms and conditions hereinafter appearing NOW THIS DEED
WITNESSETH that in pursuance of the said desire and in
 consideration of the sum of ten shillings (10/-) paid by
 the said Assembly to the said Donors (the receipt whereof
 is hereby acknowledged) the said Donors do and each of them
 doth covenant to transfer to the said Assembly all their
 right title and interest in the lands set out in the first
 and second schedules hereto subject to the following conditions
 and reservations:-

1. The Donors shall have the right to reside on any of
the said lands or any part thereof and to occupy the premises
or any of them erected on the said lands free of any rent or
any other payments whatsoever and free of liability for any
damage caused thereby during their joint lives and during the

-4-

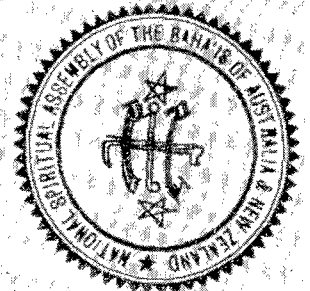
SIGNED SEALED AND DELIVERED by the
 said STANLEY WILLIAM BOLTON in the
 presence of:



SIGNED SEALED AND DELIVERED by the
 said MARIETTE GERMAINE BOLTON in
 the presence of:



The Seal of the NATIONAL SPIRITUAL
ASSEMBLY OF THE BAHÁ'Í'S OF AUSTRALIA
AND NEW ZEALAND was hereunto set and
 affixed in the presence of:




Chairman.



Secretary.



Treasurer.

Deed of Transfer of the Bolton Property at Yerrinbool, N.S.W., Australia, to the National Spiritual Assembly of the Bahá'ís of Australia and New Zealand, for a Summer School (*preceding page and here*).

(Two pages containing "conditions and reservations" numbers 2 through 8 omitted owing to space limitation.)

State of Maine

Certificate of Organization of a Corporation, under Chapter Fifty of the Revised Statutes, and Amendments thereto.

The undersigned, officers of a corporation duly organized at the Office of Francis E. Neal
in the town of Kittery, State of Maine, on the First day of
March, A.D. 1951, hereby certify as follows:
The name of said corporation is Green Acre Bahá'í Institute

The purposes of said corporation are to conduct educational facilities, including classes, public lectures and research, for the exposition of spiritual truths, principles and religious precepts based upon the extant and available sacred literature of all revealed faiths, with particular reference to the Bahá'í teachings on progressive revelation, religious unity, and the oneness of mankind; to build and maintain and operate such buildings, museums, dormitories, libraries and facilities as may be necessary to carry out the educational, religious, charitable and benevolent purposes of the corporation; to purchase, acquire, hold and own such real and personal property as may be necessary to carry out the purposes herein stated; and to acquire by gift, purchase, devise or bequest, both real and personal property, which may be offered to the corporation, to hold and to use for the purposes for which the corporation is organized; and to do any and all things necessary to carry out the educational, religious, charitable and benevolent purposes of the corporation.

In the conduct of its educational program and the operation of its properties for the aforesaid purposes, the corporation shall conform to the administrative principles and spiritual authority duly established in the Bahá'í teachings as upheld by the elective national Bahá'í body known as the National Spiritual Assembly of the Bahá'ís of the United States.

Certificate of Incorporation of the Bahá'í School in Green Acre, Eliot, Maine,
under the name "Green Acre Bahá'í Institute" entitled to hold property
(continued next two pages).

Said corporation is located in the town of Eliot County of York State of Maine.

The number of officers is _____ and their names are as follows:

President Irene G. Miniutti
Vice-President _____
Secretary or Clerk Lucien S. McComb, Jr.
Treasurer Dorothy C. Cress
Directors or Trustees Irene G. Miniutti; Dorothy C. Cress; Lucien S. McComb, Jr.; Ayned L. McComb; Emily T. Pearsall; Elsa L. Blakely; Nellie S. Shock.

Witness our hands this First day of March A.D. 1951.

Irene G. Miniutti President
Dorothy C. Cress Treasurer

Lucien S. McComb, Jr.
Elsa L. Blakely
Emily T. Pearsall
Nellie S. Shock
Ayned L. McComb
Irene G. Miniutti
Dorothy C. Cress

Directors
or
Trustees

(This Certificate must be filed in the Office of the Secretary of State within 60 days of date of organization.)

STATE OF MAINE

County of York ss. March 1, A.D. 1951.

Then personally appeared the within named Lucien S. McComb, Jr.; Ayned L. McComb; Emily T. Pearsall; Irene G. Minutti; Elsa L. Blakely; Dorothy C. Cress; Nellis S. Hook

and severally made oath to the foregoing certificate by them signed, that the same is true.

Before me,

Francis F. Noel

Justice of the Peace
Notary Public



STATE OF MAINE

ATTORNEY GENERAL'S OFFICE March 5 A.D. 1951

I hereby certify that I have examined the foregoing certificate, and the same is properly drawn and signed and is conformable to the constitution and laws of the State.

John S. Fernandez, Deputy ATTORNEY GENERAL

(Name of Corporation)
Green Acre Bahá'í Institute

YORK

Registered: MAR 6 1951
Registry of Deeds

at 12 N. 15 m. P. MI.

Recorded in Vol. 219 Page 318

Attest: *John S. Fernandez* Registrar

STATE OF MAINE

Office of Secretary of State

Augusta Maine 7 1951

A copy of the record of the within certificate of organization, duly certified by the Registrar of Deeds of York County has this day been received and filed in this office.
Recorded in Vol. 11 Page 88 of Records of Corporations.
Attest:

Paul A. Howard
Secretary of State

2-23-1951

3. THE INSTITUTION OF THE MASHRIQU'L-ADHKÁR

Visible Embodiment of the Universality of the Faith of Bahá'u'lláh

FOREWORD

MANY discerning minds have testified to the profoundly significant change which has taken place during recent years in the character of popular religious thinking. Religion has developed an entirely new emphasis, more especially for the layman, quite independent of the older sectarian divisions.

Instead of considering that religion is a matter of turning toward an abstract creed, the average religionist today is concerned with the practical applications of religion to the problems of human life. Religion, in brief, after having apparently lost its influence in terms of theology, has been restored more powerfully than ever as a spirit of brotherhood, an impulse toward unity, and an ideal making for a more enlightened civilization throughout the world.

Against this background, the institution of the Mashriqu'l-Adhkár stands revealed as the supreme expression of all those modern religious tendencies animated by social ideals which do not repudiate the reality of spiritual experience but seek to transform it into a dynamic striving for unity. The Mashriqu'l-Adhkár, when clearly understood, gives the world its most potent agency for applying mystical vision or idealistic aspiration to the service of humanity. It makes visible and concrete those deeper meanings and wider possibilities of religion which could not be realized until the dawn of this universal age.

The term "Mashriqu'l-Adhkár" means literally, "Dawning-place of the praise of God."

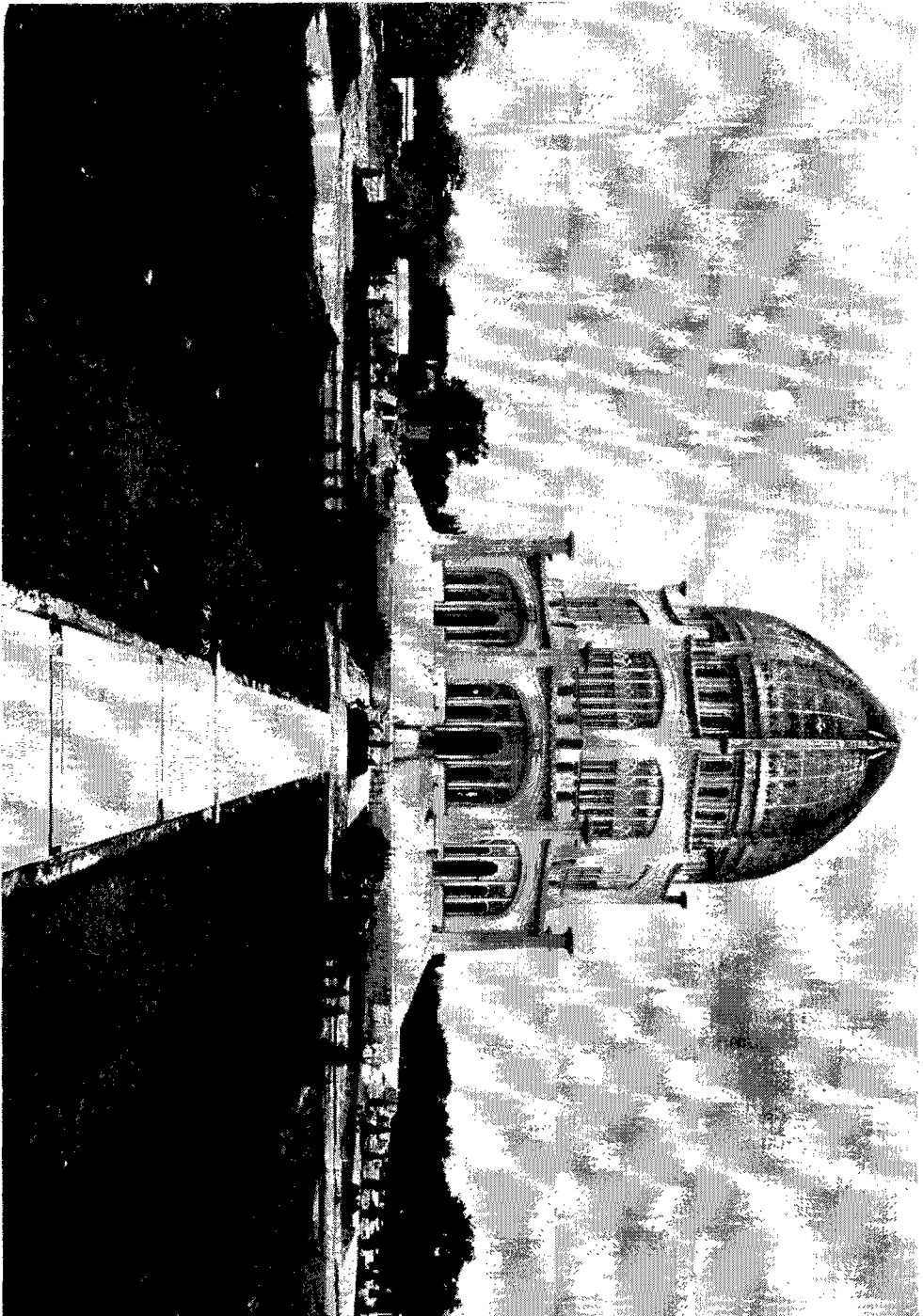
To appreciate the significance of this

Bahá'í institution, we must lay aside all customary ideas of the churches and cathedrals of the past. The Mashriqu'l-Adhkár fulfills the original intention of religion in each dispensation, before that intention had become altered and veiled by human invention and belief.

The Mashriqu'l-Adhkár is a channel releasing spiritual powers for social regeneration because it fills a different function than that assumed by the sectarian church. Its essential purpose is to provide a community meeting-place for all who are seeking to worship God, and achieves this purpose by interposing no man-made veils between the worshiper and the Supreme. Thus, the Mashriqu'l-Adhkár is freely open to people of all Faiths on equal terms, who now realize the universality of Bahá'u'lláh in revealing the oneness of all the Prophets. Moreover, since the Bahá'í Faith has no professional clergy, the worshiper entering the Temple hears no sermon and takes part in no ritual the emotional effect of which is to establish a separate group consciousness.

Integral with the Temple are its accessory buildings, without which the Mashriqu'l-Adhkár would not be a complete social institution. These buildings are to be devoted to such activities as a school for science, a hospice, a hospital, an asylum for orphans. Here the circle of spiritual experience at last joins, as prayer and worship are allied directly to creative service, eliminating the static subjective elements from religion and laying a foundation for a new and higher type of human association.

HORACE HOLLEY



THE SPIRITUAL SIGNIFICANCE OF THE MASHRIQU'L-ADHKÁR

A LETTER FROM SHOGHI EFFENDI

THE Beloved of the Lord and the handmaids of the Merciful throughout the United States and Canada.

My well-beloved friends:

Ever since that remarkable manifestation of Bahá'í solidarity and self-sacrifice which has signalized the proceedings of last year's memorable Convention, I have been expectantly awaiting the news of a steady and continuous support of the Plan which can alone ensure, ere the present year draws to its close, the resumption of building operations on our beloved Temple.

Moved by an impulse that I could not resist, I have felt impelled to forego what may be regarded as the most valuable and sacred possession in the Holy Land for the furthering of that noble enterprise which you have set your hearts to achieve. With the hearty concurrence of our dear Bahá'í brother, Ziaoulláh Asgarzadeh, who years ago donated it to the Most Holy Shrine, this precious ornament of the Tomb of Bahá'u'lláh has been already shipped to your shores, with our fondest hope that the proceeds from its sale may at once ennoble and reinforce the unnumbered offerings of the American believers already accumulated on the altar of Bahá'í sacrifice. I have longed ever since to witness such evidences of spontaneous and generous response on your part as would tend to fortify within me a confidence that has never wavered in the inexhaustible vitality of the Faith of Bahá'u'lláh in that land.

I need not stress at this moment the high hopes which so startling a display of unsparing devotion to our sacred Temple has already aroused in the breasts of the multi-

tude of our brethren throughout the East. Nor is it I feel necessary to impress upon those who are primarily concerned with its erection the gradual change of outlook which the early prospect of the construction of the far-famed Mashriqu'l-Adhkár in America has unmistakably occasioned in high places among the hitherto sceptical and indifferent towards the merits and the practicability of the Faith proclaimed by Bahá'u'lláh. Neither do I need to expatiate upon the hopes and fears of the Greatest Holy Leaf, now in the evening of her life, with deepening shadows caused by failing eyesight and declining strength swiftly gathering about her, yearning to hear as the one remaining solace in her swiftly ebbing life the news of the resumption of work on an Edifice, the glories of which she has, from the lips of 'Abdu'l-Bahá Himself, learned to admire. I cannot surely overrate at the present juncture in the progress of our task the challenging character of these remaining months of the year as a swiftly passing opportunity which it is in our power to seize and utilize, ere it is too late, for the edification of our expectant brethren throughout the East, for the vindication in the eyes of the world at large of the realities of our Faith, and last but not least for the realization of what is the Greatest Holy Leaf's fondest desire.

As I have already intimated in the course of my conversations with visiting pilgrims, so vast and significant an enterprise as the construction of the first Mashriqu'l-Adhkár of the West should be supported, not by the munificence of a few but by the joint contributions of the entire mass of the convinced followers of the Faith. It cannot be

Bahá'í Temple. A Temple for man's worship of God.

The Bahá'í House of Worship at Wilmette, Illinois, is a great circular building with nine entrances and circular steps which if laid end to end would cover two and one-half miles. The building and landscaping have cost \$2,600,000 and represent the sacrifice of Bahá'ís not only in the United States but also gifts from Bahá'ís abroad. It was dedicated May 2, 1953, as a high light of the Centenary celebrations of the Bahá'í Faith.

denied that the emanations of spiritual power and inspiration destined to radiate from the central Edifice of the Mashriqu'l-Adhkár will to a very large extent depend upon the range and variety of the contributing believers, as well as upon the nature and degree of self-abnegation which their unsolicited offerings will entail. Moreover, we should, I feel, regard it as an axiom and guiding principle of Bahá'í administration that in the conduct of every specific Bahá'í activity, as different from undertakings of a humanitarian, philanthropic, or charitable character, which may in future be conducted under Bahá'í auspices, only those who have already identified themselves with the Faith and are regarded as its avowed and unreserved supporters should be invited to join and collaborate. For apart from the consideration of embarrassing complications which the association of non-believers in the financing of institutions of a strictly Bahá'í character may conceivably engender in the administration of the Bahá'í community of the future, it should be remembered that these specific Bahá'í institutions, which should be viewed in the light of Bahá'u'lláh's gifts bestowed upon the world, can best function and most powerfully exert their influence in the world only if reared and maintained solely by the support of those who are fully conscious of, and are unreservedly submissive to, the claims inherent in the Revelation of Bahá'u'lláh. In cases, however, when a friend or sympathizer of the Faith eagerly insists on a monetary contribution for the promotion of the Faith, such gifts should be accepted and duly acknowledged by the elected representatives of the believers with the express understanding that they would be utilized by them only to reinforce that section of the Bahá'í Fund exclusively devoted to philanthropic or charitable purposes. For, as the Faith of Bahá'u'lláh extends in scope and in influence, and the resources of Bahá'í communities correspondingly multiply, it will become increasingly desirable to differentiate between such departments of the Bahá'í treasury as minister to the needs of the world at large, and those that are specifically designed to promote the direct interests of the Faith itself. From this apparent divorce between Bahá'í and humanitarian activities it must not, however, be inferred that the animating purpose of the Faith of Bahá'u'lláh stands at variance with the aims and

objects of the humanitarian and philanthropic institutions of the day. Nay, it should be realized by every judicious promoter of the Faith that at such an early stage in the evolution and crystallization of the Cause such discriminating and precautionary measures are inevitable and even necessary if the nascent institutions of the Faith are to emerge triumphant and unimpaired from the present welter of confused and often conflicting interests with which they are surrounded. This note of warning may not be thought inappropriate at a time when, inflamed by a consuming passion to witness the early completion of the Mashriqu'l-Adhkár, we may not only be apt to acquiesce in the desire of those who, as yet uninitiated into the Cause, are willing to lend financial assistance to its institutions, but may even feel inclined to solicit from them such aid as it is in their power to render. Ours surely is the paramount duty so to acquit ourselves in the discharge of our most sacred task that in the days to come neither the tongue of the slanderer nor the pen of the malevolent may dare to insinuate that so beautiful, so significant an Edifice has been reared by anything short of the unanimous, the exclusive, and the self-sacrificing strivings of the small yet determined body of the convinced supporters of the Faith of Bahá'u'lláh. How delicate our task, how pressing the responsibility that weighs upon us, who are called upon on one hand to preserve inviolate the integrity and the identity of the regenerating Faith of Bahá'u'lláh, and to vindicate on the other its broad, its humanitarian, its all-embracing principles!

True, we cannot fail to realize at the present stage of our work the extremely limited number of contributors qualified to lend financial support to such a vast, such an elaborate and costly enterprise. We are fully aware of the many issues and varied Bahá'í activities that are unavoidably held in abeyance pending the successful conclusion of the Plan of Unified Action. We are only too conscious of the pressing need of some sort of befitting and concrete embodiment of the spirit animating the Cause that would stand in the heart of the American Continent both as a witness and as a rallying center to the manifold activities of a fast growing Faith. But spurred by those reflections may we not bestir ourselves and resolve as we have never resolved before to

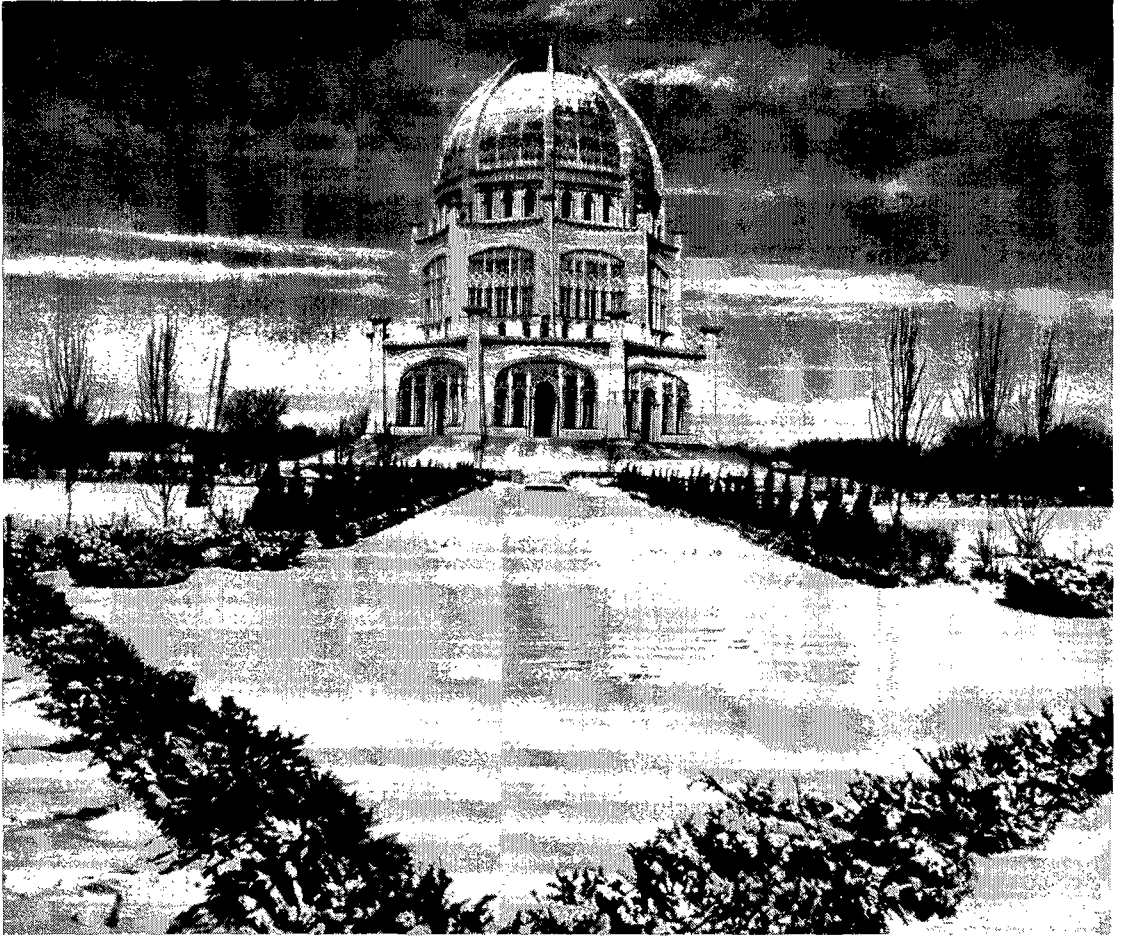
hasten by every means in our power the consummation of this all-absorbing yet so meritorious task? I beseech you, dear friends, not to allow considerations of numbers, or the consciousness of the limitation of our resources, or even the experience of inevitable setbacks which every mighty undertaking is bound to encounter, to blur your vision, to dim your hopes, or to paralyze your efforts in the prosecution of your divinely appointed task. Neither, do I entreat you, to suffer the least deviation into the paths of expediency and compromise to obstruct those channels of vivifying grace that can alone provide the inspiration and strength vital not only to the successful conduct of its material construction, but to the fulfillment of its high destiny.

And while we bend our efforts and strain our nerves in a feverish pursuit to provide the necessary means for the speedy construction of the Mashriqu'l-Adhkár, may we not pause for a moment to examine those statements which set forth the purpose as well as the functions of this symbolical yet so spiritually potent Edifice? It will be readily admitted that at a time when the tenets of a Faith, not yet fully emerged from the fires of repression, are as yet improperly defined and imperfectly understood, the utmost caution should be exercised in revealing the true nature of those institutions which are indissolubly associated with its name.

Without attempting an exhaustive survey of the distinguishing features and purpose of the Mashriqu'l-Adhkár, I should feel content at the present time to draw your attention to what I regard as certain misleading statements that have found currency in various quarters, and which may lead gradually to a grave misapprehension of the true purpose and essential character of the Mashriqu'l-Adhkár.

It should be borne in mind that the central Edifice of the Mashriqu'l-Adhkár, round which in the fullness of time shall cluster such institutions of social service as shall afford relief to the suffering, sustenance to the poor, shelter to the wayfarer, solace to the bereaved, and education to the ignorant, should be regarded apart from these Dependencies, as a House solely designed and entirely dedicated to the worship of God in accordance with the few yet definitely prescribed principles established by Bahá'u'lláh in the Kitáb-i-Aqdas. It should not be in-

ferred, however, from this general statement that the interior of the central Edifice itself will be converted into a conglomeration of religious services conducted along lines associated with the traditional procedure obtaining in churches, mosques, synagogues, and other temples of worship. Its various avenues of approach, all converging towards the central Hall beneath its dome, will not serve as admittance to those sectarian adherents of rigid formulæ and man-made creeds, each bent, according to his way, to observe his rites, recite his prayers, perform his ablutions, and display the particular symbols of his faith within separately defined sections of Bahá'u'lláh's Universal House of Worship. Far from the Mashriqu'l-Adhkár offering such a spectacle of incoherent and confused sectarian observances and rites, a condition wholly incompatible with the provisions of the Aqdas and irreconcilable with the spirit it inculcates, the central House of Bahá'í worship, enshrined within the Mashriqu'l-Adhkár, will gather within its chastened walls, in a serenely spiritual atmosphere, only those who, discarding forever the trappings of elaborate and ostentatious ceremony, are willing worshipers of the one true God, as manifested in this age in the Person of Bahá'u'lláh. To them will the Mashriqu'l-Adhkár symbolize the fundamental verity underlying the Bahá'í Faith, that religious truth is not absolute but relative, that Divine Revelation is not final but progressive. Theirs will be the conviction that an all-loving and ever-watchful Father Who, in the past, and at various stages in the evolution of mankind, has sent forth His Prophets as the Bearers of His Message and the Manifestations of His Light to mankind, cannot at this critical period of their civilization withhold from His children the Guidance which they sorely need amid the darkness which has beset them, and which neither the light of science nor that of human intellect and wisdom can succeed in dissipating. And thus having recognized in Bahá'u'lláh the source whence this celestial light proceeds, they will irresistibly feel attracted to seek the shelter of His House, and congregate therein, unhampered by ceremonials and unfettered by creed, to render homage to the one true God, the Essence and Orb of eternal Truth, and to exalt and magnify the name of His Messengers and Prophets Who, from time immemorial even unto our day,



View of the Bahá'í House of Worship, Wilmette, Illinois, February, 1953.

have, under divers circumstances and in varying measure, mirrored forth to a dark and wayward world the light of heavenly Guidance.

But however inspiring the conception of Bahá'í worship, as witnessed in the central Edifice of this exalted Temple, it cannot be regarded as the sole, nor even the essential, factor in the part which the *Mashriqu'l-Adhkár*, as designed by Bahá'u'lláh, is destined to play in the organic life of the Bahá'í community. Divorced from the social, humanitarian, educational and scientific pursuits centering around the Dependencies of the *Mashriqu'l-Adhkár*, Bahá'í worship, however exalted in its conception, however passionate in fervor, can never hope to achieve beyond the meager and often transi-

tory results produced by the contemplations of the ascetic or the communion of the passive worshiper. It cannot afford lasting satisfaction and benefit to the worshiper himself, much less to humanity in general, unless and until translated and transfused into that dynamic and disinterested service to the cause of humanity which it is the supreme privilege of the Dependencies of the *Mashriqu'l-Adhkár* to facilitate and promote. Nor will the exertions, no matter how disinterested and strenuous, of those who within the precincts of the *Mashriqu'l-Adhkár* will be engaged in administering the affairs of the future Bahá'í Commonwealth, fructify and prosper unless they are brought into close and daily communion with those spiritual agencies centering in and radiating

from the central Shrine of the Mashriqu'l-Adhkár. Nothing short of direct and constant interaction between the spiritual forces emanating from this House of Worship centering in the heart of the Mashriqu'l-Adhkár, and the energies consciously displayed by those who administer its affairs in their service to humanity can possibly provide the necessary agency capable of removing the ills that have so long and so grievously afflicted humanity. For it is assuredly upon the consciousness of the efficacy of the Revelation of Bahá'u'lláh, reinforced on one hand by spiritual communion with His Spirit, and on the other by the intelligent application and the faithful execution of the principles and laws He revealed,

that the salvation of a world in travail must ultimately depend. And of all the institutions that stand associated with His Holy Name, surely none save the institution of the Mashriqu'l-Adhkár can most adequately provide the essentials of Bahá'í worship and service, both so vital to the regeneration of the world. Therein lies the secret of the loftiness, of the potency, of the unique position of the Mashriqu'l-Adhkár as one of the outstanding institutions conceived by Bahá'u'lláh.

Dearly-beloved friends! May we not as the trustees of so priceless a heritage, arise to fulfill our high destiny?

Haifa, Palestine,
October 25, 1929.

PASSAGES REGARDING THE TEMPLE IN AMERICA

From *GOD PASSES BY*

By SHOGHI EFFENDI

Introduction

By Former ARCHDEACON TOWNSHEND, M.A.

ON THE lake shore at Wilmette stands the completed Temple of Praise, a sign of the Spirit of the Most Great Peace and of the Splendor of God that has come down to dwell among men. The walls of the Temple are transparent, made of an open tracery cut as in sculptured stone, and lined with glass. All imaginable symbols of light are woven together into the pattern, the lights of the sun and the moon and the constellations, the lights of the spiritual heavens unfolded by the great Revealers of today and yesterday, the Cross in various forms, the

Crescent and the nine pointed Star (emblem of the Bahá'í Faith). No darkness invades the Temple at any time; by day it is lighted by the sun whose rays flood in from every side through the exquisitely perforated walls, and by night it is artificially illuminated and its ornamented shape is etched with light against the dark. From whatever side the visitor approaches, the aspiring form of the Temple appears as the spirit of adoration; and seen from the air above it has the likeness of a Nine-Pointed Star come down from heaven to find its resting place on the earth.

THE RISE AND ESTABLISHMENT OF THE ADMINISTRATIVE ORDER*

“. . . significant has been the erection of the superstructure and the completion of the exterior ornamentation of the first Mashriqu'l-Adhkár of the West, the noblest of the exploits which have immortalized the services of the American Bahá'í community to the Cause of Bahá'u'lláh. Consummated through the agency of an efficiently func-

tioning and newly established Administrative Order, this enterprise has itself immensely enhanced the prestige, consolidated the strength and expanded the subsidiary institutions of the community that made its building possible.

Conceived forty-one years ago; originating with the petition spontaneously addressed, in March 1903 to 'Abdu'l-Bahá by

* Chapter XXII, pp. 348-353.

the "House of Spirituality" of the Bahá'ís of Chicago—the first Bahá'í center established in the Western world—the members of which, inspired by the example set by the builders of the Mashriqu'l-Adhkár of 'Ish-qábád, had appealed for permission to construct a similar Temple in America; blessed by His approval and high commendation in a Tablet revealed by Him in June of that same year; launched by the delegates of various American Assemblies, assembled in Chicago in November, 1907, for the purpose of choosing the site of the Temple; established on a national basis through a religious corporation known as the "Bahá'í Temple Unity," which was incorporated shortly after the first American Bahá'í Convention held in that same city in March, 1909; honored through the dedication ceremony presided over by 'Abdu'l-Bahá Himself when visiting that site in May, 1912, this enterprise—the crowning achievement of the Administrative Order of the Faith of Bahá'u'lláh in the first Bahá'í century—had, ever since that memorable occasion, been progressing intermittently until the time when the foundations of that Order having been firmly laid in the North American continent the American Bahá'í community was in a position to utilize the instruments which it had forged for the efficient prosecution of its task.

At the 1914 American Bahá'í Convention the purchase of the Temple property was completed. The 1920 Convention, held in New York, having been previously directed by 'Abdu'l-Bahá to select the design of that Temple, chose from among a number of designs competitively submitted to it that of Louis J. Bourgeois, a French-Canadian architect, a selection that was later confirmed by 'Abdu'l-Bahá Himself. The contracts for the sinking of the nine great caissons supporting the central portion of the building, extending to rock at a depth of 120 feet below the ground level, and for the construction of the basement structure, were successively awarded in December, 1920 and August, 1921. In August, 1930, in spite of the prevailing economic crisis, and during a period of unemployment unparalleled in American history, another contract, with twenty-four additional sub-contracts, for the erection of the superstructure was placed, and the work completed by May 1, 1931, on which day the first devotional service in the new structure was celebrated, coinciding

with the 19th anniversary of the dedication of the grounds by 'Abdu'l-Bahá. The ornamentation of the dome was started in June, 1932, and finished in January, 1934. The ornamentation of the clerestory was completed in 1935, and that of the gallery unit below it in November, 1938. The mainstoy ornamentation was, despite the outbreak of the present war, undertaken in April, 1940, and completed in July, 1942; whilst the eighteen circular steps were placed in position by December, 1942, seventeen months in advance of the centenary celebration of the Faith, by which time the exterior of the Temple was scheduled to be finished, and forty years after the petition of the Chicago believers had been submitted to and granted by 'Abdu'l-Bahá.

This unique edifice, the first fruit of a slowly maturing Administrative Order, the noblest structure reared in the first Bahá'í century, and the symbol and precursor of a future world civilization, is situated in the heart of the North American continent, on the western shore of Lake Michigan, and is surrounded by its own grounds comprising a little less than seven acres. It has been financed, at cost of over a million dollars, by the American Bahá'í community, assisted at times by voluntary contributions of recognized believers in East and West, of Christian, of Muslim, of Jewish, of Zoroastrian, of Hindu and Buddhist extraction. It has been associated, in its initial phase, with 'Abdu'l-Bahá, and in the concluding stages of its construction with the memory of the Greatest Holy Leaf, the Purest Branch and their mother. The structure itself is a pure white nonagonal building, of original and unique design, rising from a flight of white stairs encircling its base; and surmounted by a majestic and beautifully proportioned dome, bearing nine tapering symmetrically placed ribs of decorative as well as structural significance, which soar to its apex and finally merge into a common unit pointing skyward. Its framework is constructed of structural steel enclosed in concrete, the material of its ornamentation consisting of a combination of crystalline quartz, opaque quartz and white Portland cement, producing a composition clear in texture, hard and enduring as stone, impervious to the elements, and cast into a design as delicate as lace. It soars 191 feet from the floor of its basement to the culmination of the ribs, clasping the hemi-

spherical dome which is forty-nine feet high, with an external diameter of ninety feet, and one-third of the surface of which is perforated to admit light during the day and emit light at night. It is buttressed by pylons forty-five feet in height, and bears above its nine entrances, one of which faces 'Akká, nine selected quotations from the writings of Bahá'u'lláh, as well as the Greatest Name in the center of each of the arches over its doors. It is consecrated exclusively to worship, devoid of all ceremony and ritual, is provided with an auditorium which can seat 1600 people, and is to be supplemented by accessory institutions of social service to be established in its vicinity, such as an orphanage, a hospital, a dispensary for the poor, a home for the incapacitated, a hostel for travelers and a college for the study of arts and sciences. It had already, long before its construction, evoked, and is now increasingly evoking, though its interior ornamentation is as yet unbegun, such interest and comment, in the public press, in technical journals and in magazines, of both the United States and other countries, as to justify the hopes and expectations entertained for it by 'Abdu'l-Bahá. Its model exhibited at Art centers, galleries, state fairs and national expositions—among which may be mentioned the Century of Progress Exhibition, held in Chicago in 1933, where no less than ten thousand people, passing through the Hall of Religions, must have viewed it every day—its replica forming a part of the permanent exhibit of the Museum of Science and Industry in Chicago; its doors now thronged by visitors from far and near, whose number, during the period from June, 1932, to October, 1941, has exceeded 130,000 people, representing almost every country in the world, this great "Silent Teacher" of the Faith of Bahá'u'lláh, it may be confidently asserted, has contributed to the diffusion of the knowledge of His Faith and teachings in a measure which no other single agency, operating within the framework of its Administrative Order, has ever remotely approached.

"When the foundation of the Mashriqu'l-Adhkár is laid in America," 'Abdu'l-Bahá Himself has predicted, "and that Divine Edifice is completed, a most wonderful and thrilling motion will appear in the world of existence . . . From that point of light the spirit of teaching, spreading the Cause of God and promoting the teachings of God,

will permeate to all parts of the world." *"Out of this Mashriqu'l-Adhkár,"* He has affirmed in the Tablets of the Divine Plan, *"without doubt, thousands of Mashriqu'l-Adhkárs will be born."* *"It marks,"* He, furthermore, has written, *"the inception of the Kingdom of God on earth."* And again: *"It is the manifest Standard waving in the center of that great continent."* *"Thousands of Mashriqu'l-Adhkárs,"* He, when dedicating the grounds of the Temple, declared, *". . . will be built in the East and in the West, but this, being the first erected in the Occident, has great importance."* *"This organization of the Mashriqu'l-Adhkár,"* He, referring to that edifice, has moreover stated, *"will be a model for the coming centuries, and will hold the station of the mother."*

"Its inception," the Architect of the Temple has himself testified, *"was not from man, for, as musicians, artists, poets receive their inspiration from another realm, so the Temple's architect, through all his years of labor, was ever conscious that Bahá'u'lláh was the creator of this building to be erected to His glory."* *"Into this new design,"* he, furthermore, has written, *" . . . is woven, in symbolic form, the great Bahá'í teaching of unity—the unity of all religions of all mankind. There are combinations of mathematical lines, symbolizing those of the universe, and in their intricate merging of circle into circle, and circle within circle, we visualize the merging of all the religions into one."* And again: *"A circle of steps, eighteen in all, will surround the structure on the outside, and lead to the auditorium floor. These eighteen steps represent the eighteen first disciples of the Báb, and the door to which they lead stands for the Báb Himself."* *"As the essence of the pure original teachings of the historic religions was the same . . . in the Bahá'í Temple is used a composite architecture, expressing the essence in the line of each of the great architectural styles, harmonizing them into one whole."*

"It is the first new idea in architecture since the 13th century," declared a distinguished architect, H. Van Buren Magonigle, President of the Architectural League, after gazing upon a plaster model of the Temple on exhibition in the Engineering Societies Building in New York, in June 1920. *"The Architect,"* he, moreover, has stated, *"has conceived a Temple of Light in which struc-*

ture, as usually understood, is to be concealed, visible support eliminated as far as possible, and the whole fabric to take on the airy substance of a dream. It is a lacy envelope enshrining an idea, the idea of light, a shelter of cobweb interposed between earth and sky, struck through and through with light—light which shall partly consume the forms and make of it a thing of faery.”

“In the geometric forms of the ornamentation,” a writer in the well-known publication *Architectural Record* has written, “covering the columns and surrounding windows and doors of the Temple, one deciphers all the religious symbols of the world. Here are the swastika, the circle, the cross, the triangle, the double triangle or six pointed star (Solomon’s seal)—but more than this—the noble symbol of the spiritual orb . . . the five pointed star; the Greek Cross, the Roman cross, and supreme above all, the wonderful nine pointed star, figured in the structure of the Temple itself, and appearing again and again in its ornamentation as significant of the spiritual glory in the world today.”

“The greatest creation since the Gothic period,” is the testimony of George Grey Barnard, one of the most widely-known sculptors in the United States of America, “and the most beautiful I have ever seen.”

“This is a new creation,” Prof. Luigi Quaglino, ex-professor of Architecture from Turin declared, after viewing the model, “which will revolutionize architecture in the world, and it is the most beautiful I have

ever seen. Without doubt it will have a lasting page in history. It is a revelation from another world.”

“Americans,” wrote Sherwin Cody, in the magazine section of the *New York Times*, of the model of the Temple, when exhibited in the Kevorkian Gallery in New York, “will have to pause long enough to find that an artist has wrought into this building the conception of a Religious League of Nations.” And lastly, this tribute paid to the features of, and the ideals embodied in, this Temple—the most sacred House of Worship in the Bahá’í world, whether of the present or of the future—by Dr. Rexford Newcomb, Dean of the College of Fine and Applied Arts at the University of Illinois: “This ‘Temple of Light’ opens upon the terrain of human experience nine great doorways which beckon men and women of every race and clime, of every faith and conviction, of every condition of freedom or servitude to enter here into a recognition of that kinship and brotherhood without which the modern world will be able to make little further progress . . . The dome, pointed in form, aiming as assuredly as did the aspiring lines of the medieval cathedrals toward higher and better things, achieves not only through its symbolism but also through its structural propriety and sheer loveliness of form, a beauty not matched by any domical structure since the construction of Michelangelo’s dome on the Basilica of St. Peter in Rome.”

THE BAHÁ'Í HOUSE OF WORSHIP

ON THE first day of May, 1912, a group of men, women, and children stood in the open fields where this House of Worship now stands. With them was ‘Abdu’l-Bahá, the son of the Founder of the Bahá’í Faith. He had come to perform the symbolic act of laying a cornerstone for the future Temple. A woman who wanted to aid the building of the Temple, found a rough stone. She lived many miles from here and started on foot to carry the stone. A little boy with a cart helped her part way. Finally, a man offered to carry it on his back, and the stone was brought to the fields here. ‘Abdu’l-Bahá asked to use it as the foundation stone.

THIS TEMPLE

This act of sacrifice is symbolic of the whole story behind this House of Worship. In 1903 the Chicago Bahá’ís started the project to build in America a Temple to embody the new principles of faith in the teachings of Bahá’u’lláh. The American Bahá’ís, then a few hundred in number, united in this project. Their determination was an act of faith. They had no money collected. They had no architect’s plan. But they made a beginning.

Bahá’u’lláh taught that in each community there should be a Temple where the

voices of men and women are raised in praise to God. Each Bahá'í Temple is to have nine sides. This is the only architectural requirement which Bahá'u'lláh made. But the symbolism is important. Nine is the largest single number and thus symbolizes comprehensiveness, culmination. Bahá'u'lláh used nine to symbolize the coming of age of the human race. He taught that the purpose of religion in this age is to unite the conflicting races and nations in one faith and a common world civilization. He changed religion from personal salvation to a means for building world order.

At present, most people belong to religions differing greatly in time of origin. Judaism, for example, is over a thousand years older than Christianity. Some religions were started by men who were reformers. Some originated with individuals who claimed to reveal the Word of God. The spiritual truths of these religions are essentially the same. Every Bahá'í Temple symbolizes the oneness of religion. The early American Bahá'ís wanted to erect a Temple to express this idea. No group of people in the west had ever undertaken such a project.

In 1920 a competition was held for Bahá'í architects to submit designs for a Temple. The designs were submitted at a convention in New York City. Among the competitors was Louis Bourgeois, a French-Canadian architect. His design was enthusiastically selected by the Bahá'ís after a committee of architects and engineers endorsed it. One prominent architect declared that it was the first new idea in religious architecture since the Middle Ages.

Bourgeois tried to get the feeling of the unity of religion into the design. On the great outer columns you find religious symbols placed in rising, chronological order—to give the idea of the continuity of religious truth from God. The swastika, an ancient religious symbol, is at the bottom of the design on these columns. Then comes the six-pointed star of Judaism, the cross of Christianity, the star and crescent of Islám. Above these is a nine-pointed star to indicate the coming religious unity of the human race.

People find other ideas in the Temple design. The nine doors suggest varied ways by which men in the past have found a knowledge of God. Because the design is unusual, people try to find a single term for the architecture. Some point out traces of

different styles—Egyptian, Romanesque, Arabic, Renaissance and Byzantine. By suggestions of these various styles Bourgeois has indicated the repeated efforts of men to glorify God.

The building rests upon nine steel-reinforced concrete caissons sunk 124 feet to bedrock level. The diameter of the circular platform at top of the outside steps is 152 feet; the diameter of the dome is 98 feet. The height of the structure from main floor to dome pinnacle is 165 feet.

The materials for the outside of the Temple presented many problems. The architect and engineers had no precedent to go by. Years were spent in research. Finally, John J. Earley, an architectural sculptor, helped solve the main problem. Using a mixture of white cement and ground quartz, the outer ornamentation was cast in molds and then applied section by section.

With the war over, the Bahá'ís are planning to complete the interior by 1953, the fiftieth anniversary of the time when the idea of building a Bahá'í Temple in America was adopted. Then the Bahá'ís will eventually erect auxiliary buildings. Bahá'u'lláh gave a unified plan for a community center with a beautiful House of Worship at its heart. Around this will be a hospital, a hospice, an orphanage, a college, and scientific laboratories. Bahá'u'lláh urged that each Bahá'í Temple be surrounded by gardens and fountains.

Services in the Temple will not be elaborate. There will be no ritualism or set forms. Bahá'ís have no professional clergy to preside. Services are for prayer, meditation, and the reading of writings from the Sacred Scriptures of the Bahá'í Faith and the other great Faiths of the world. Sermons of any type will be out of place. Vocal music alone will be heard. The Temple will be open to all people for prayer and meditation.

But Bahá'í worship means more than prayer and meditation. Bahá'u'lláh said that any work done in a spirit of service is a form of prayer. The educational, humanitarian, and scientific institutions around the Temple will complete the dedication of the individual to God. To the Bahá'í there is no rigid division between the spiritual and practical parts of life.

Bahá'ís do not solicit funds from the public for any of their activities. From all over the world the Bahá'ís have contributed to the erection of this building. Funds have

come from Persia, India—in fact, from all the five continents. This Temple is both a gift from Bahá'ís and a demonstration of their Faith. Here is a building where men and women of all races and religions are welcome to come for prayer. Here no creed stigmatizes the follower of any great faith as infidel or pagan. Here all men may turn their hearts to God and know that they are brothers.

SELECTED UTTERANCES OF BAHÁ'U'LLÁH
CARVED ABOVE THE NINE ENTRANCES
OF THE TEMPLE

The earth is but one country; and mankind its citizens.

The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me.

My love is My stronghold; he that entereth therein is safe and secure.

Breathe not the sins of others so long as thou art thyself a sinner.

Thy heart is My home; sanctify it for My descent.

I have made death a messenger of joy to thee; wherefore dost thou grieve?

Make mention of Me on My earth that in My heaven I may remember thee.

O rich ones on earth! The poor in your midst are My trust; guard ye My Trust.

The source of all learning is the knowledge of God, exalted be His glory.

TEXTS FROM WORDS OF BAHÁ'U'LLÁH
SELECTED BY SHOGHI EFFENDI
FOR THE TEMPLE INTERIOR

All the Prophets of God proclaim the same Faith.

Religion is a radiant light and an impregnable stronghold.

Ye are the fruits of one tree and the leaves of one branch.

So powerful is unity's light that it can illumine the whole earth.

Consort with the followers of all religions with friendliness.

O Son of Being! Thou art My Lamp and My light is in thee.

O Son of Being! Walk in My statutes for love of Me.

Thy Paradise is My love; thy heavenly home reunion with Me.

The light of a good character surpasseth the light of the sun.

THIS FAITH

The people who built this House of Worship are Bahá'ís. They bear this name as members of a World Faith. The word "Bahá'í" comes from the name of the Founder of the Faith—Bahá'u'lláh ("the Glory of God"). Bahá'í simply means "a follower of Bahá'u'lláh."

The Faith of Bahá'u'lláh is called the "Bahá'í World Faith." There are three reasons for this.

First, Bahá'ís live in more than two hundred countries and territories of the world. Bahá'ís are people who formerly had different and conflicting religious backgrounds. They had been Buddhists, Jews, Muslims, Zoroastrians, Hindus, Protestants, Catholics, or else they had no religion at all. They have found in the Bahá'í Faith a basis of unity that makes the competition of sects and denominations seem unimportant to them. Bahá'ís are people of different economic and social classes. Through a common devotion, rich and poor mingle as equals and work together to establish a world order for all men and women. They are people of different national and racial backgrounds. But the Bahá'í teachings have given them a higher loyalty—the loyalty to humanity. Bahá'ís have no "color line" or racial segregation. In this Faith, people of all races find equality with each other because they are equal before God.

Second, the Bahá'í Faith develops world-mindedness. Read these well-known Bahá'í quotations: . . . "Let your vision be world-embracing, rather than confined to your own selves." . . . "That one indeed is a man who, today, dedicateth himself to the service of the entire human race."

Third, the Bahá'í Faith offers a clear pattern of world order. It does not have any secret mystic doctrines; it does not have any priesthood or professional clergy. People find this a practical, spiritual religion with

the mission of uniting the world in one common faith and one order. Bahá'u'lláh declared that in our time religion must unite people or else it has no social value. He declared that religion must show men how to build a just world. He emphasized that justice is the greatest good in the sight of God. To show men how to achieve this, He outlined a pattern of world order.

Bahá'u'lláh's vision of a united world begins with each man and woman. Individuals must have high moral standards and a new basis of belief if they are to become citizens of one world.

Bahá'ís believe in one God, even though men have called Him by different names. God has revealed His Word in each period of history through a chosen Individual Whom Bahá'ís call "the Manifestation of God." He restates in every age God's purpose and will. His teachings are a revelation from God. Abraham, Moses, Buddha, Zoroaster, Christ, and Muḥammad were Manifestations of God. Each gave men divine teachings to live by. Bahá'ís believe that true religion is the real basis of civilized life.

Since there is one God, these Manifestations of God have each taught the same religious faith. They have developed and adapted it to meet the needs of the people in each period of history. This unfolding of religion from age to age is called "progressive revelation." Bahá'u'lláh, the Founder of the Bahá'í Faith, is the Manifestation of God for our time.

This is the basis of Bahá'í belief: one God has given men one Faith through progressive revelations of His Will in each age of history, and Bahá'u'lláh reveals the Will of God for men and women of the present age. This basic belief enables Bahá'ís to unite and work together in spite of different religious backgrounds.

The Oneness of Mankind is like a pivot around which all the teachings of Bahá'u'lláh revolve. This means that men and women of all races are equal in the sight of God and equal in the Bahá'í community. People of different races must have equal educational and economic opportunity, equal access to decent living conditions—and equal responsibilities. In the Bahá'í view, there is no superior race or superior nation.

Bahá'u'lláh declared that a house of Justice must be established in each community.

This body, elected by the people, is to be composed of men and women so qualified that they may be "trustees of the Merciful among men." Each nation will have a Secondary or National House of Justice whose members will elect the International House of Justice. This international legislature will make the laws for a federalized world.

Bahá'u'lláh emphasized certain principles to help bind people together in a united world:

Men must seek for truth in spite of custom, prejudice, and tradition.

Men and women must have equal opportunities, rights, and privileges.

The nations must choose an international language to be used along with the mother tongue.

All children must receive a basic education.

Men must make a systematic effort to wipe out all those prejudices which divide people.

Men must recognize that religion should go hand-in-hand with science.

Men must work to abolish extreme wealth and extreme poverty.

This Faith and these challenging ideas originated in Persia (Írán) in 1844. In that year a young Man Who called Himself the Báb (or "Gate") began to teach that God would soon "make manifest" a World Teacher to unite men and women and usher in an age of peace. The Báb attracted so many followers that the Persian government and the Islamic clergy united to kill Him. And they massacred more than twenty thousand of His followers.

In 1863 Bahá'u'lláh announced to the few remaining followers of the Báb that He was the chosen Manifestation of God for this age. He called upon people to unite; He said that only in one common faith and one order could the world find an enduring peace. He declared that terrible wars would sweep the face of the earth and destroy the institutions and ideas that keep men from their rightful unity.

The teachings of Bahá'u'lláh are a ringing call to action. They offer hope, courage, and vision. The books of Bahá'u'lláh in English are: *The Hidden Words*, *The Seven Valleys and the Four Valleys*, *The Book of Certitude*, *Epistle to the Son of the Wolf*, *Prayers and Meditations*, and *Gleanings from the Writings of Bahá'u'lláh*. A selec-

tion of His writings is in the anthology called *Bahá'í World Faith*.

But Bahá'u'lláh was not greeted with enthusiasm by the religious leaders of Islám. As they saw His Faith spread, their hatred grew. They forced Him into exile—first to Baghdád, then to Constantinople, to Adrianople, and finally to 'Akká, Palestine. There He died, still an exile and prisoner, in 1892.

Bahá'u'lláh appointed 'Abdu'l-Bahá, His eldest son, as the Interpreter of His teachings and the Exemplar of the Faith. Under the leadership of 'Abdu'l-Bahá the Faith was introduced to Europe and America. After He was freed from prison in 1908, 'Abdu'l-Bahá made several missionary journeys. In 1912 He was in America for eight months during which time He laid the cornerstone of this Temple.

In 1921 'Abdu'l-Bahá died and left a will naming His eldest grandson, Shoghi Effendi, the first Guardian of the Faith and the in-

terpreter of the teachings. Under Shoghi Effendi's direction the Bahá'ís throughout the world have adopted an administrative order that is an application of Bahá'u'lláh's teachings for a world order. Thus Bahá'ís have begun to practice in their own affairs the social teachings of Bahá'u'lláh.

Local and National Bahá'í Spiritual Assemblies are the pattern for the Houses of Justice of tomorrow. Bahá'ís know from increasing experience that differences of nation, race, class, and religion can be removed by the uniting power of Bahá'u'lláh. Bahá'ís know from increasing experience that this Faith can save men and women from the hatreds, the pessimism, the corruption, and the materialism of our age. They know this because they have seen it and experienced it. They invite you to investigate this Faith and share in this spiritual adventure.

ARCHITECTURE OF THE TEMPLE INTERIOR

By ROBERT W. McLAUGHLIN

(This is the first of two articles by members of the Bahá'í Technical Advisory Board on various phases of the Temple interior work. The first, by Mr. McLaughlin, covers the general architectural features of the interior. A subsequent article by Mr. Eardley describes the materials being used, the structural work, and other subjects of interest.)

A GOOD many years have passed since Louis Bourgeois conceived and developed the design for the Temple in Wilmette. These intervening years have seen perhaps as rapid and violent a change in prevailing concepts of architecture as the world has ever known. In 1920 and the years immediately preceding, American architecture was in the grip of rigid stylism, of painstaking archaeology. In 1950 American architecture has abandoned eclecticism and is committed to a wholehearted expression of function and structure as the supreme objective.

The Bahá'í Temple typifies neither point of view. Had Bourgeois been content to swim along in the main stream of 1920 American architecture he would have clad his design in a medley of architectural styles. Instead he put away his books of

archaeology and brought forth a flowing, dynamic type of ornamentation that defies placing as to specific source. Were we to follow the prevailing fashion of 1950 as we complete the interior we would simply leave exposed the concrete framework of the interior and probably do a lot of talking about the honesty, integrity and beauty of naked, unabashed structures—perhaps a little whitewash and a few accents of color and form and we would consider it complete.

But all of us who are Bahá'ís during this thrilling period of completing the most holy House of Worship, know that our Temple is something quite apart from any architectural fashion of the moment. When our Temple is completed it will be a unified, integrated entity, although designed and built in a period of swiftly moving change. The Guardian has directed that it be so, and of course that is the only way that a Bahá'í Temple can be.

When we enter one of the nine entrances to the Temple, some time in the spring of 1951, we will find the old temporary wooden doors removed, and simple but fine aluminum and glass substituted. The wooden crossbars above are to be removed and two large pieces of clear glass installed

in each opening—there would be only one piece, except for the pressures of high winds off Lake Michigan. These large areas of glass will show, from the inside of the Temple the ornament on the back of some of the exterior columns and arches.

The concrete piers in the bays have already been finished as round columns. A picture of these appeared in the *Bahá'í News* for December, 1949. The design of these columns makes no attempt to copy heavy, masonry forms. They taper towards the bottom rather than towards the top as has been the case with masonry columns for millenniums past. In so doing they register as surface treatment and not as massive masonry, for the load is carried by the concrete pier within. Vertical joints, instead of being staggered in usual masonry fashion, are lined one above the other, further recognizing the surface qualities of the material. The marble base of the column will be recessed rather than projecting in the usual manner. We can see already, at the Temple, the lightness and grace, as well as the great dignity, of these columns.

The ceiling of each bay consists of a pair of ogee curves meeting in a straight line at the top. A lighting trough carries around each bay between columns, and silhouetted in front will be the nine inscriptions selected by the Guardian. Color can be applied to the ceilings, and there is space for draperies against the outside wall, between windows.

In the main portion of the Temple there are, of course, the nine pairs of columns which rise to the springing of the dome. These columns are even now being finished with square sections of the surface material, and between each pair of columns rises a brilliant panel of ornament, clear to the springing of the dome. Our architect, Alfred

Shaw, has felt from the very start of his work that he wanted to recapture the scale and quality of the exterior ornament of the dome. That he has at last fully done so is clear to those who have watched his designs progress from sketches to detailed drawings, to clay models, plaster casts, and finally to the executed panels. These nine great vertical panels of vibrant, flowing ornament eventually find their way into the detail of the dome.

Between the nine panels and pairs of piers are first the main story arches, then the gallery arches, and finally the smaller interlacing arches of the triforium gallery. At each of the main story arches is a nine pointed star on which will be inscribed the Greatest Name. The Guardian has sent a detail of this inscription, which is to be followed exactly lest any Occidental liberties with epigraphy offend a practiced eye.

The dome has been brilliantly designed with an interlacing of flowing ornament, culminating in the Greatest Name at the zenith. The interior dome, like the exterior treatment, will be pierced, to transmit light.

To have watched the development of the interior design has been a thrilling experience. The complete willingness and desire of our distinguished architect, Alfred Shaw, to merge his great creative powers into the background of the over-all concept of the Temple has been stirring and deeply and gratefully admired. The problem has been difficult technically if only because of the absolute necessity of integrating what is being done in 1950 to form a harmonious entity with what was conceived before 1920.

But in only a little more than a year from now, given the necessary flow of funds, the Temple interior will have been completed. And it is going to be very beautiful.

STRUCTURAL FEATURES OF THE INTERIOR OF THE BAHÁ'Í HOUSE OF WORSHIP

By EDWIN H. EARDLEY

IT HARDLY seems possible that almost thirty-eight years have passed since that memorable occasion in 1912 when our beloved 'Abdu'l-Bahá met with the friends to dedicate the ground upon which the Temple was to be built. That meeting was held in an extraordinarily large tent—indeed a far cry

from the beautiful structure now nearing completion. How many of us could then visualize the magnitude of the work ahead!

After preparation of the architectural drawings by Mr. Louis Bourgeois, and the selection of Major Burt of Holabird & Root as the supervising engineer, the first major

operation was the sinking to bed rock of the nine unusually large caissons. In addition to the caisson work the primary structural features included the foundation walls, and the domelike roof over what is now called Foundation Hall. Following this came the fabrication and erection of the structural steel columns supporting the steelwork of the dome proper, and later the construction of the exterior concrete walls above grade, and balcony floors. All of this has been completely described and illustrated in previous articles in the *Bahá'í News*, *The Bahá'í World*, a number of architectural and engineering magazines, and daily newspapers.

The structural items of the interior of the Temple are of a secondary nature in comparison with those mentioned in the previous paragraph. They are, nevertheless, important. The interior tracery, as well as the plain or solid surfaces, must be precast and suspended in place by being attached to the columns, the interior balcony spandrels, and to the steel arches of the dome.

From the layman's standpoint, the work might be compared to the old-fashioned crazy quilt consisting of numerous pieces of odd shapes sewn together to form the finished design. The interior surfaces, being precast, must be of such size as can be readily handled, and, at the same time of such shape that the joints occur only where indicated on the architectural drawings.

A great deal of preliminary work must be done at the site before these castings can be set into place. The method of supporting the cast sections is by means of vertical and shelf angles attached to the present steel and concrete surfaces. Shelf angles are pieces of steel formed in the shape of the letter "L," one leg of which is bolted or welded to the present structure while the outstanding leg supports the casts. To be able to attach the new steel to the existing steel it has been necessary, in many instances, to cut away the concrete fireproofing. Once the casts are set in place upon the shelf angles, each piece must be bolted to the vertical angles to prevent displacement. Since each separate casting must be accurately placed, it follows that each shelf angle must also be accurately located at the joint between the castings. To a person viewing the work of cutting the concrete and placing these pieces of steel the process may appear confusing, but each piece of steel has a

definite function. Once the castings are set and bolted in place the several surrounding castings are doweled together to prevent any possible movement. At the Earley Studio, detail and full size drawings are made of the various pieces showing location of each bolt, reinforcing rods, dowels, and galvanized wire mesh.

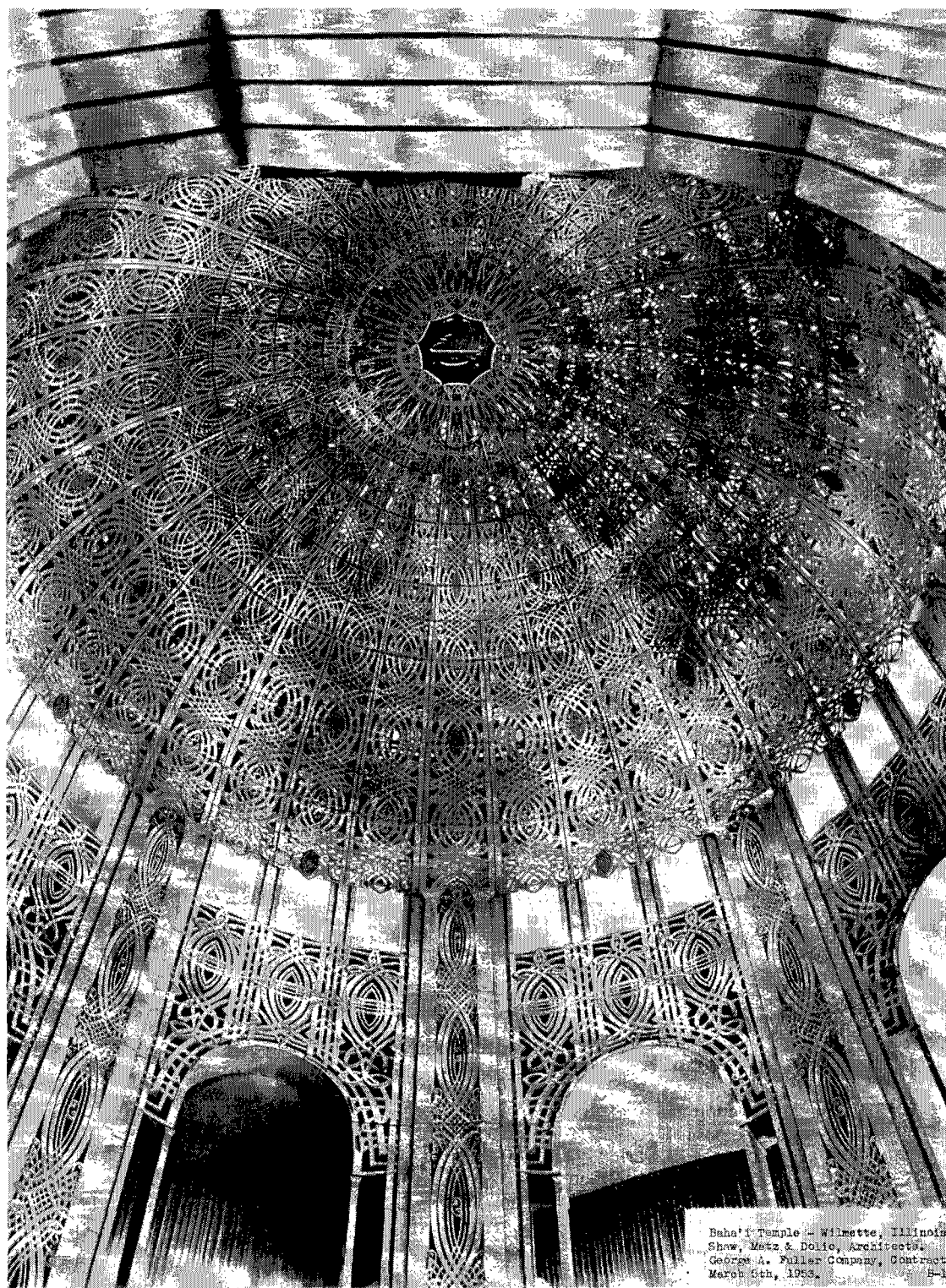
Suspending of the dome tracery is carried out in a similar manner with each piece of tracery bolted to the dome steel. At the time of building the dome the decision had not been made as to what material would eventually be used for the facing, and, therefore no definite arrangement was made for suspending such material. Now that pre-cast shapes have been decided upon, it means that additional ribs of circular steel must be attached to the existing dome steel and so located as to receive the bolts set in the castings.

The shape of the building, that is, nine-sided below the dome, and circular at the dome, involves rather interesting mathematical calculations as well as careful measurements in the field.

An approximate estimate of the weight of all the interior ornamentation furnished by the Earley Studio amounts to 1,450,000 pounds, of which the dome tracery will weigh approximately 293,000 pounds.

One of the interesting features is the exposed spirally-shaped reinforced concrete stairway. Since the decision to have the main entrances to the Temple on the West side, it became necessary to remove the existing steel stairs from the main floor to the first balcony. The architect chose the spirally-shaped stair as being more in conformity with the interior design, not cutting off as much light as an enclosed stairway. According to budget limitations the railing will be of aluminum or stainless steel.

The new steel work required for the suspension of the interior finish is being furnished and set by the Butler Steel Foundry. The structural design has been under the supervision of Mr. Carl A. Metz of the architectural firm of Shaw, Metz & Dolio of Chicago. It is interesting to note that Mr. Metz, while at the University of Illinois, was a former pupil of Mr. Allen B. McDaniel. During the several phases of the construction of the Temple it was Mr. McDaniel who sacrificed much of his time and energy toward the execution of the original structure.



Bahá'í Temple - Wilmette, Illinois
Shaw, Metz & Dolio, Architects.
George A. Fuller Company, Contract
March 6th, 1933. B-1

Interior of the Dome of the Bahá'í House of Worship, Wilmette, Illinois.

COMPLETING THE INTERIOR ORNAMENTATION OF THE BAHÁ'Í HOUSE OF WORSHIP

By ALFRED P. SHAW, Architect*

*Remarks addressed to the National Bahá'í Convention, 1951,
Wilmette, Illinois*

BEING a very bad speaker, certainly not an accomplished one, I have to write a few things down, and the first thing that comes to me is that, although this is essentially a religious gathering, while this may sound material to you, I find that in some religions, and in all religions, possibly, we touch the material things eventually. At any rate, some years ago when we started this project for this interior, one of the most important men connected with original building operation, said to me—he was not a Bahá'í obviously, just a poor fellow in the building business—"Well," he said, "Al, there is one thing you will find out about these people. They act in business according to their religious professions."

To all of you, I am sure, as it did to me—but especially to you—this must mean something.

These men who were on the Building or Technical Committee then are not the same as now. Some of them are, and there has been some change. However, the same thing, the same feeling, has been the experience on this project of the interior. There has been a constant interchange of ideas and when the very earnest proponent of some fine personal idea was out-voted, he took it as a part of the general progress and went on to the next problem. And I include the architect in this general description. You can see that they almost made a Christian out of him.

As I may have mentioned when I spoke to this Assembly once before, it is not an easy or natural task to take an achievement such as Louis Bourgeois's great structure here and complete it. The proper solution demands a homogeneity with another man's inspiration and his aesthetics. Now, although there have been many discussions with the Technical Committee, the most difficult, and the most important were those at the very beginning of our association, which

set the pattern for the character of the interior.

By the nature of the instructions from the Head of your Faith, there were certain aspects of the Bourgeois design which were to be adhered to. There was also the natural architectural need of unity and there were certain details and aesthetics also which, after laying aside a design for some years, even the original architect would very likely have wanted to change. There was also, if I may be permitted to say so, the necessity of the present architect believing in the merit of his own achievement. This very principle my colleagues on the Technical Committee very sympathetically required of me, too.

The resulting open lace-like pattern in stone, organized into nine bays horizontally and four general vertical units and woven into one design has taken some of the character of the exterior and brought about a unified quality on the interior. This quality—although, personally, I have not done it for that reason alone—represents, I discover in talking with the members of the Committee, the unity of the beliefs which your Faith symbolizes.

The slow process from sketches to detailed drawings on a great structure like this, through the heating plans and the electrical engineering, the work of the modeler, the craftsmanship of the stonemason, the plasterers, the carpenters and all the other tradesmen and the people who coordinated them, has really resulted in a fine and amazing example of this kind of coordinated effort. In my profession, it happens more than once, and most of the time, that we sometimes forget this aspect, and here in this complicated structure it became obvious to me, as I sat thinking about this, this morning, how all these engineering details, sometimes hidden, sometimes visible, have been woven into what appears to be a unit upstairs, and, while it is not completely fin-

* Of the firm of Shaw, Metz and Dolio, Chicago, Illinois.

ished, it certainly is finished enough so that we know that it is going to be what we had in mind.

I wish there were more of the people here who have done it, but I want to pay a tribute to all these men I have mentioned, these craftsmen, the people who ran this building, the people who coordinated the craftsmen, the people in distant cities who made some of the stone. When I look at this building and see it and recall how much time and effort and individual coordination

it has taken, I think this is the place, even if they are not here, to thank them for it, and thank them for the patience they had and the contributions they made.

We, as the architects of the interior, hope and believe that the great purpose of this Temple will be more successfully fulfilled because of this completion of the interior. We also hope that it will be a continuing inspiration to all of you here in America and to all of your Faith. Thank you very much.

INTERIOR ORNAMENTATION OF THE BAHÁ'Í HOUSE OF WORSHIP

By ALLEN B. MCDANIEL *and* PAUL E. HANEY

LOUIS BOURGEOIS, the architect of the Temple, walked into the conference room of The Research Service in Washington, D.C., one morning in the early spring of 1929 and greeted the group: "Well, I have a surprise for you."

With this precipitate announcement, he laid a roll of original drawings on the table and proceeded to describe his design for the interior ornamentation of the Temple. As the members of the group examined these drawings, expressions of amazement came from all on the extreme intricacy and delicacy of the design. Mr. H. Van Buren Magonigle, the consulting architect, questioned Mr. Bourgeois on the practicability of the execution of such an elaborate design. But as the meeting had been called to consider the steps to be taken in the construction of the superstructure of the Temple on the foundation completed eight years before, no further consideration was given at that time to the interior design. The making of these drawings constituted the work of Mr. Bourgeois during the last two years of his life.

Nearly nine years, busily occupied with the erection of the superstructure and its ornamentation with the exterior stonework, passed before additional attention was given to the interior. Then, on instructions received from the Guardian of the Bahá'í Faith, late in 1937, the interior design was purchased from Mrs. Pemberton, widow of Mr. Bourgeois. The original drawings were sent to Haifa for the International Bahá'í

Archives. The work of the exterior ornamentation continued without interruption to its completion with the building of the steps in 1942. Work on Temple construction could not be carried forward during the remaining war years owing to the restrictions then in effect.

The first intimation that Temple construction was to be resumed came in the form of a message from the Guardian in March, 1946, requesting an approximate estimate of the cost of the interior ornamentation. This message also directed the Temple Trustees to modify the elaborate Bourgeois interior design in order to reduce excessive expenditure.

At the Thirty-Eighth Annual Convention of the Bahá'ís of the United States and Canada in April, 1946, the Guardian's cable setting forth the objectives of the Second Seven-Year Plan revealed that one of these objectives was to be the completion of the interior ornamentation of "the holiest House of Worship in the Bahá'í World" by 1953.

The simplification and modification of the Bourgeois design, in accordance with the instructions of Shoghi Effendi, presented technical problems of great complexity, requiring for their solution the highest degree of engineering and architectural knowledge and experience.

The Temple Trustees, shortly after the 1946 Convention, authorized and initiated two independent studies of the interior ornamentation, these studies to have as their major objective the production of a modified

design conforming to the Guardian's instructions. Mr. Allen B. McDaniel, of Washington, D.C., who had been associated with the Temple construction work, as consulting and supervising engineer, since 1921, was requested to carry out one of these studies, and a special Technical Committee, under the chairmanship of Mr. Carl Scheffler, of Evanston, Illinois, was authorized to work independently on the same problem of producing a modified interior design.

Further instructions received from the Guardian in the months which followed specified that the modified design for the interior should include the carrying of the spirit and flow of the exterior architectural motifs into the interior, in order to preserve the homogeneity of the entire structure; the creation of a single, spacious auditorium, eliminating the separate small chapels or rooms included in the original Bourgeois concept; adequate acoustical treatment; the use of color; and the use of fixed seats, placed facing in the direction of the Holy Land.

On March 15, 1947, at meetings of the National Spiritual Assembly and the Temple Trustees, the results of nearly nine months of intensive work were presented by the two independent professional groups. The special Technical Committee submitted a design prepared for the Committee by Mr. Earl H. Reed, a Chicago architect, and Mr. McDaniel presented his modification of the Bourgeois interior design. These preliminary designs and accompanying reports were sent to Shoghi Effendi with a memorandum of explanation, for his review and decision.

The Guardian's decisions were communicated in a letter presented to the Annual Convention in April, 1947. Shoghi Effendi indicated a preference for the preliminary design submitted by Mr. McDaniel, particularly the idea of a perforated dome as contemplated by Mr. Bourgeois, but suggested that certain of Mr. Reed's ideas might be incorporated in Mr. McDaniel's plans. Also certain further modifications were suggested, mainly in the interest of homogeneity. A revised design, incorporating these suggestions, was prepared by Mr. McDaniel, and adopted by the Temple Trustees in July, 1947.

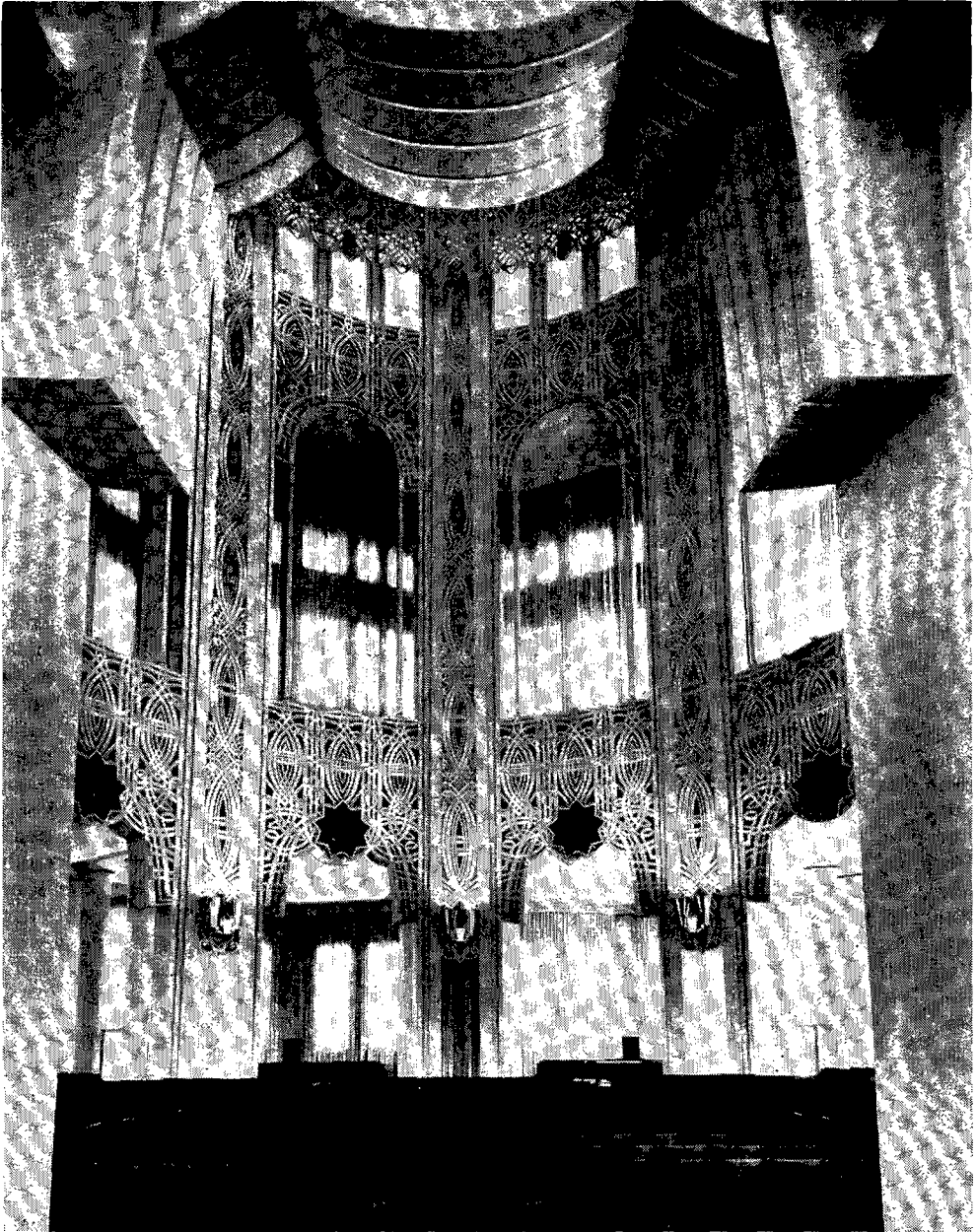
Faced with the immediate requirement of the execution of the approved design, the Temple Trustees appointed from their membership a Temple Construction Committee,

with Paul E. Haney, Chairman; and a Technical Advisory Board of three Bahá'í technical specialists, Allen B. McDaniel, Robert W. McLaughlin and Edwin H. Eardley. With this working organization, a search was made for a competent concern of architects and engineers with the facilities necessary to prepare the working drawings and specifications, and able to assume responsibility for supervising the actual construction work.

After a careful canvass of many architectural firms in Washington, New York and Chicago, a member of the Technical Advisory Board called at the offices of one of the leading architectural concerns in the Loop district of Chicago one morning early in the summer of 1947, and posed the question to the head of the firm: "Would you be interested in preparing the detailed plans and specifications for the interior ornamentation of the Bahá'í Temple at Wilmette, Illinois?" A look of doubt came over the face of the distinguished architect, Mr. Alfred P. Shaw, and he expressed a serious question as to the willingness of his firm to take on a project of this nature, especially in view of the difficulty of recreating the spirit and expressing the qualities of a work of such unique character—the product of the genius of an architect of a former period. However, the universal and outstanding nature of the project as expressed in the general design and flowing ornamentation of Louis Bourgeois' creation intrigued this craftsman, and on August 4, 1947, a contract was entered into with Mr. Alfred P. Shaw and his firm for the necessary architectural and engineering services.

Mr. Shaw thus entered upon perhaps the most difficult task which a top-flight architect can attempt, to take an intensely personal creation of another architect, in this case that of Mr. Bourgeois, simplify it greatly, and at the same time give it that creative touch which is so essential if it is truly to live and convey the message intended.

The office of Shaw, Metz and Dolio began studies immediately, and in frequent consultation with the Chairman of the Temple Construction Committee and the members of the Technical Advisory Board gradually evolved the plans for a design which embodied the flowing motifs and the spirit of the Bourgeois vision, but in simplified form as directed by the Guardian of the



Interior view of the Bahá'í House of Worship, Wilmette, Illinois, facing east, showing first and second galleries.

Faith. This design was approved by Shoghi Effendi in cables dated May 4 and 6, 1948, with instructions to proceed promptly with the placing of contracts for the actual construction work.

The first step in the construction of the Temple interior involved the removal of the original iron stairway from the foundation area to the main floor, and from the main floor to the first gallery level on the south side of the structure, and the building of a new reinforced concrete stairway in the entranceway space on the opposite side of the building. This work was performed by the George A. Fuller Company, Chicago, Illinois, the contractors who built the Temple superstructure in 1930 to 1931.

While this stairway construction was under way, a contract was signed by the Temple Trustees with the Fuller Company for the entire project, and during a period of some three years, this organization served as general contractor for the interior, furnishing all labor, materials, equipment, supplies and supervision for all phases of the work, including the placing of the cast stone sections of the interior ornamentation, the heating and ventilation, the electric lighting, terrazzo floor and other elements of the project.

The most important sub-contract concerned the interior ornamentation, which was originally envisioned as of ornamental plaster. But as the result of competitive bids, the proposal of the Earley Studio, Rosslyn, Virginia, was accepted for architectural concrete, at a figure \$12,000 lower than that submitted for ornamental plaster. The decade of experience of this concern in the fabrication of the exterior ornamentation of the Temple, had made possible a lower bid for a material preferable to plaster as to appearance, durability, cleanliness and permanence.

With the development of the working drawings in the architect's office, there arose the need of full size studies of the ornamentation. Full scale clay models of typical sections of the panels between the interior columns were made in the studio of Rochette and Parzini, architectural sculptors in New York City, and studied and modified from time to time by Mr. Shaw and the Technical Advisory Board. The developed, finished models were cast in plaster and shipped to the Earley Studio, where they were used in the process of making the cast

concrete sections. Thus there evolved gradually a design which embodied the spirit and the dynamic quality of movement of the Bourgeois conception.

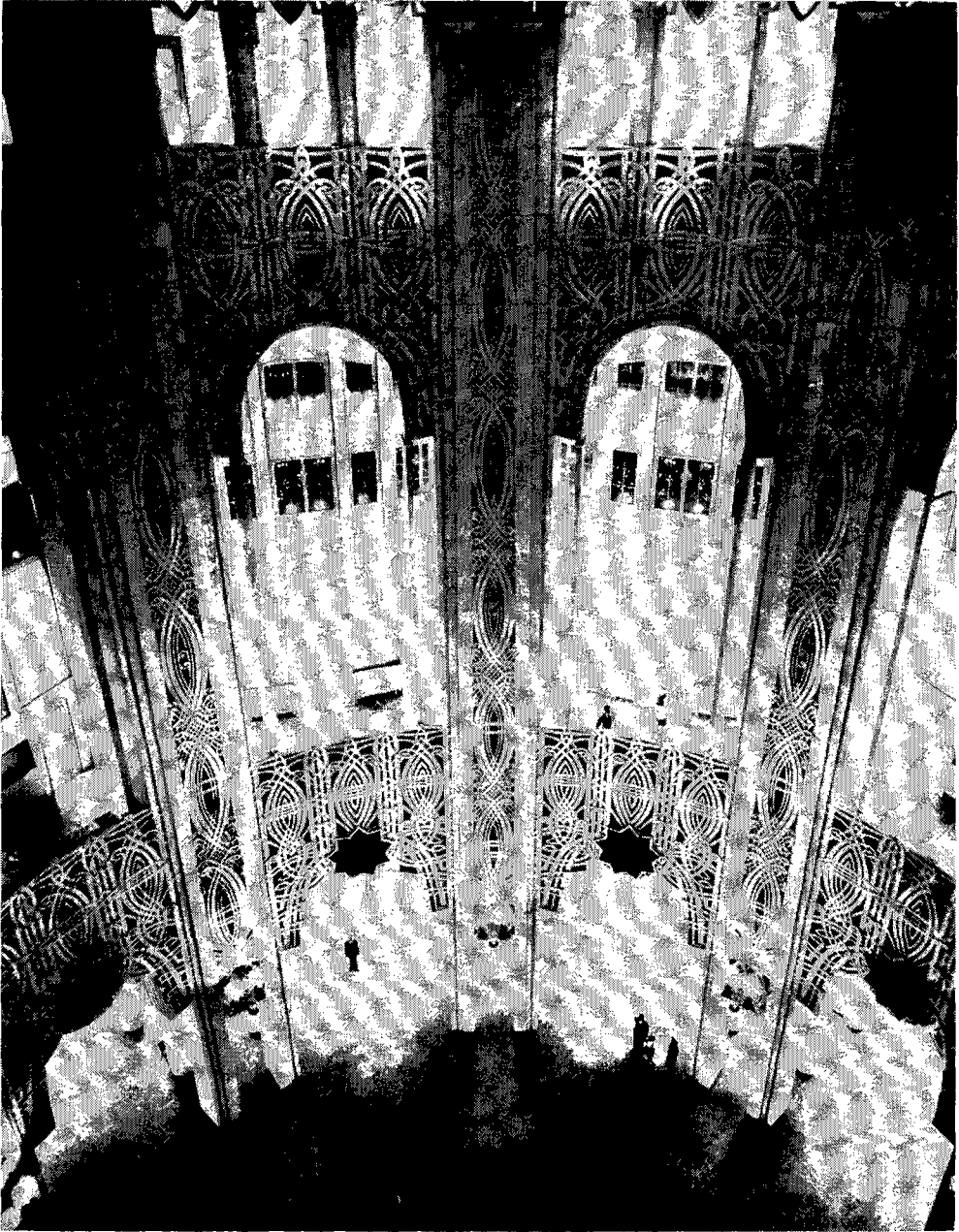
As the project progressed, the economic necessity to consider mounting construction costs pressed for action. Available data indicated that building costs had advanced about 20 percent during the two-year period since the inception of the project. Three sets of plans and cost figures were presented by the architect and the general contractor, and finally a plan involving an estimated total expenditure of about \$860,000, and of about two years for construction operations, was adopted and approved by Shoghi Effendi. This figure was subsequently raised to approximately \$890,000, as a result of a decision to include treatment of the alcoves of the interior auditorium with the Earley cast stone material.

As the sections of the interior piers and columns were being set in place, the ventilation ducts, piping for the heating system, electrical conduits, wires and equipment were installed by the various sub-contractors. All this utilities work was completed in advance of the erection of the ornamentation.

At the Earley Studio, across the Potomac River from the Nation's capital city, the craftsmen carried on the work of modeling, making molds, casting and finishing the hundreds of beautiful white concrete sections of the tracery. The radiant casts, sparkling with quartz particles, were carefully packed in railroad cars, shipped to the Temple and erected in place. Below the perforated dome, the panels of the tracery were cast with a background of rose quartz which gives a pinkish color to the spaces between the vertical ribs.

Studies were made by acoustical experts, in consultation with the architect and the Advisory Board, to ascertain the sound conditions of the interior of the Temple. Acoustical plaster was placed in the ceiling of the second gallery to reduce reverberation. A public address system was also included in the plans, and provision made for its installation.

Lighting of the central space under the dome is effected by lamps in conical-shaped, brass-reflecting fixtures placed on the nine groups of interior columns, nineteen feet above the floor. The nine alcoves are illuminated by lights in horizontal troughs around



Interior ornamentation of Bahá'í House of Worship, Wilmette, Illinois, as seen from second gallery. Visitors viewing the interior from the main floor and from the first gallery, thirty-six feet above floor level, are dwarfed by the proportions of the structure.

the bases of the arched ceilings. Ceiling lights furnish illumination for the two galleries.

On the terrazzo floor are placed the 1,191 seats arranged in groups separated by the radial and circumferential aisles and facing the direction of the World Center of the Faith.

The visitor in the days to come will approach the Temple along a walk leading from the intersection of Sheridan Road and Linden Avenue to the base of the Temple steps. On each side are to be the gardens, nine in number, each with its beds of lovely shrubbery and flowering plants surrounding a reflecting pool, in the center of which a fountain will play. By a gradual ascent over terraces and steps, the circular walk at the foot of the eighteen steps is reached. Ascending the steps to the main platform one gazes upward over the great arched doorway of the main story to the tiers of windows with their lace-like ornamental screens of the gallery story, and thence to the great ribs of the clerestory extending up and over the glorious hemispherical dome to the apex, symbolic of hands lifted to the heavens in supplication.

To enter the House of Worship one passes through a glass vestibule, on either side of which are alcoves with arched ceilings at whose bases are inscriptions from the Bahá'í Sacred Writings. Beyond groups of columns supporting the great dome, the visitor emerges into the central auditorium or gathering place, where in the generations to come peoples of all nationalities, colors and creeds will assemble to listen to the reading of the Holy Books and to commune with God. In each bay of the nine-sided room, great vertical panels of flowery tracery gradually blend into the interlacing ornament of the dome, where shines the Greatest Name at the zenith. Between the nine panels and groups of columns are first the main-story arches, then the gallery arches and, at the base of the dome, the smaller interlacing arches of the triforium gallery.

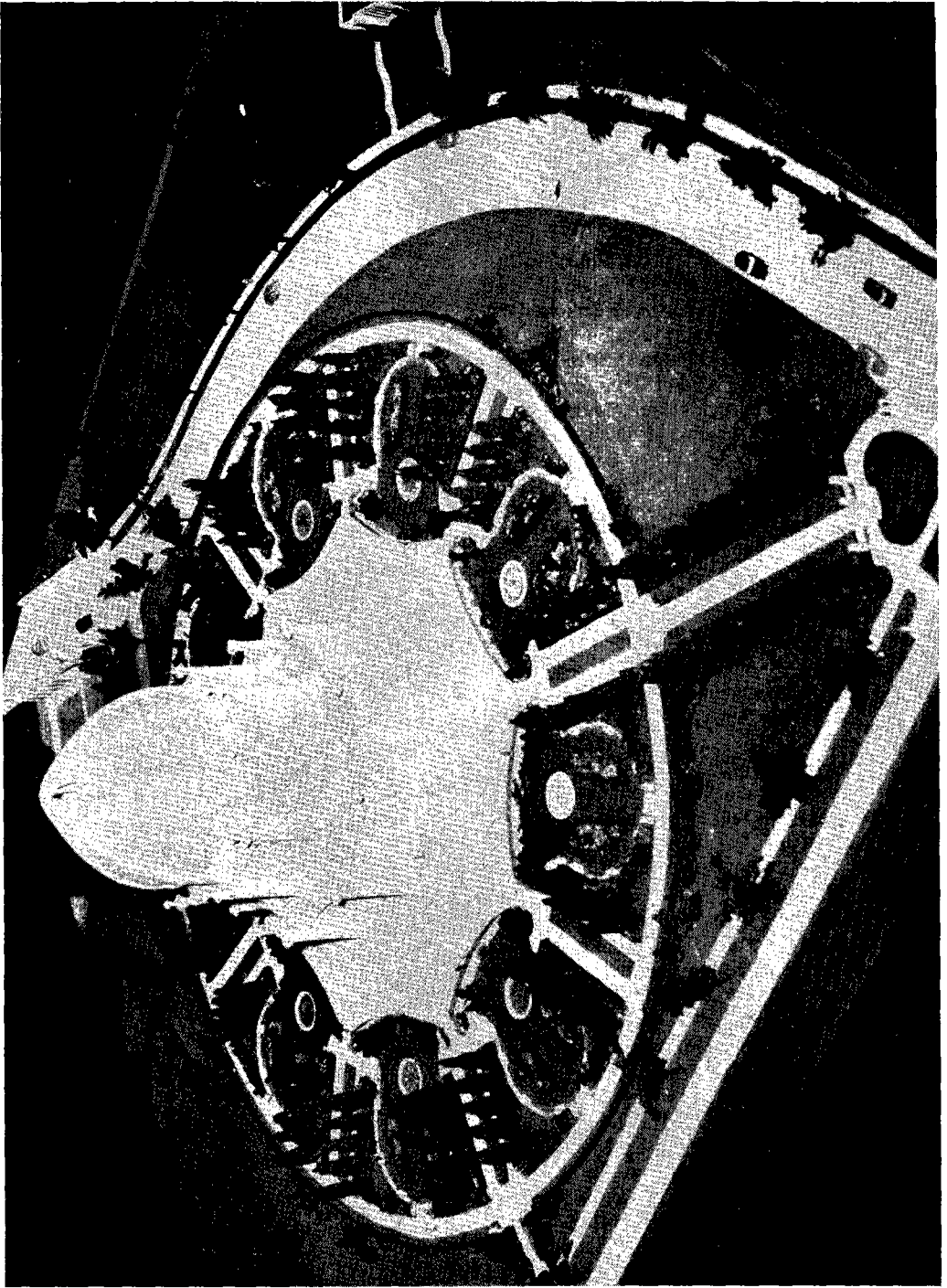
Standing enthralled in the midst of the Temple, one feels that the ornamentation seems to take on life and flow ever upward and onward, symbolizing life with its evolution of progress from the material to the spiritual, and in this moment of understanding, the observer realizes that the building of the Bahá'í House of Worship is a triumph of human and spiritual achievement.

In leaving the Temple the visitor may descend the inside stairway to the ground floor.

At the dedication of the Temple grounds 'Abdu'l-Bahá addressed a national gathering of the followers of the Faith on May 1, 1912, the evening before He laid the stone which marked the site of this glorious House of Worship. He said: "Among the institutes of the Holy Books is that of the foundation of places of worship, an edifice or temple is to be built in order that humanity might find a place of meeting and this is to be conducive to unity and fellowship among them. The real temple is the very Word of God, for to it all humanity must turn and it is the center of unity for all mankind. It is the collective center, the cause of accord and communion of hearts, the sign of solidarity of the human race, the source of life eternal. Temples are the symbols of the divine uniting force, so that when people gather there in the House of God they may recall the fact that the law has been revealed for them and that the law is to unite them. They will realize that just as this Temple was founded for the unification of mankind, the law preceding and creating it came forth in the manifest Word. . . . This is why His Holiness Bahá'u'lláh, the Founder of the Bahá'í Faith, has commanded that a place of worship be built for all the religionists of the world; that all religions, races, creeds and sects may come together within its universal shelter; that the proclamation of the oneness of mankind shall go forth from its open courts of holiness. . . ."¹

¹ *Promulgation of Universal Peace*, vol. 1, p. 62.

Model of landscaping surrounding the Bahá'í House of Worship, Wilmette, Illinois. The smaller building at the right, across Sheridan Road, is the National Ḥazíratu'l-Quds of the Bahá'ís of the United States of America.



LANDSCAPE PLAN OF THE BAHÁ'Í HOUSE OF WORSHIP BY HILBERT DAHL

THE long-awaited announcement of the design selected for landscaping the Temple grounds, and of the placing of contracts for the work, was made in March, 1952.

In the spring of 1951, the Temple Trustees had communicated with a number of representative landscape architects and requested them to submit designs and preliminary estimates. The specifications taken from Tablets of 'Abdu'l-Bahá called for treatment of a circular area, and a design providing for nine paths, gardens, pools and fountains. Indeed, the tract of land acquired, and the location of the Temple at its center, reflected the understanding of the Master's directions by the early believers.

From the designs submitted, the one prepared by Mr. Hilbert E. Dahl, the Bahá'í landscape architect who years ago made preliminary studies of the project, was selected by the Trustees.

His sketch was submitted to the Guardian, who cabled his approval during the summer of 1951. A Temple Landscape Committee was appointed consisting of Mr. Robert McLaughlin, Mr. Leroy Ioas, Mr. H. Borrah Kavelin and Mr. Clarence Ullrich, to represent the Trustees in carrying out the project with the landscape architect and the contractors.

A contract was entered into with Mr. Dahl dated July 9, 1951. The services of the George A. Fuller Company as general contractors were continued throughout the completion of the landscaping work.

It is of interest to note that the trustees of the Wilmette Village, and also the State Highway Department (which has jurisdiction over the width of the land used for State highways even within towns), gave the Trustees written permission in October, 1951, to extend the landscaping, if necessary, through the parkway to the curb on Sheridan Road. The Village does not plan to build any sidewalks on the west side of Sheridan Road from Linden Avenue to the canal, which leaves the present parkway free for use as an approach to the Temple land. This courtesy is greatly appreciated by the National Spiritual Assembly.

THE GUARDIAN'S VIEWS

Before considering the nature of Mr. Dahl's design it is important to note two written statements from the Guardian: "The Guardian approves of your action to only expend two hundred thousand dollars at present for the Temple landscaping and leave further embellishment until a later date. He is very glad that this work is being done by such a devoted Bahá'í as Mr. Dahl, who will put his whole heart into it and be inspired by the original concept as much as possible." (To the N.S.A. in letter written by the Guardian's secretary, dated November 23, 1951.)

The next day in a letter addressed to Mr. Dahl, written by the Guardian through his secretary, we have this beautiful message: "He is very pleased with the plans you have made for the Temple grounds; of course he regrets the pools and fountains will have to be postponed, but this will not prevent carrying out an almost complete garden scheme for the 1953 date, and for economy's sake, seems a necessary measure.

"The Guardian feels the Temple will show to better advantage if flood lighted from without. This will not prevent, no doubt, when the floodlights are on, any illumination from within producing a pleasing effect.

"He wishes you every success in this important service you are rendering the Faith, and will pray that all may go well and your ideas be realized in a most beautiful effect."

WORK IN PROGRESS

Much detailed work has been accomplished to date in the way of the necessary drawings, specifications and estimates. The plan is to begin grading work as early as possible in the spring of 1952, and continue the operations without interruption until completed.

MR. DAHL'S DESIGN

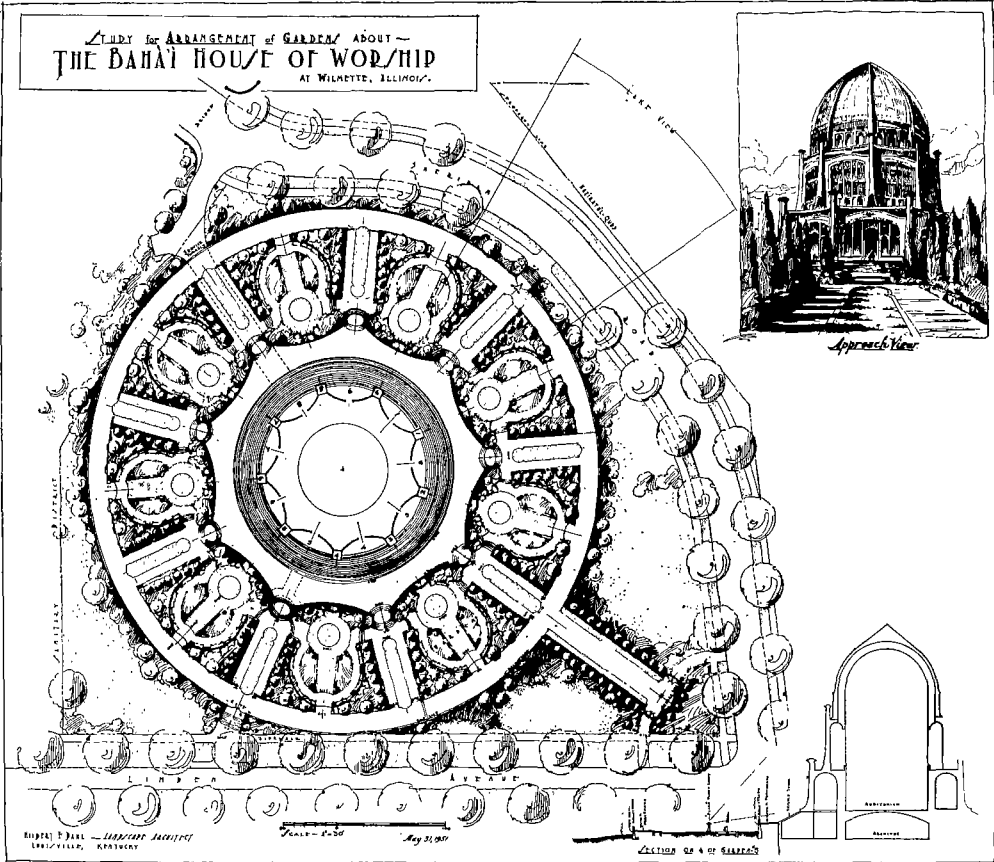
The accompanying illustration gives a basic concept, and the inserted "Approach View" conveys a clear impression of one of

the nine tree-lined walks, with provision for reflecting pool between the two paths.

As shown, the space between each two adjoining approaches is filled with a sunken garden and space for a fountain.

provides one of the entrances to the circular walk, giving a long and most attractive vista of the landscaped grounds and the majestic edifice.

There will be no entrance from the road



Design for landscaping surrounding Bahá'í House of Worship, Wilmette, Illinois, as made by Hilbert E. Dahl and approved by the Guardian.

At the base of the present circular steps a concrete walk or platform will be constructed, its outer circumference a series of concave arcs after the manner of the entrance bays of the Temple itself. This platform or walk is reached from the approaching paths by several steps.

The outer circumference of the design is a circular walk giving access to all nine approaches and the nine gardens. At the lower right hand of the sketch we see the treatment to be given the area outside the great circle, along Sheridan Road and Linden Avenue. The intersection of these two streets

on the Sheridan Road side, owing to traffic conditions. The main entrance is from Linden Avenue at the point where we now enter the Foundation.

To enter the Temple basement level, after the landscaping work is completed, the design provides for steps downward at the point where this particular entrance path intersects the sidewalk or platform at the bottom of the circular steps. Dotted lines on the sketch indicate the location of the basement level corridor.

Owing to the downward slope of both Sheridan Road and Linden Avenues from

their point of intersection, the uniform level of the outer circular walk must be maintained by a grading operation which at some points raises the walk a few feet above street level. Instead of a retaining wall, it is planned to support the circular walk by a sloping earthen embankment, which can be turfed and perhaps planted, giving a much more pleasing effect than a vertical concrete wall.

THE ARCHITECT'S DESCRIPTION

Mr. Dahl as Landscape Architect has prepared a written description of his design from which the following excerpts are taken:

"Its setting, as with the jewel, must emphasize the attractiveness of the structure and, while reflecting the lines and embellishment and the spirit of the Temple, must not, in itself, be given ornamental character which will compete with the building.

"The study follows 'Abdu'l-Bahá's word picture in every detail. Briefly, it involves an approach leading to each nine entrance bays with gardens between. Circular fountains with jets of water keeping them ever fresh and clear are found in the gardens, while long basins are located in the approaches, reflecting glimpses of the Temple to the visitor walking along the approach. The whole is enclosed within an outer circular walk,

and an inner walk, at the base of the Temple steps, provides a vantage point at a higher elevation from which the entire scene can be viewed.

"The gardens are arranged and planted with simple dignity, restrained in treatment but with a touch of color and softness of texture which will give them a gardenesque feeling of peaceful and quiet loveliness. . . . In area there are involved almost five acres of intensive development."

TEMPLE DEDICATION, 1953

What we have here is the final embellishment of the world's supreme House of Worship, preparing it for its mission to the public of America and indeed of the world. As we consider the Guardian's Jubilee plans, including the public Jubilee celebrations during Riqdán, 1953, the All-America Intercontinental Congress, and the Dedication of the Temple to public worship, every Bahá'í may well thrill with gratitude for the years of concentrated effort and immense sacrifice which brought the Temple to its present point of completion, and steel his resolve to assure completion of this impressive, noble and exquisite framework within which the Bahá'í House of Worship can blazon forth its divine Promise to a desperate world!

—NATIONAL SPIRITUAL ASSEMBLY

BAHÁ'Í . . . TEMPLE OF LIGHT*

By HAROLD LEIENDECKER

ONE of the familiar sights that deserves more than our passing notice is the Bahá'í Temple which lifts its white dome into the sky on the shore of Lake Michigan in Wilmette. Nearly every Northwestern student has marveled at the beauty of the temple as he viewed it while cheering in Dyche Stadium or while driving along Sheridan Road. But relatively few fully appreciate the momentous architectural and engineering significance of the structure. The temple, pic-

tured in this issue's frontispiece, will probably be recorded by historians as one of the outstanding architectural works of the twentieth century. Both the new principles of ornamentation and the solution of unusual problems of construction have attracted much attention from professional builders the world over.

Although the project was conceived nearly 100 years ago, the first consequential progress was revealed in 1920 when the plan of architect Louis Bourgeois was selected in a competition among Bahá'í architects. Many consider it the greatest advance in religious architecture in several hundred years.

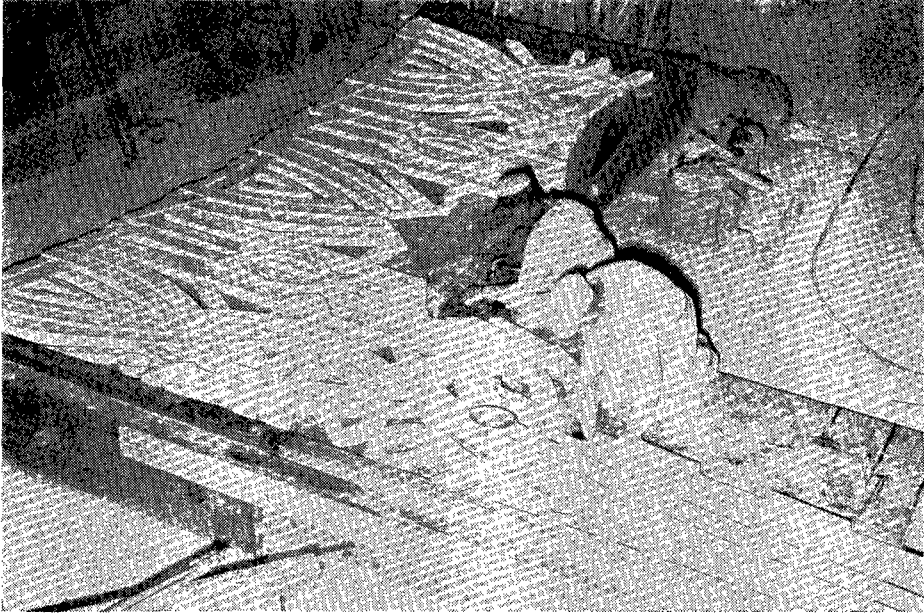
In order to understand the architecture of the Bahá'í house of worship it is necessary

* This article appeared in *Northwestern Engineer*, Student Publication of the Technological Institute of Northwestern University, Evanston, Illinois, 10:18, September, 1951. It is reprinted here with permission of the editors. Three illustrations of the Temple accompanied the article.

to review the underlying themes of Bahá'ism. Bahá'u'lláh, who founded the faith in Persia, preached world unity as the road to fulfillment of man's purpose. Important principles of the Bahá'í faith include the complete equality of the sexes, collaboration

Byzantine. Notwithstanding its use of the several western styles of architecture, the over-all impression on an observer strikes an oriental chord.

Availability of funds permitted the initiation of foundation work in 1921. The main



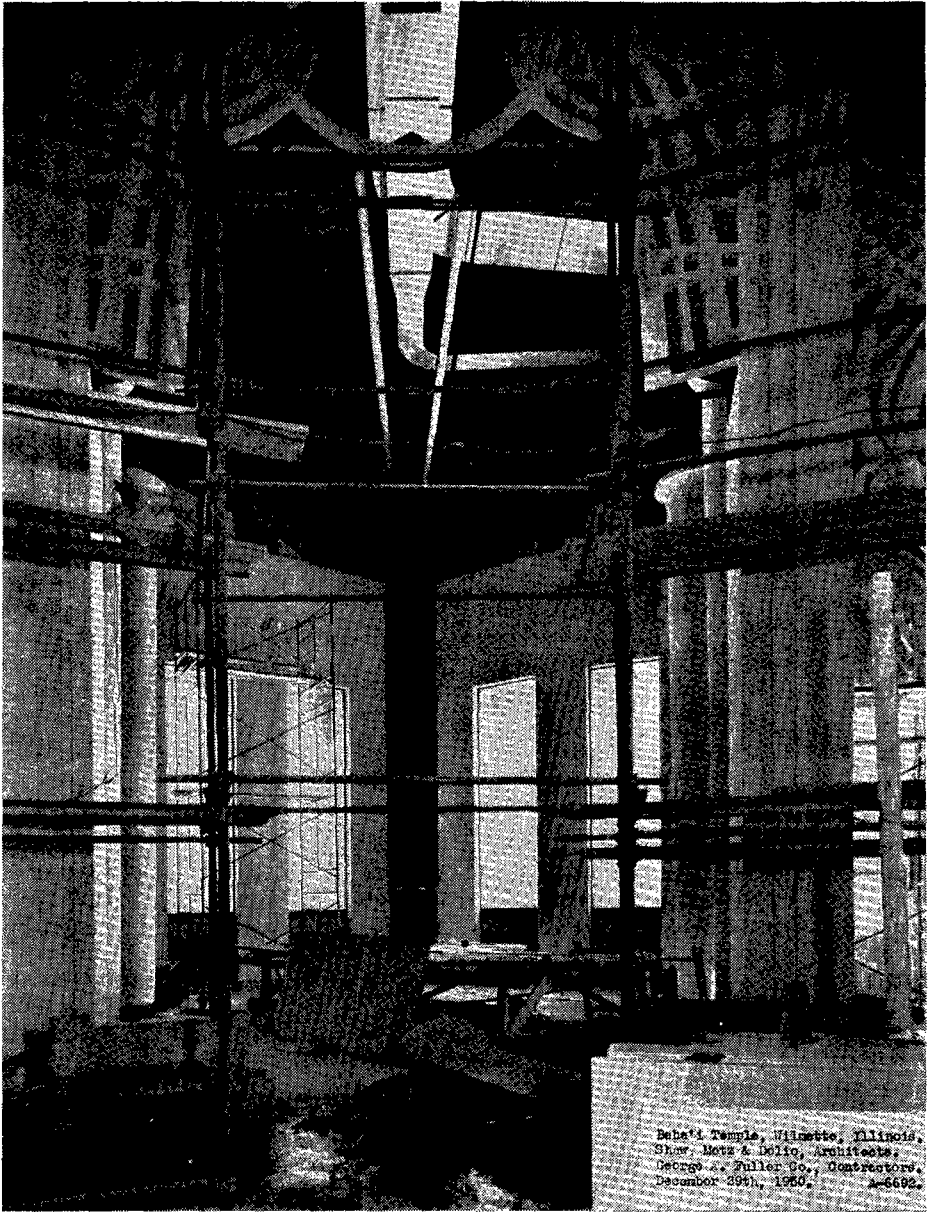
Assembly rig for checking large bay tracery models at Earley Studios.

with science, a universal auxiliary language, a more nearly equal distribution of wealth, and an international tribunal. Unity of God, unity of religion, and unity of mankind are stressed.

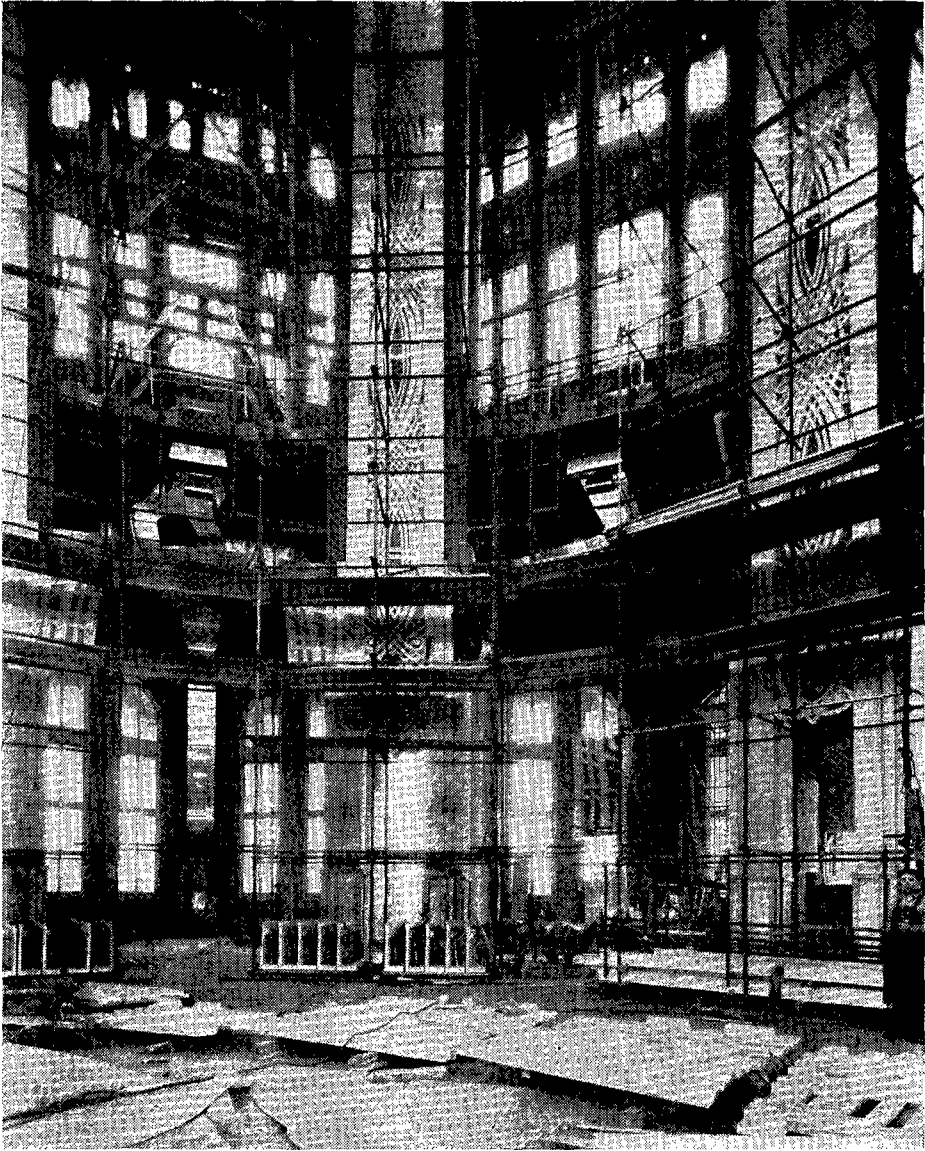
In keeping with this unity theme, the architect designed a structure unifying the several well-defined styles of architecture. Beginning with the Bahá'í nine-pointed star (which the temple resembles when seen from the air) Bourgeois designed a structural record of architectural history. The first story is a pleasing combination of pylons and columns, patterned after the low, squat, ancient Egyptian temples. Moving upward, traces of old Roman architecture from the thirteenth to sixteenth centuries blend into the Renaissance architecture of the second story. The Renaissance style extends to the clerestory, which makes use of Romanesque windows. The dome is reminiscent of the early Christian churches. Its lacy motif is taken from yet another style, the

support of the foundation consists of nine concrete caissons which were sunk 124 feet to bed rock, 90 feet below the surface of nearby Lake Michigan. The 36 pillars which carry the dome rest directly upon these caissons. The foundation floor is a reinforced concrete circular building 202 feet in diameter. This section of the structure is now covered by a mound of earth rising to the eighteen circular steps which lead to the main floor. The earth fill, incidentally, is part of the material excavated for the construction of the Northwestern Technological Institute. Around a central auditorium are located the rooms housing the operating equipment for heating, lighting, and ventilating systems.

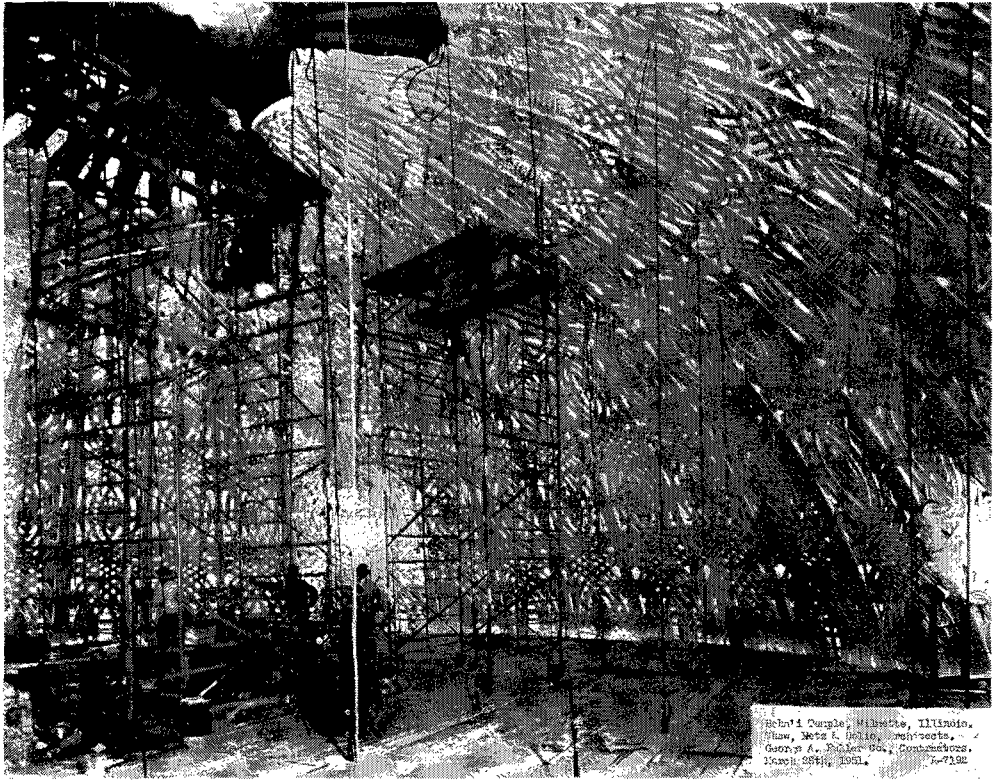
The nonagonal base of the main floor is 36 feet high and 150 feet in diameter. It includes a circular hall 72 feet in diameter which extends for the full height of 138 feet to the interior of the dome. When interior decorating is completed, this main audito-



Progress view dated December 29, 1950, illustrates the finished walls of a bay alcove and the ornamentation of column arches.



Temple Interior construction—progress to April 17, 1950.



Interior ornamentation of the dome being put in place, March 28, 1951.

rium will seat approximately 1200 persons. The acoustic qualities of the hall will be unexcelled.

The first gallery is also nine-sided, but it is rotated twenty degrees so that the pylons rise from bases above the middle of each of the main story entrances. This gallery has a height of 47 feet and an outside diameter of 136 feet.

The drum-shaped second gallery, or clerestory, is 20 feet high with a diameter of 93 feet. The dome, with a diameter of 72 feet inside and 90 feet outside, is immediately above. It is one of the largest domes without a center support ever to be built. Actually three domes in one, it consists of two independent structural steel frames thoroughly cross-braced. Between these is an aluminum and wire-glass dome for weather protection and for passage of light through the perforated interior and exterior ornamentation. The metal joints were designed to provide drainage for leakage and condensation. For repairs any part of the dome

may be reached by ladders and catwalks. Outlets are provided at the base of the dome at three places to furnish steam, water, compressed air, and a vacuum for the cleaning and maintenance of the dome structure.

The basic framework of the temple is composed of structural steel and reinforced concrete. The ingenuity of form-builders was taxed to the limit since curved lines and warped surfaces dominate the entire structure. . . .

The elaborate design of the exterior ornamentation was the cause of the greatest construction problem. Months of studies, conferences, and investigations were involved in the selection of materials for use in the lacy decoration. Samples of various types of cast stone, terra cotta, aluminum alloy, and architectural concretes were prepared and subjected to weathering on property adjacent to the construction site to test their durability and discoloration properties.

Finally a special concrete developed by architectural sculptor John J. Earley was ac-

cepted. His material consisted of one part crushed crystalline quartz and three parts crushed opaque quartz mixed with white portland cement and water. The resultant exposed-aggregate concrete possesses a compressive strength of 7000-9000 psi.

The sculptor's first step in preparing the ornamentation was the carving of a full-sized clay model for each section. Plaster of paris impressions were taken from the clay model. From these forms a plaster model was constructed, reinforced with hemp, jute, and steel. This rough model was carved and polished to give a fine-textured surface from which was made another plaster of paris mold, the negative of the final cast section. These negatives were lined with zinc and shellacked. Finally the concrete was molded in these forms around reinforcing rods. After careful cleaning and brushing the sections were shipped to Wilmette and applied to the base superstructure. The exposed aggregate gives the entire outer surface a white radiant quality consistent with its frequently applied description as the "Temple of Light."

. . . showing one of the large outer columns, reveals the feeling of religious unity that influenced the architect's design of the ornamentation. In rising chronological order are seen the symbols of the nine consuming religions of history. At the bottom is the ancient swastika, topped by the six-pointed star of Judaism, the cross of Christianity, the star and crescent of Islám, and the Bahá'í nine-pointed star. The complex combination of mathematical lines and the merging of circle into circle emphasize the common ties that bind religions.

The frequent recurrence of the number nine in the design of the temple is purposeful. Bahá'ís count their faith as the ninth and unifying religion of mankind. In addition, nine is the largest single digit, signifying the ultimate.

Landscaping of the \$2,500,000 temple will be completed for formal dedication of the building in 1953. Eventually it is planned to make the temple the heart of a community center. Around it will be a hospital, a hospice, an orphanage, a college, and scientific laboratories situated among gardens and fountains.

UNVEILING THE MODEL OF THE TEMPLE TO BE CONSTRUCTED ON MOUNT CARMEL

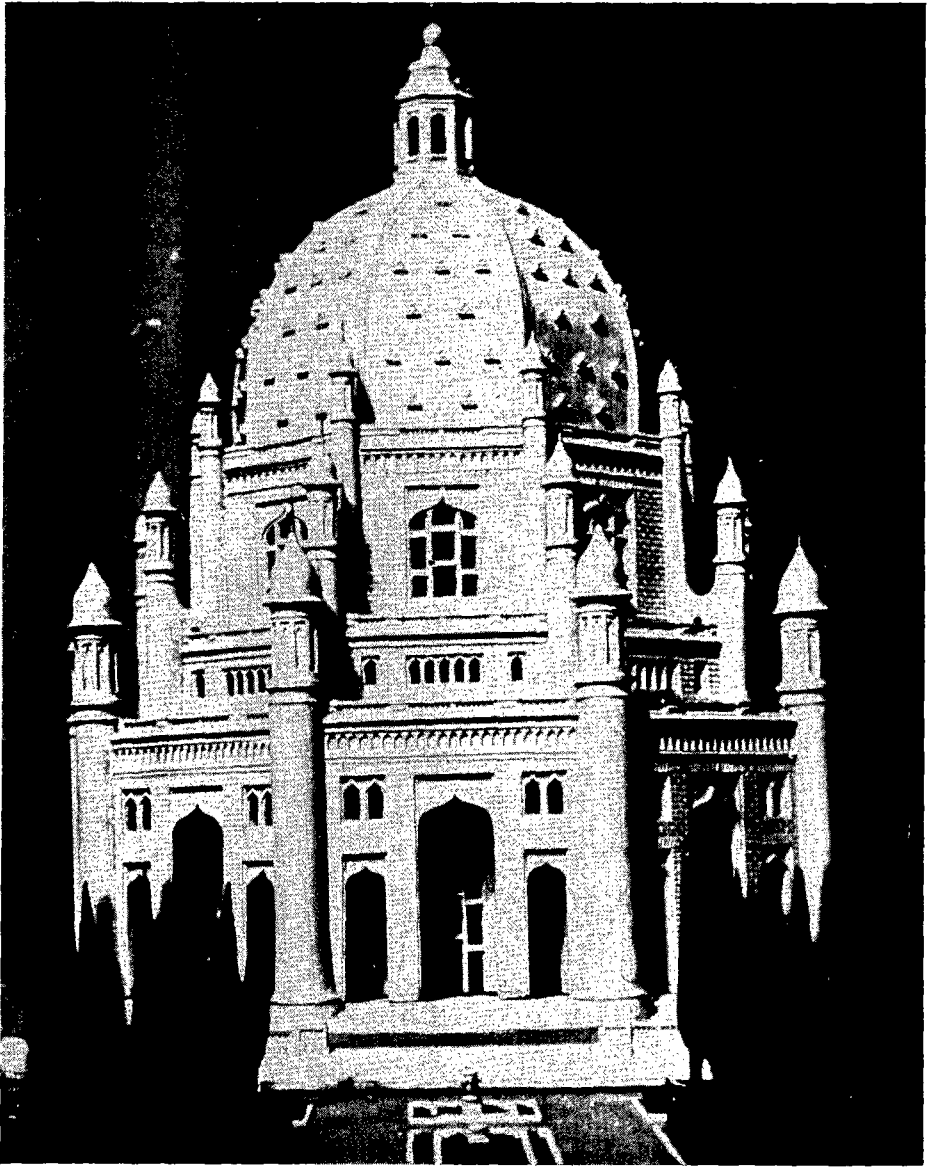
Address by CHARLES MASON REMEX

MANY years ago our beloved Master, 'Abdu'l-Bahá, told us that certain material objects, certain material constructions have a spiritual mission and a spiritual effect in the world. Before the Bahá'í Temple, the Mashriqu'l-Adhkár, was built here in Wilmette, He told us that when that Temple was built, it would have a great spiritual effect in the world, that it would be a symbol manifesting forth to all of the world the spiritual ideals and the services to humanity of the members of the Bahá'í Faith.

As we study the history of the religions of the past, we see that each religion has built a civilization in the world and has developed also a style of architecture which has found its full and perfect expression in the temples of the epoch. Way back in the very dawn of religious history, when the Prophet Abraham came out from his home land and took his band of followers to the Land of Prom-

ise, the Holy Land, one of his first activities was building a temple to the Lord. That temple was a very simple place of worship, the altar which he built on the mountain top for the sacrifices that he instituted as the ritual for the people of his day. It was probably a very simple affair, built, laid up, of rough stones gathered from the top of the mountain. But it was the center; that simple altar on the mountain top, that place of worship, was the center of the civilization of that day. In those days, the people lived pastoral lives in the valleys below, but on certain occasions they went up on the mountain top for their spiritual worship, for their sacrifices.

Centuries later, when Moses, the Prophet of God, led the children of Israel out of Egypt, out of the land of bondage to the land of promise, one of the first institutions He established was the Tabernacle. That



Model of Mashriq'u'l-Adhkár designed for construction on Mt. Carmel, Israel,
Charles Mason Remey, architect.

Tabernacle was a portable temple of worship. There was the inner Holy of Holies, there was the court around that, and finally the outer court, and during the long forty years that the children of Israel were in the wilderness, when they struck their camp, their first duty was to set up this Tabernacle. Thus the Tabernacle was the center of their religious life in the wilderness.

Later on, when the Jewish civilization developed in Jerusalem, Solomon's Temple was the center of their religious and cultural life. It was built very much on the rudimentary plan of the tabernacle in the wilderness, having an inner Holy of Holies and then the inner court and the outer court.

At that time, people flowed from all nations to Jerusalem to partake of the learning and culture of that civilization, the center of which was the Temple.

When the Christian Church was established centuries later, little by little, their churches became the cultural centers of Christianity. At first, the style was like the Roman style in the City of Rome. Later it developed into the Romanesque style in the West, into the Byzantine style of the Eastern Church, and after some thirteen or fourteen centuries, we have the flowering of the magnificent cathedrals and churches of Europe.

This style of architecture, the Gothic style, developed in its greatest fragrance, beauty and magnificence in the central part of France: the Cathedrals of Lyon, of Chartres, of Amiens, Rheims, and Notre Dame of Paris are the outstanding temples of the Christian era.

When Muḥammad gave His teaching in the deserts of Arabia, one of the first architectural expressions was the Mosque. Islamic culture went westward into Northern Africa, up into Spain, east into Persia and then down into India. The Mosques of these countries were the spiritual centers of education and culture in that magnificent civilization which Islām gave to the world.

And so it was with the other religions in the Far East. The place of worship has been the cultural center and the point for the development of architecture and all the allied arts.

Now, in the Bahá'í Faith, the religion of the present age, we are exhorted, in the writings of Bahá'u'lláh, to build temples for worship, and we have been given a general plan for these. There shall be a temple proper, circular in effect, but actually having

nine sides. This is to be the sanctuary for worship, prayer and meditation, and this central temple is to be surrounded by various institutions for the physical benefit of mankind—schools, hospitals and all other institutions that go to make up the activities of a great world civilization.

The Bahá'í Temple expresses the renewal of religion. It realizes a faith which relates the soul to a universal, a revealed and a divine truth wherein all human beings, of whatever race, class or creed, can meet and share the true equality emanating from their common dependence upon God. It serves a teaching which goes beyond all the social philosophies to make possible a world order capable not only of coordinating and guiding economic effort but also of safeguarding and fostering the highest qualities of man.

The first Bahá'í Temple was built many years ago in that country east of the Caspian Sea, sometimes spoken of as Trans-Caspian. There, in the City of 'Ishqábád, our friends of the Orient built the first Bahá'í Temple. It was my privilege to visit it some forty-five years ago. We have heard very little about our friends there in the last few years. The present Russian Government confiscated the Temple and the Bahá'í community in 'Ishqábád was scattered and dispersed. In the last few days, we have dedicated the Temple here in Wilmette.

A number of years ago, when I was still a student of architecture, I first heard of the Bahá'í Faith. When the time came for me to create my thesis in architecture, I recollect that I wanted very much to take as my subject a typical Bahá'í Temple. That was a little over fifty years ago and thereafter I spent a great deal of time making different studies for Bahá'í Temples. Some of you may recall that when the design was chosen for the Temple here in Wilmette, a number of us architects offered drawings, mine among them. Shortly afterward, the Master, 'Abdu'l-Bahá, revealed a Tablet to me stating that my mission in the future would be to design the Temple to be built on Mt. Carmel in the Holy Land.

As we all know, the Holy Land is the Holy Land of the Jewish, Christian and Muḥammadan religions. Now in these days, it is the Holy Land for all the world through the Bahá'í Faith. Our spiritual background is there and also our administrative center and the Master planned that there should be a Bahá'í Temple on Mt. Carmel.

About five years ago, our beloved Guardian, Shoghi Effendi, wrote to me that it was time to begin to think of the design, the completed design, for that Temple.

In the latter part of 1947 and the early days of 1948, I made a complete set of drawings for the Temple. Later I took those drawings over to our Guardian and he made a number of suggestions that really created within my mind an entirely unique and different design from any of those studies that I had made before. That is what we are going to show you this evening. These designs were made during the past two or three years while I have been living in Haifa and they were made under the direction of our Guardian, Shoghi Effendi. I must say that the architecture, the architectural motifs, are

really his rather than mine. He gave me a great many criticisms, a great many suggestions, and after a period of working, making drawings, submitting them to him and re-studying them, a design was made that he approved. He decided that a model should be made of this design and that it should be unveiled at this Conference. I left Haifa a little over three months ago, going to Italy, and there in the City of Florence, I engaged a wood carver to make this model. I had had some rather bad experience with plaster models, which did not hold up in transportation, but this model of wood has transported very well. It is assembled and we are going to show it to you now.

It speaks for itself!

4. BAHÁ'Í CALENDAR, FESTIVALS AND DATES OF HISTORIC SIGNIFICANCE

FOREWORD

By DR. J. E. ESSLEMONT

From *Bahá'u'lláh and the New Era*

AMONG different peoples and at different times many different methods have been adopted for the measurement of time and fixing of dates, and several different calendars are still in daily use, *e.g.*, the Gregorian in Western Europe, the Julian in many countries of Eastern Europe, the Hebrew among the Jews, and the Muḥammadan in Muslim countries.

The Báb signalized the importance of the dispensation which He came to herald, by inaugurating a new calendar. In this, as in the Gregorian Calendar, the lunar month is abandoned and the solar year is adopted.

The Bahá'í year consists of 19 months of 19 days each (*i.e.*, 361 days), with the addition of certain "intercalary days" (four in ordinary and five in leap years) between the eighteenth and nineteenth months in order

to adjust the calendar to the solar year. The Báb named the months after the attributes of God. The Bahá'í New Year, like the ancient Persian New Year, is astronomically fixed, commencing at the March equinox (March 21), and the Bahá'í era commences with the year of the Báb's declaration (*i.e.*, 1844 A.D., 1260 A.H.).

In the not far distant future it will be necessary that all peoples in the world agree on a common calendar.

It seems, therefore, fitting that the new age of unity should have a new calendar free from the objections and associations which make each of the older calendars unacceptable to large sections of the world's population, and it is difficult to see how any other arrangement could exceed in simplicity and convenience that proposed by the Báb.

BAHÁ'Í FEASTS, ANNIVERSARIES AND DAYS OF FASTING

Feast of Riḍván (Declaration of Bahá'u'lláh), April 21–May 2, 1863.

Feast of Naw-Rúz (New Year), March 21.

Declaration of the Báb, May 23, 1844.

The Day of the Covenant, November 26.

Birth of Bahá'u'lláh, November 12, 1817.

Birth of the Báb, October 20, 1819.

Birth of 'Abdu'l-Bahá, May 23, 1844.

Ascension of Bahá'u'lláh, May 29, 1892.

Martyrdom of the Báb, July 9, 1850.

Ascension of 'Abdu'l-Bahá, November 28, 1921.

Fasting seasons lasts 19 days beginning with the first day of the month of 'Alá', March 2
—the feast of Naw-Rúz follows immediately after.

BAHÁ'Í HOLY DAYS ON WHICH WORK SHOULD BE SUSPENDED

The first day of Riḍván,
The ninth day of Riḍván,
The twelfth day of Riḍván,
The anniversary of the declaration of the Báb,
The anniversary of the birth of Bahá'u'lláh,
The anniversary of the birth of the Báb,
The anniversary of the ascension of Bahá'u'lláh,
The anniversary of the martyrdom of the Báb,
The feast of Naw-Rúz.

NOTE: 'Abdu'l-Bahá, in one of His Tablets addressed to a believer of Nayríz, Persia, has written the following: "Nine days in the year have been appointed on which work is forbidden. Some of these days have been specifically mentioned in the Book. The rest follows as corollaries to the Text. . . . Work on the Day of the Covenant (Fête Day of 'Abdu'l-Bahá), however, is not prohibited. Celebration of that day is left to the discretion of the friends. Its observation is not obligatory. The days pertaining to the Abhá Beauty (Bahá'u'lláh) and the Primal Point (the Báb), that is to say these nine days, are the only ones on which work connected with trade, commerce, industry and agriculture is not allowed. In like manner, work connected with any form of employment, whether governmental or otherwise, should be suspended."

As a corollary of this Tablet it follows that the anniversaries of the birth and ascension of 'Abdu'l-Bahá are not to be regarded as days on which work is prohibited. The celebration of these two days, however, is obligatory.

Bahá'ís in East and West, holding administrative positions, whether public or private, should exert the utmost effort to obtain special leave from their superiors to enable them to observe these nine holy days.

ADDITIONAL MATERIAL GLEANED FROM NABÍL'S NARRATIVE (VOL. II), REGARDING THE BAHÁ'Í CALENDAR

The Badí' Calendar (Bahá'í Calendar) has been taken by me from the *Kitáb-i-Asmá'*, one of the works written by the Báb. As I have observed in these days that certain believers are inclined to regard the year in which Bahá'u'lláh departed from Baghdád to Constantinople as marking the beginning of the Badí' Calendar, I have requested Mírzá Áqá Ján, the amanuensis of Bahá'u'lláh, to ascertain His will and desire concerning this matter. Bahá'u'lláh answered and said: 'The year sixty A.H. (1844 A.D.), the year of the Declaration of the Báb, must be regarded as the beginning of the Badí' Calendar.' The Declaration of the Báb took

place on the evening preceding the fifth day of Jamádíyu'l-Avval, of the year 1260 A.H. It has been ordained that the solar calendar be followed, and that the vernal Equinox, the day of Naw-Rúz, be regarded as the New Year's Day of the Badí' Calendar. The year sixty, in which the fifth day of Jamádíyu'l-Avval coincided with the sixty-fifth day after Naw-Rúz, has accordingly been regarded as the first year of the Badí' Calendar. As in that year, the day of Naw-Rúz, the vernal Equinox, preceded by sixty-six days the date of the Declaration of the Báb, I have therefore, throughout my history, regarded the Naw-Rúz of the year sixty-one

A.H. (the Naw-Rúz immediately following the Declaration of the Báb) as the first Naw-Rúz of the Badí' Calendar. I have accordingly considered the Naw-Rúz of this present year, the year 1306 A.H., which is the 47th solar year after the Declaration of the Báb, as the 46th Naw-Rúz of the Badí' Calendar.

Soon after Bahá'u'lláh had left the fortress of 'Akká and was dwelling in the house

of Malik, in that city, He commanded me to transcribe the text of the Badí' Calendar and to instruct the believers in its details. On the very day in which I received His command, I composed, in verse and prose, an exposition of the main features of that Calendar and presented it to Him. The versified copy, being now unavailable, I am herein transcribing the version in prose. The days of the week are named as follows:

<i>Days</i>	<i>Arabic Name</i>	<i>English Name</i>	<i>Translation</i>
1st	Jalál	Saturday	Glory
2nd	Jamál	Sunday	Beauty
3rd	Kamál	Monday	Perfection
4th	Fidál	Tuesday	Grace
5th	'Idál	Wednesday	Justice
6th	Istijlál	Thursday	Majesty
7th	Istiqhlál	Friday	Independence

The names of the months, which are the same as the days of each month, are as follows:

<i>Month</i>	<i>Arabic Name</i>	<i>Translation</i>	<i>First Days</i>
1st	Bahá	Splendor	March 21
2nd	Jalál	Glory	April 9
3rd	Jamál	Beauty	April 28
4th	'Aẓamat	Grandeur	May 17
5th	Núr	Light	June 5
6th	Rahmat	Mercy	June 24
7th	Kalimát	Words	July 13
8th	Kamál	Perfection	August 1
9th	Asmá'	Names	August 20
10th	'Izzat	Might	September 8
11th	Mashíyyat	Will	September 27
12th	'Ilm	Knowledge	October 16
13th	Qudrat	Power	November 4
14th	Qawl	Speech	November 23
15th	Masá'il	Questions	December 12
16th	Sharaf	Honor	December 31
17th	Sultán	Sovereignty	January 19
18th	Mulk	Dominion	February 7
19th	'Alá'	Loftiness	March 2

Ayyám-i-Há (Intercalary Days) February 26 to March 1 inclusive—
four in ordinary and five in leap years.

The first day of each month is thus the day of Bahá, and the last day of each month the day of 'Alá'.

The Báb has regarded the solar year, of 365 days, 5 hours, and fifty odd minutes, as consisting of 19 months of 19 days each, with the addition of certain intercalary days. He has named the New Year's Day, which is the Day of Naw-Rúz, the day of Bahá, of the month of Bahá. He has ordained the month of 'Alá' to be the month of fasting,

and has decreed that the day of Naw-Rúz should mark the termination of that period. As the Báb did not specifically define the place for the four days and the fraction of a day in the Badí' Calendar, the people of the *Bayán* were at a loss as to how they should regard them. The revelation of the *Kitáb-i-Aqdas* in the city of 'Akká resolved this problem and settled the issue. Bahá'u'lláh designated those days as the "Ayyám-i-Há" and ordained that they should immediately



National Ĥazíratu'l-Quds, Tíhrán, Persia, Riḍván, 1951. (View taken from the air.)

precede the month of 'Alá', which is the month of fasting. He enjoined upon His followers to devote these days to feasting, rejoicing, and charity. Immediately upon the termination of these intercalary days, Bahá'u'lláh ordained the month of fasting to begin. I have heard it stated that some of the people of the *Bayán*, the followers of Mírzá Yaḥyá, have regarded these intercalary days as coming immediately after the month of 'Alá', thus terminating their fast five days before the day of Naw-Rúz. This, notwithstanding the explicit text of the *Bayán* which states that the day of Naw-Rúz must needs be the first day of the month of Bahá, and must follow immediately after the last day of the month of 'Alá'. Others, aware of this contradiction, have started their fasting on the fifth day of the month of 'Alá', and included the intercalary days within the period of fasting.

Every fourth year the number of the intercalary days is raised from four to five. The day of Naw-Rúz falls on the 21st of March only if the vernal Equinox precedes the setting of the sun on that day. Should the vernal Equinox take place after sunset, Naw-Rúz will have to be celebrated on the following day.

The Báb has, moreover, in His writings, revealed in the Arabic tongue, divided the years following the date of His Revelation, into cycles of nineteen years each. The names of the years in each cycle are as follows:

1. Alif	A.
2. Bá'	B.
3. Ab	Father.
4. Dál	D.
5. Báb	Gate.
6. Váv	V.
7. Abad	Eternity.
8. Jád	Generosity.
9. Bahá	Splendor.
10. Hubb	Love.
11. Bahháj	Delightful.
12. Javáb	Answer.
13. Aḥad	Single.
14. Vahháb	Bountiful.
15. Vidád	Affection.
16. Badí	Beginning.
17. Bahí	Luminous.
18. Abhá	Most Luminous.
19. Váḥíd	Unity.

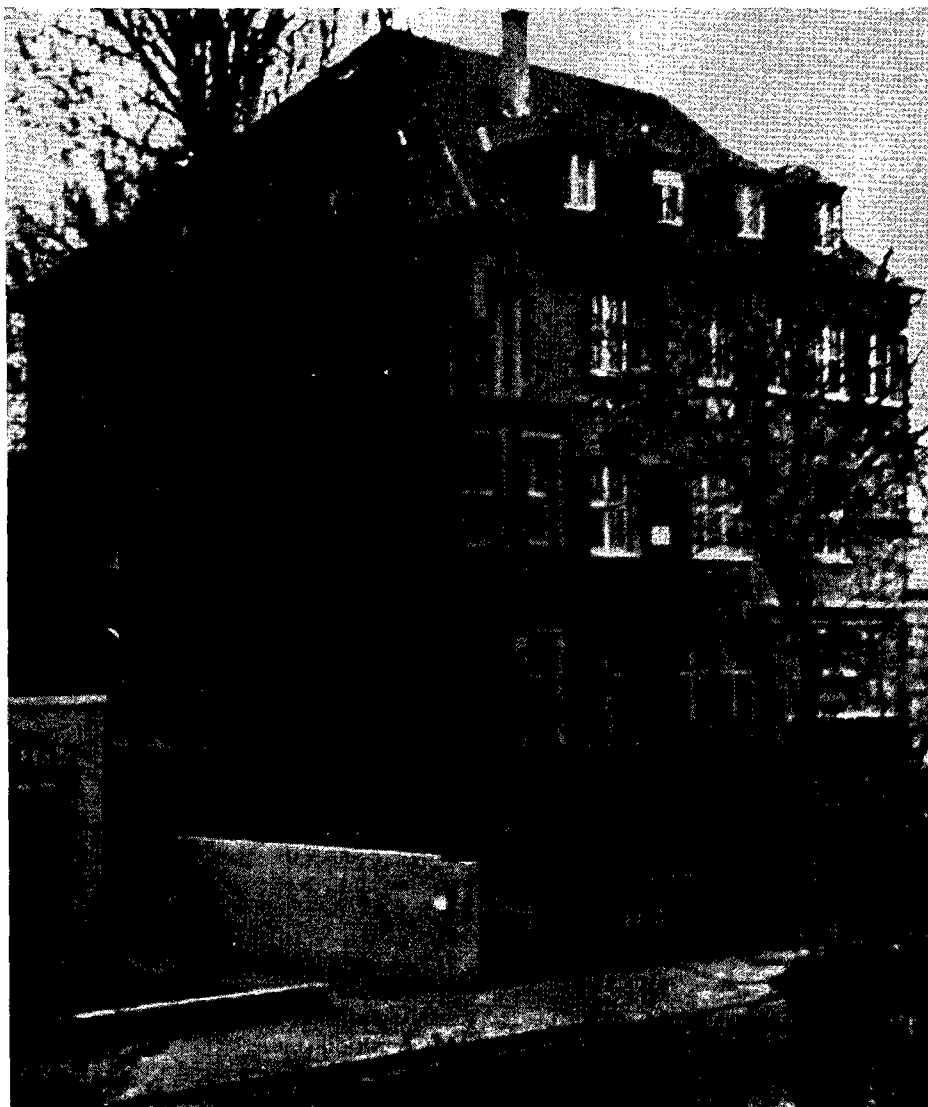
Each cycle of nineteen years is called Váḥíd. Nineteen cycles constitute a period

called Kull-i-Shay'. The numerical value of the word "Váhid" is nineteen, that of "Kull-i-Shay'" is 361. "Váhid" signifies unity, and is symbolic of the unity of God.

The Báb has, moreover, stated that this system of His is dependent upon the acceptance and good-pleasure of "Him Whom God shall make manifest." One word from Him would suffice either to establish it for all time, or to annul it forever.

For instance, the date of the 21st of April, 1930, which is the first day of Riḍván, and which according to the *Kitáb-i-Aqdas* must coincide with the "thirteenth day of the second Bahá'í month," and which fell this year (1930) on Monday, would, according to the system of the Badí' Calendar, be described as follows:

"The day of Kamál, the day of Qudrat, of the month of Jalál, of the year Bahhá, of the fifth Váhid, of the first Kull-i-Shay'."



Ḥazíratu'l-Quds of the Bahá'ís of Germany and Austria, Frankfurt-am-Main, Germany, newly erected, April, 1951.

HISTORICAL DATA GLEANED FROM NABÍL'S
NARRATIVE (VOL. II) REGARDING
BAHÁ'U'LLÁH

A. BAGHDÁD	Works Revealed During This Period	Houses Occupied During This Period
<p>Arrival latter part Jamádíyu'th-Thání, 1269 A.H. March 12-April 10, 1853 A.D.</p> <p>Departure for Sulaymáníyyih on Wednesday, April 10, 1854 A.D.—Rajab 12, 1270 A.H.</p>	<p>Qullu't-Ta'ám</p>	<p>House of Hájí 'Alí-Madad (in old Baghdád)</p> <p>House of Sulaymán-i-Ghannám</p>
<p>B. SULAYMÁNÍYYIH</p> <p>Before reaching Sulaymáníyyih, He lived for a time on the Sar-Galú mountain.</p> <p>During His absence from Baghdád, His family transferred their residence from House of Hájí 'Alí-Madad to that of Sulaymán-i-Ghannám.</p> <p>Nabíl arrived at Baghdád 6 months after Bahá'u'lláh's departure for Sulaymáníyyih.</p>	<p>Prayers</p> <p>Qaşídiy-i-Varqá'íyyih</p> <p>Saqíyas-Ghayb-i-Baqá</p>	
<p>C. BAGHDÁD</p> <p>Arrived from Sulaymáníyyih on Wednesday, March 19, 1856 A.D.—Rajab 12, 1272 A.H.</p> <p>Departure from Mazra'iy-i-Vashshásh: Thursday, March 26, 1863 A.D.—Shavvál 5, 1279 A.H.</p> <p>Tablet of the Holy Mariner revealed while in the Mazra'iy-i-Vashshásh.</p> <p>Departure from Baghdád for Constantinople, Wednesday afternoon (first day of Ridván), April 22, 1863 A.D.—Dhi'l-Qa'dih 3, 1279 A.H.</p>	<p>Tafsír-i-Hurúfát-i-Muqatta'ih</p> <p>Şahífiy-i-Shattíyyih</p> <p>Haft-Vádí (Seven Valleys)</p> <p>Tafsír-i-Hú</p> <p>Lawh-i-Huríyyih</p> <p>Kitáb-i-Iqán</p> <p>Kalimát-i-Maknúnih (Hidden Words)</p> <p>Subhána-Rabbíya'l-'Alá</p> <p>Shikkar-Shikan-Shavand</p> <p>Húr-i-'Ujáb</p> <p>Halih-Halih-Yá Bishárat</p> <p>Ghulámu'l-Khuld</p> <p>Az-Bágh-i-Iláhi</p> <p>Bázávu-Bidih-Jámí</p>	

C. BAGHDÁD— <i>continued</i>	Works Revealed During This Period	Houses Occupied During This Period
<p>Súriy-i-Şabr revealed on first day of Riḍván.</p> <p>Arrival at Garden of Najbíyyih (Garden of Riḍván), April 22, 1863 A.D.—Dhí'l-Qa'dih 3, 1279 A.H.</p> <p>Arrival of Bahá'u'lláh's Family at Garden of Riḍván on eighth day after first of Riḍván.</p> <p>Departure from Garden of Riḍván for Constantinople last day of Riḍván, at noon on Sunday, May 3, 1863 A.D.—Dhí'l-Qa'dih 14, 1279 A.H.</p> <p>Length of overland journey from Garden of Riḍván to Sám-sún on Black Sea: 110 days.</p>	<p>Malláhu'l-Quds (Holy Mariner)</p> <p>Súriy-i-Şabr</p>	

Firayjât (arrival early afternoon—stayed seven days), arrived on Sunday, May 3, 1863 A.D.—Dhí'l-Qa'dih 14, 1279 A.H. (Firayjât is about 3 miles distant from Baghdád)

Judayḍih,
 Dilí-'Abbás,
 Qarih-Tapih,
 Saláhiyyih (stayed two nights),
 Dúst-Khurmátú,
 Táwuq,
 Karkúk (stayed two days),
 Irbil,
 Záb River,
 Barṭallih,
 Mosul (stayed 3 days),
 Zákhu,
 Jazírih,
 Nişibin,
 Hasan-Áqá,

Márdín,
 Díyár-Bakr,
 Ma'dan-Mis,
 Khárpút (stayed 2 or 3 days),
 Ma'dan-Nuqrih,
 Dilík-Tásh,
 Sívás,
 Tūqát,
 Amasia (stayed 2 days),
 Iláhiyyih (while approaching Sám-sún, "Lawḥ-i-Hawdaj" was revealed), (last day of overland journey),
 Sám-sún (stayed 7 days), Black Sea port. Sailed in a Turkish steamer about sunset for Constantinople,
 Sinope (arrived next day about noon), Black Sea port: stayed few hours,
 Anyábulí (arrived next day).

D. CONSTANTINOPLE	Works Revealed During This Period	Houses Occupied During This Period	Duration
<p>Arrival at noon on Sunday, August 16, 1863, A.D. Rabí'u'l-Avval 1, 1280 A.H.</p>	<p>Subhánika-Yá-Hú Lawḥ-i-'Abdu'l-'Azíz Va-Vukalá</p>	<p>House of Şhamsí Big (2-story, near Khir-gih Sharaf Mosque)</p>	<p>1 month</p>

D. CONSTANTINOPLE— <i>continued</i>	Works Revealed During This Period	Houses Occupied During This Period	Duration
Length of sea voyage from Samsún to Constantinople 3 days.		House of Vísí Páshá (3-story, near Sul-tán Muḥammad Mosque)	3 months
Length of journey from Constantinople to Adrianople 12 days.			

1. Kúchik-Chakmachih (3 hours from Constantinople—spent one night)
2. Buyúk-Chakmachih (arrived about noon)
3. Salvarí
4. Birkás
5. Bába-iskí

E. ADRIANOPLE	Works Revealed During This Period	Houses Occupied During This Period	Duration
Arrival on Saturday, December 12, 1863 A.D.—Rajab 1, 1280 A.H.	Súriy-i-Asháb	1. Khán-i-'Aráb (caravanserai, two-story, near house of 'Izzat-Áqá)	3 nights
Length of stay: 4 years, 8 months, 22 days.	Lawḥ-i-Hajj I		
Length of overland journey from Constantinople to Adrianople: 12 days.	Kitáb-i-Badí' Súriy-i-Mulúk (Tablet of the Kings)	2. House in Murádiyih quarter, near Takyiy-i-Mawlaví	1 week
Departure from Adrianople on Wednesday, August 12, 1868 A.D.—Rabí-'u'th-Thání 22, 1285 A.H.	Súriy-i-Amr Súriy-i-Damm Alvâh-i-Laylatu'l-Quds Munájáthây-i-Şíyám (Prayers for Fasting)	3. House in Murádiyih quarter, near house 2	6 months
	Lawḥ-i-Sayyáh	4. Khániy-i-Amru'lláh (several stories, near Sul-tan-Salím Mosque)	
	Lawḥ-i-Nápulyún I (First Tablet to Napoleon III)	5. House of Riḍá Big	1 year
	Lawḥ-i-Sul-tán (Tablet to the Sháh of Persia)	6. House of Amru'lláh (3-story. North of Sul-tan-Salím Mosque)	3 months?
	Lawḥ-i-Nuqṭih	7. House of 'Izzat-Áqá	11 months

1. Uzún-Kuprí
2. Kasháníh (arrived about noon. Lawḥ-i-Ra'ís (Tablet of Ra'ís) was revealed in this place)

3. Gallipoli (length of journey from Adrianople to Gallipoli about 4 days)
(after a few days' stay sailed before noon in Austrian steamer for Alexandria, Egypt)
4. Madellí (arrived about sunset—left at night)
5. Smyrna (stayed 2 days, left at night)
6. Alexandria (arrived in the morning, transshipped and left at night for Haifa)
7. Port Said (arrived morning, left the same day at night)
8. Jaffa (left at midnight)
9. Haifa (arrived in the morning, landed and after a few hours left on a sailing vessel for 'Akká)

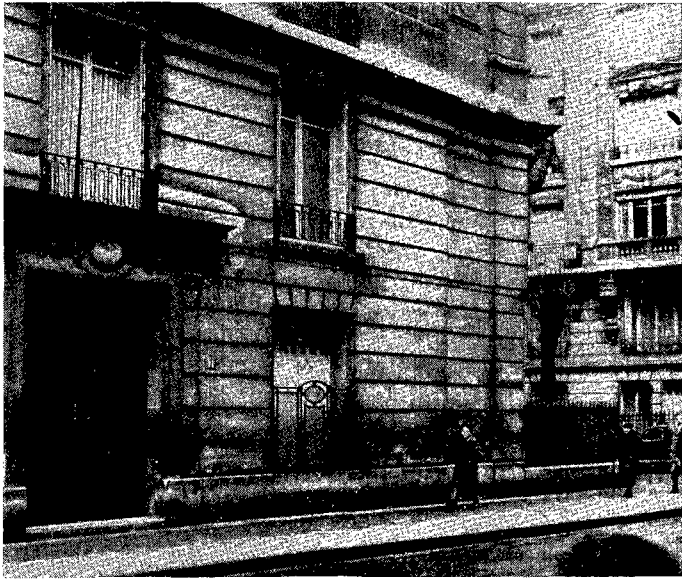
F. 'AKKÁ	Works Revealed During This Period	Houses Occupied During This Period	Duration
Arrival on Monday, August 31, A.D. 1868—Jamádíyu'l-Avval 12, 1285 A.H.	Kitáb-i-Aqdas Lawḥ-i-Nápulyún II (Second Tablet to Napoleon III)	1. Barracks	2 years, 2 months, 5 days
	Lawḥ-i-Malikiḥ (Tablet to Queen Victoria)	2. House of Malik 3. House of Rábi'ih	3 months
Purest Branch died on Thursday, June 23, 1870 A.D.—Rabí'u'l-Avval 23, 1287 A.H.	Lawḥ-i-Malik-i-Rús (Tablet to the Czar) Súriy-i-Haykal Lawḥ-i-Burhán Lawḥ-i-Ru'yá Lawḥ-i-Ibn-i-Dhi'b (Epistle to Son of the Wolf)	4. House of Manṣúr 5. House of 'Abbúd (where Kitáb-i-Aqdas was revealed) 6. Mazra'ih	2 or 3 months
Passed away May 29, 1892 A.D.	Lawḥ-i-Páp (Tablet to the Pope)	7. Qaṣr (Mansion, where He passed away)	

DATES OF HISTORIC SIGNIFICANCE DURING THE FIRST ONE HUNDRED AND TEN YEARS OF THE BAHÁ'Í FAITH

Declaration of the Mission of the Báb in Shíráz	May 23, 1844	Imprisonment of Bahá'u'lláh in the Síyáh-Chál of Tíbrán	August, 1852
Departure of the Báb on His pilgrimage to Mecca	September, 1844	Banishment of Bahá'u'lláh to Baghdád	January 12, 1853
Arrival of the Báb in Máh-Kú, Ádhirbáyján	Summer, 1847	Withdrawal of Bahá'u'lláh to Kurdistán	April 10, 1854
Incarceration of the Báb in Chihriq, Ádhirbáyján	April, 1848	Return of Bahá'u'lláh from Kurdistán	March 19, 1856
Conference of Badasht	June, 1848	Declaration of the Mission of Bahá'u'lláh	April 22, 1863
Interrogation of the Báb in Tabríz, Ádhirbáyján	July, 1848	Arrival of Bahá'u'lláh in Constantinople	August 16, 1863
Martyrdom of the Báb in Tabríz, Ádhirbáyján	July 9, 1850	Arrival of Bahá'u'lláh in Adrianople	December 12, 1863
Attempt on the life of Náṣiri'd-Dín Sháh	August 15, 1852		



Ḥazíratu'l-Quds of the Bahá'ís of Kampala, Uganda,
British East Africa, April, 1952.



Ḥazíratu'l-Quds of the Bahá'ís of Paris, France, 1953.

- Departure of Bahá'u'lláh from Adrianople
.....August 12, 1868
- Arrival of Bahá'u'lláh in 'Akká
.....August 31, 1868
- Death of the Purest Branch ...June 23, 1870
- Ascension of Bahá'u'lláh ...May 29, 1892
- First public reference to the Faith in Amer-
icaSeptember 23, 1893
- Establishment of the first Bahá'í center in
the WestFebruary, 1894
- Arrival of the first group of Western pil-
grims in 'AkkáDecember 10, 1898
- Arrival of the Báb's remains in the Holy
LandJanuary 31, 1899
- Reincarceration of 'Abdu'l-Bahá in 'Akká
.....August 20, 1901
- Commencement of the construction of the
Mashriqu'l-Adhkár of 'Ishqábád
.....November 28, 1902
- Release of 'Abdu'l-Bahá from His incarceration
.....September, 1908
- Interment of the Báb's remains on Mt. Car-
melMarch 21, 1909
- Opening of the first American Bahá'í Con-
ventionMarch 21, 1909
- 'Abdu'l-Bahá's departure for Egypt
.....September, 1910
- 'Abdu'l-Bahá's arrival in London
.....September 4, 1911
- 'Abdu'l-Bahá's arrival in America
.....April 11, 1912
- Laying of the corner-stone of the Mashri-
qu'l-Adhkár in Wilmette, Ill., by 'Abdu'l-
BaháMay 1, 1912
- 'Abdu'l-Bahá's return to the Holy Land ...
.....December 5, 1913
- Unveiling of the Tablets of the Divine Plan
.....April, 1919
- Commencement of the construction of the
Mashriqu'l-Adhkár in Wilmette, Illinois
.....December, 1920
- Passing of 'Abdu'l-Bahá
.....November 28, 1921
- Verdict of the Muḥammadan Court in
Egypt pronouncing the Faith to be an
independent religionMay 10, 1925
- Martha Root's first interview with Queen
Marie of RumaniaJanuary 30, 1926
- Resolution of the Council of the League of
Nations upholding the claim of the Ba-
há'í community to the House of Bahá'-
u'lláh in BaghdádMarch 4, 1929
- Passing of the Greatest Holy Leaf
.....July, 1932
- Inception of the First American Seven-Year
PlanApril, 1937
- Completion of exterior ornamentation of the
Mashriqu'l-Adhkár in Wilmette, Illinois
.....1943
- Centenary celebration of the Founding of
the Bahá'í Faith and opening of first All-
American Bahá'í Convention
.....May 23, 1944
- Inception of Second American Seven-Year
PlanApril, 1946
- Completion of Arcade and Parapet of the
Shrine of the Báb on Mt. Carmel
.....July 9, 1950
- Commemoration of Centenary of the Mar-
tyrdom of the BábJuly 9, 1950
- Completion of interior ornamentation of the
Mashriqu'l-Adhkár in Wilmette, Illinois
.....October, 1952
- Inauguration of the Centenary Celebrations
of the birth of Bahá'u'lláh's Prophetic
MissionOctober, 1952
- First Bahá'í Intercontinental Teaching Con-
ference, Kampala, Uganda, Africa
.....February 12-18, 1953
- Bahá'í dedication of the Mashriqu'l-Adhkár
in Wilmette, IllinoisMay 1, 1953
- Public dedicationMay 2, 1953
- All-America Bahá'í Intercontinental Teach-
ing Conference, Chicago, Illinois, U.S.A.,
and the inauguration of the Ten-Year In-
ternational Bahá'í Teaching and Consoli-
dation PlanMay 3-6, 1953
- Third Bahá'í Intercontinental Teaching Con-
ference, Stockholm, Sweden
.....July 21-26, 1953
- Fourth Bahá'í Intercontinental Teaching
Conference, New Delhi, India
.....October 7-15, 1953
- Completion of the construction of the
Shrine of the BábOctober, 1953

5. YOUTH ACTIVITIES THROUGHOUT THE BAHÁ'Í WORLD

AROUND THE WORLD WITH BAHÁ'Í YOUTH*

(Compiled by the National Bahá'í Youth Committee of the United States)

INTRODUCTION

BAHÁ'Í Youth the world over have been very busy carrying on extensive studying, teaching, and administrative work. The reports of the different countries during the years 106-108 of the Bahá'í era show the important role the youth have come to play in the present Bahá'í world. The youth have pioneered in many countries. They have been the mainstay of some communities. They have served on Local Spiritual Assemblies, as well as on many national committees.

Shoghi Effendi has said in one of his letters (through his secretary), "The youth today must show forth a greater maturity than any previous generation, for they are called upon to pass through perhaps the gravest crisis in the history of the world, and they must meet their destiny with faith, steadfastness, assurance and poise."

The reports of a number of the Bahá'í Youth Committees around the world give evidence that the Bahá'í youth everywhere are maturing. And although the youth have become more and more active in shouldering adult work, they have not neglected the youth work. No, the Bahá'í young people have also carried on their own activities. They have persisted in spite of programs of austerity, in spite of restrictions in some localities, and have redoubled their efforts to carry out the different plans of the Guardian.

In *The Advent of Divine Justice* (p. 58), Shoghi Effendi has given this message to the Bahá'í Youth: "No greater demonstration can be given to the peoples of both continents of the youthful vitality and the vibrant

power animating the life, and the institutions of the nascent Faith of Bahá'u'lláh than an intelligent, persistent, and effective participation of the Bahá'í Youth, of every race, nationality, and class, in both the teaching and administrative spheres of Bahá'í activity. . . . I hope, and indeed pray, that such a participation may not only redound to the glory, the power, and the prestige of the Faith, but may also react so powerfully on the spiritual lives, and galvanize to such an extent the energies of the youthful members of the Bahá'í community, as to empower them to display, in a fuller measure, their inherent capacities, and to unfold a further stage in their spiritual evolution under the shadow of the Faith of Bahá'u'lláh."

Responding to these inspiring words, the Bahá'í Youth continue to spread their glorious Message, and to work for their wonderful Faith, and prepare themselves to be of greater service as the adult membership of a New World Order.

GREAT BRITAIN

During the years 1950 to 1952, following the completion of the Six-Year Plan, the key words of all Bahá'í activity were "consolidation" and "austerity." We soon discovered that the task of consolidation was as demanding as that of initial teaching, and called for mature minds and a new kind of patience.

The new maturity of the community was demonstrated by the lowering of the youth age limit from 30 to 25 years. Now we officially adopt the sober responsibilities of age five years sooner than before. We find youth serving on local spiritual assemblies in many towns and making valuable contributions in the pioneering and teaching field.

Strict austerity has limited the number of National Youth Committee meetings and local youth activities. In 1950, World Youth Day was celebrated by local devotionals inaugurating a special youth fund for contri-

* The period covered is roughly 1949-1952 (Bahá'í Years 106-108, inclusive). Bahá'í Youth on reaching the age 21 years become voting members and assume responsibilities with adults in the Bahá'í Community. The report of the National Youth Committee of the United States is given on pages 586-596.

butions to the Shrine of the Báb. Youth were asked to donate money they might otherwise have spent if a national youth gathering had been arranged.

In 1951 the publication of the *Bahá'í Youth Bulletin* was suspended for austerity reasons, but, at the same time, we saw an exciting new development in the appointment of a National Youth Committee for Scotland.

The youth activities during the Summer Schools of 1950 and 1951 reached their height when an entire day's program of teaching, entertainment and the presentation of different aspects of Bahá'í life was carried out successfully for both Bahá'ís and non-Bahá'ís.

This year's Youth Committee has tried to consult and organize largely by correspondence. Its activities include the encouragement of isolated youth, single youth members in adult communities, and the support of the work of local youth committees. In some communities all the youth serve on the local spiritual assemblies, and they have decided against the formation of a local youth committee for the present. But London, Bournemouth, Birmingham and Newcastle have active Youth Committees meeting regularly and making extremely useful contacts with associations and non-Bahá'í communities which are sympathetic to our principles.

Plans for the future include a youth conference in Nottingham to be held over the coming Naw-Rúz for all the British Bahá'ís. Four of Britain's youth served as pioneers to Africa in the six-year plan. The youth of today are the pioneers and administrators of tomorrow!

GERMANY

The German Youth celebrated World Youth Day in the city of Heidelberg. Arriving on bicycles, by train and on buses, over fifty young friends came to participate in this sixth post-war World Youth Day. The specific topic was: "World Peace, Our Obligation."

ITALY

The Bahá'í Faith, since the year 1947, has found hearty response in Italy among young people. So in the course of time a Youth Committee was formed, the basic work of which consists in attracting interested young

people to our Faith. Despite general difficulties in presenting religious topics, other than Catholic, in Italy, the number of young declared believers is slowly but steadily increasing. Especially in the year 1951 the Youth Committee attracted some young elements to the Cause in Rome. In the communities of Florence and Naples a number of young people were deeply interested in the Message.

There are also youth working on the following committees appointed by our Assemblies: Translation, Feasts, and Book Sale. Two of us are even members of the Spiritual Assemblies of Rome and Naples.

Our committee was often visited by friends coming from abroad—from Persia, America, Luxembourg, Switzerland. Personal acquaintance strengthened the already solid ties of Bahá'í brotherhood and fellowship. Among our dear guests we mention, with a special feeling of gratitude for the spiritual inspiration they gave us, Jindra Mynarová, Rustam Paymán, Masoud Berjis and Perí Mottahedeh. Representatives of our committee took part in the European Teaching Conferences of Brussels, Copenhagen and Scheveningen, visiting with the local youth committees.

Of special importance to us was the visit of Mr. Ted Cardell, who passed through Rome on his way to pioneer in Africa. He met with members of our committee who, deeply moved by his inspiring Bahá'í enthusiasm, went to bid him farewell at his departure, expressing to him once more their Bahá'í love and their wishes for great spiritual success.

The celebration of some Feasts and Festivities—such as the Day of the Covenant and World Religion Day—was entrusted to the Youth Committee. Our youth explained on those occasions to numerous audiences the religious value and meaning of the Manifestation of Bahá'u'lláh.

The hopes of young people in general are, of course, very high, even if their practical achievements sometimes fall short of their hopes. But we are sure that "older" Bahá'ís will apply also to our shortcomings these words of 'Abdu'l-Bahá: "There are imperfections in every human being, and you will always become unhappy if you look towards the people themselves. But if you look towards God you will love them."



Spiritual Assembly of the Bahá'ís of Maywood, Illinois,
incorporated June 11, 1951.



Spiritual Assembly of the Bahá'ís of Fresno, California,
incorporated February 20, 1953.



Spiritual Assembly of the Bahá'ís of San Diego, California,
incorporated April 29, 1953.



Spiritual Assembly of the Bahá'ís of Sacramento, California,
incorporated April 9, 1954. (One member had died.)

EGYPT

The National Youth Committee continued the work it started last year, extending the range of cultural activities and youth studies with illuminating and outstanding results. Social activities were carried out on a larger scale, including parties held at the homes of the friends. To these parties non-Bahá'ís were invited to enable them to get some idea about the Bahá'í community. This resulted in narrowing the gulf between Bahá'ís and non-Bahá'ís. Some Bahá'í studies were included, besides fun, in the program of these parties.

The committee, in cooperation with the National Spiritual Assembly, carried out several projects for the Faith, such as, the pioneering project in central Africa. This project was carried on simultaneously by the National Spiritual Assemblies of Persia, India, the United States and the British Isles. The pioneering project in Libya and Algiers, also the Five-Year Plan for Egypt and Súdán, are still being worked out.

The committee published several religious documents and some valuable studies on the Faith.

The National Youth Committee, with the support of local committees, made regulations for the approaching summer school. The National Youth Committee planned for symposiums on pioneering which were held by all the local committees. These symposiums explained the pioneering project. A booklet on the African project was discussed.

A registration book was prepared for youth to record their ages, occupations, aims, and qualifications for pioneering. This registration book was intended to enable the committee to select the persons to be recommended for pioneering.

National Youth Day, in which all the local committees of Egypt assisted, was celebrated on December 23, 1951. Its subject was "The Basis of International Peace."

International Youth Day, which was celebrated on the 25th of March, 1951, was very successful. It was thoroughly planned by the National Youth Committee under the supervision of the National Spiritual Assembly. Important personalities were invited to this International Youth Day, including writers, journalists and other broadminded people. A film of the Mashriqu'l-Adhikár was shown, and at the close of the sym-

posium the guests were invited to an elegant banquet.

PERSIA

The Persian Bahá'í Youth have enjoyed real cooperation while performing their duties. In the following report some of the Bahá'í youth activities for the years 106-107 are outlined.

With the help of the youth, forty-two new Bahá'í youth centers have been established. At present there are 207 committees and thirteen youth groups, totaling 220 Bahá'í youth centers.

The Bahá'í youth have contributed to the teaching program, but owing to the present restrictions, full results were not obtained in this field.

What the Bahá'í youth have accomplished in pioneering really deserves attention because they have participated notably in the fulfillment of the 45-month pioneering plan. The number of the Bahá'í youth who have pioneered during the two years exceeds 120. In addition the youth, by means of teaching trips, donations, and correspondence, have been in contact with the pioneers. The Persian National Youth Committee strove by every means possible to encourage youth to pioneer—with the result that classes were opened for the teaching of arts and for the guidance of candidates.

Reducing the number of illiterates was an important project during the two years. Classes were held in which friends of all ages participated. The Bahá'í youth contributed by providing funds and by sending teachers to the Bahá'í centers. As a result of the project a number of youth have been taught to read and write. We can now state that in several centers there are no Bahá'í illiterates. Despite difficulties experienced in this field and the lack of facilities at hand, we hope with the new plans and the help of the Almighty, better results can be obtained with the view to completely dispelling illiteracy from the Bahá'í community.

The teaching of children and youth has been undertaken by the youth in all the centers. The following classes were held:

1. Classes for children.
2. Classes in the Bahá'í Writings in which Bahá'í Laws, principles, administrative order, history and other subjects were taught.



Spiritual Assembly of the Bahá'ís of Glendale, California,
incorporated April 29, 1954.



Spiritual Assembly of the Bahá'ís of Tucson, Arizona,
incorporated January 21, 1954.



Spiritual Assembly of the Bahá'ís of Oak Park, Illinois,
incorporated February 16, 1954.



Spiritual Assembly of the Bahá'ís of Nashville, Tennessee,
incorporated April 13, 1954.



Spiritual Assembly of the Bahá'ís of Greenwich, Connecticut,
incorporated April 23, 1954.

- Classes for increasing general knowledge—scientific and literary conferences, discussion classes, speech and reading, Arabic and English, fine arts classes, and summer school classes were held for the youth.

As usual the Bahá'í youth have traveled to many Bahá'í centers, especially during the summer time. They have profited from this opportunity to visit the Bahá'í pioneers. They have met and worked with other Bahá'í youth. More than 170 Bahá'í youths have gone on teaching trips during those two years.

Youth clubs have been established in more than twenty centers. In some places

More than 5,000 Bahá'í youths attended the Bahá'í symposium which was held on Sunday the 6th of *Shahru'l-Mulk*, Year 106 (February 12, 1950), in more than eighty places in Persia.

The program included Ruḥíyyih Khánum's article, a speech on "The Future World under the Bahá'í Faith," music, and other activities. During the symposium contributions were given for the pioneering plan.

On the suggestion of the Persian National Youth Committee and with the approval of the National Youth of America, the Symposium of the Year 107 was held on Sunday, 5th of *Shahru'l-Bahá* (March 25, 1950), to



Spiritual Assembly of the Bahá'ís of Reno, Nevada,
incorporated April 20, 1954.

these clubs were developed as social centers for the Bahá'í youth.

The Bahá'í youth of Persia have succeeded in issuing publications in more than seventeen places. Some of the publications are in the form of wall bulletins. *Ahang Badi* (The New Melody) is a national bulletin which has been published for five years and has 1,200 subscribers.

Libraries are often established and supervised by the youth. At present the youth have libraries in more than seventy places. Twenty-three libraries have been inaugurated by the Bahá'í youth in the past two years. In addition, the youth have strengthened the libraries by giving books and money, and have encouraged Bahá'í youth by every means possible to use those libraries and benefit from them.

commemorate 'Abdu'l-Bahá's trip from East to West.

The fourth Persian Bahá'í Youth Convention was held in *Shahru'l-Kalimát*, Year 106, eighteen delegates participating, and the fifth Convention was held with nineteen delegates and six members of the National Youth Committee. The following messages from the Guardian were in reply to the Convention's cables:

"Assure participants fourth youth conference ardent loving prayers success deliberations befitting discharge sacred responsibilities. Shoghi."

"Appreciate message youth convention supplicating bountiful blessing. Shoghi."

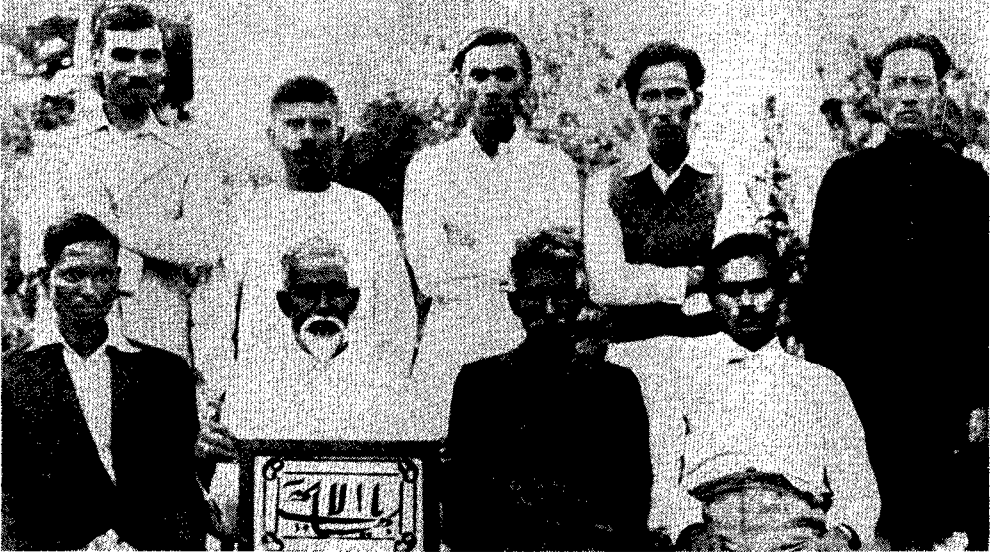
During the Years 106 and 107, fifty-seven Bahá'í youth conferences were held in twenty Bahá'í centers. The delegates of



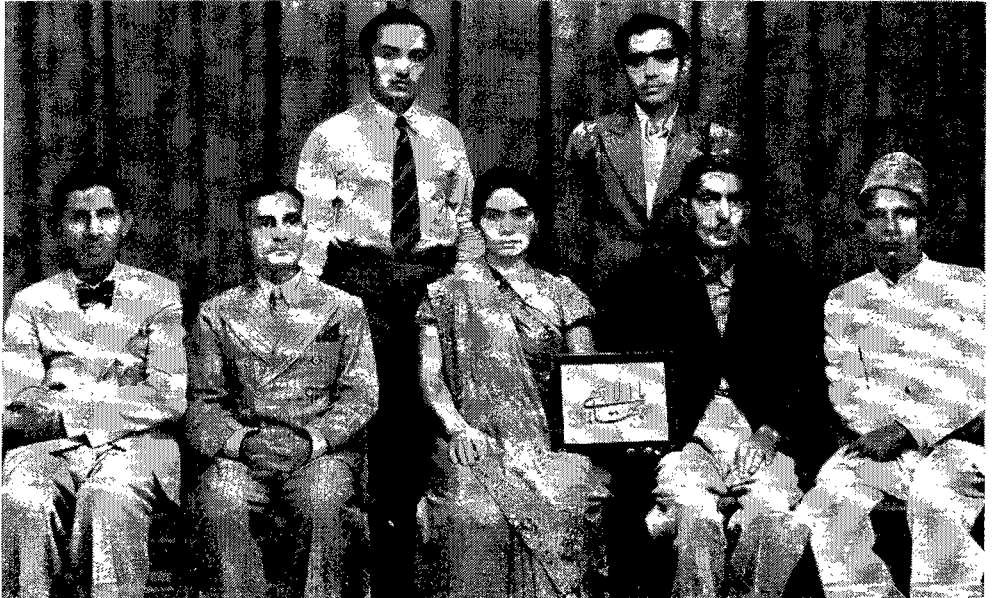
Spiritual Assembly of the Bahá'ís of Surat, India,
incorporated March 24, 1951.



Spiritual Assembly of the Bahá'ís of Jalna, Hyderabad (Deccan),
India, incorporated 1951.



Spiritual Assembly of the Bahá'ís of Kamarhati, India,
incorporated September 7, 1950.



Spiritual Assembly of the Bahá'ís of Mysore, India,
incorporated September 25, 1950.

the National Youth Committee attended twenty of these conferences. Two regional conferences were held during these years.

Exhibitions of fine arts were held in six Bahá'í centers during the two-year period.

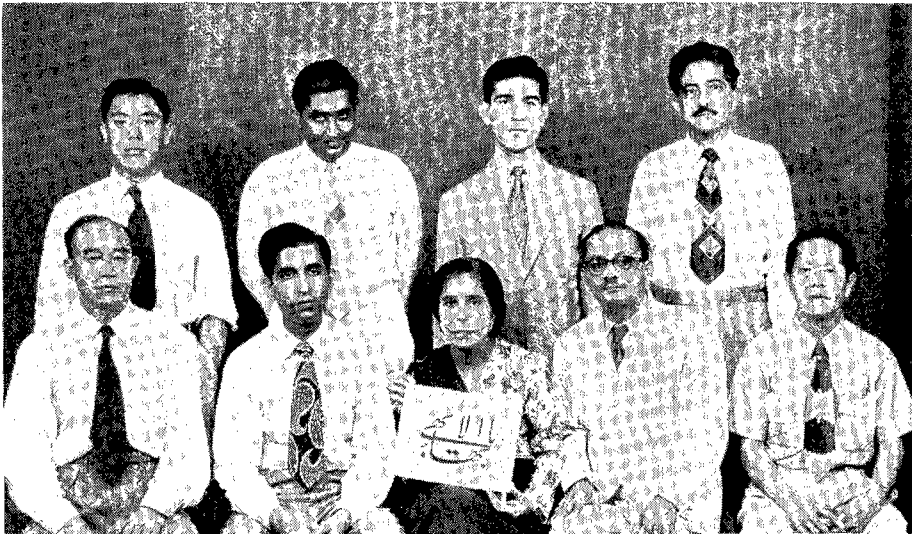
INDIA, PÁKISTÁN AND BURMA

The Regional Youth Committees have continued to function: one in India, one in Pákestán, and one in Burma, in addition to the National Youth Committee at the center.

The function of these Regional Committees included: (1) holding the Summer

large extent due to the sacrifices of a number of young believers. In addition to assisting in the establishment of new Assemblies, youth are the mainstay of many local Assemblies, several of which, particularly on the west coast, are constituted entirely of youth.

Youth from various centers gathered together and went on a teaching trip to South India. They toured most of the major cities and traversed nearly 3,000 miles, visiting new centers, making contacts, giving the Message to various people and also encouraging pioneers who had for a long time been isolated from the rest of the com-



Spiritual Assembly of the Bahá'ís of Singapore, incorporated July 28, 1952.

Schools in their respective regions, (2) encouraging the youth to acquaint themselves more fully with the Bahá'í teachings, (3) consolidation of old youth centers and developing new ones, (4) encouraging youth to undertake short teaching trips in their neighborhood, and (5) holding the annual event of World Youth Day.

India Region

Though Bahá'í youth were greatly handicapped in their pioneering efforts owing to the diversity of culture and language in the places where they pioneered, yet many new Assemblies that were formed and many old centers that were strengthened were to a

munity and were striving hard to serve the Cause.

A valuable addition to our ranks was the arrival of Rizwanieh Eghrari in Delhi recently. Having stayed for a short while in England assisting the British Bahá'ís in their teaching efforts, she has now pioneered to India to settle in this country. Such instances of devotion, courage and selfless service, we are confident, will go a long way in arousing the youth of this country, and will undoubtedly induce them to follow in her footsteps.

The eleventh Summer School session was held in India from October 16-24, 1950 in the cool and salubrious climate of Panchgani, 5,000 feet above sea level. Regular



Spiritual Assembly of the Bahá'ís of Montevideo, Uruguay,
incorporated 1952.

classes commenced on the 17th, the average number of youth attending being eighty. Three teachers were able to attend, namely Mr. Yazdani of Tíhrán, Prof. Pritam Singh and Mr. N. A. Khavari. The school was specially fortunate in having Mr. Yazdani of Persia. Not often is there the opportunity of hearing one so learned and so eloquent.

On October 24, Panchgani celebrated United Nations Day and Mr. Yazdani, as the Bahá'í speaker, gave an illuminating address which was very effective. Mr. F. Tirandazi conducted the session as the Principal.

Sunday February 25 was celebrated as World Youth Day. The theme was "Now—a Cycle of Peace," as suggested by the National Youth Committee of the United States. Meetings were held at Agra, Bombay, Delhi, Hyderabad (Deccan), Panchgani, Poona and Sholapur. Several of the meetings were held at hotel auditoriums and prominent citizens were invited. In some cities, meetings for Bahá'í youth were held in the morning, while public functions, with non-Bahá'í youth invited to take part, were

held in the evening. The programs were varied with Bahá'í talks, technicolor films of the Bahá'í Centenary and the Bahá'í Temple at Wilmette, Illinois, singing of children, quizzes, and refreshments.

Pákistán Region

The Regional Youth Committee of Pákistán kept close liaison with the National Spiritual Assembly, the National Youth Committee, the Local Assembly at Karachi and the Regional Youth Committee of India. Throughout the year, the Committee remained in correspondence with most of the youth centers in Pákistán, urging them to be active towards a single goal, namely teaching, and acquainting them with the news sent to them from other parts. This Committee also assisted the Assembly at Karachi in the organization of the Summer School.

The Summer School session in Pákistán was held October 18-28, 1950. Owing to the floods in the Punjab, the attendance from the provinces was small. The early morning prayers created a spiritual atmosphere



First Spiritual Assembly of the Bahá'ís of Tripoli, Libya,
formed April 21, 1954.



First Spiritual Assembly of the Bahá'ís of Göteborg, Sweden,
formed April 21, 1953.

which will live long in the hearts of those present. The students showed a remarkable devotion to learning the subjects, which were: (1) History of Buddhism, (2) Twelve Bahá'í Principles, (3) Laws of Aqdas, (4) History of the Bahá'í and Zoroastrian Faiths, and (5) Bahá'í Administration.

Elaborate World Youth Day Programs were conducted in Hyderabad (Sind), Karachi and Quetta. The daily papers announced the meetings at which Bahá'í youth were the speakers.

Ceylon Region

In the infant center of Ceylon, the youth are the mainstay of the community. They are engaged mainly in propagating the Cause and many of them have pioneered to virgin territories to establish the banner of the Cause. The officers of the Colombo Assembly are all youth. First to accept the Cause in Ceylon was a young man, Anver Cadir, who abandoned an influential position with a local political party and accepted the Cause.

Bahá'í youth in Colombo held regular meetings at the Bahá'í center. A two-year plan was passed by the committee to organize and form Bahá'í youth committees in other parts of the Island. Study classes were held once a week by the Study Circle Committee. Bahá'í literature was sent to friends with whom the Bahá'í youth were in contact.

In celebration of World Youth Day a public meeting was held by the Bahá'í youth of Colombo in the City Light Hall. Youth and members of the Colombo Spiritual Assembly delivered lectures in English and Tamil on the subject, "Now—a Cycle of Peace." Very good publicity was given by the press before and after the meeting.

Burma Region

Meetings were held every Sunday morning at the Ḥāziratū'l-Quds. Almost all the Bahá'í youth participated, speaking on different topics of the Cause. As the majority of the members speak Burmese, lectures were delivered in Burmese. Everyone was anxious to widen his knowledge of the history and teachings of the Cause and to try his utmost to speak in public too.

The Bahá'í youth planned a very elaborate program for World Youth Day and celebrated it successfully. Talks were given

in Burmese, English and Urdu on such subjects as Universal Peace, Unity, True Happiness. Before the meeting, a group photograph of the Bahá'í youth of Rangoon was taken.

AUSTRALIA AND NEW ZEALAND

The publication of the *Youth Letter* has continued on a quarterly basis. As in previous years we have endeavored where possible to continue the *Youth Letter* along lines calculated to keep local groups in touch with each other, to provide a series of Bahá'í and non-Bahá'í articles, and, finally, to keep abreast of international news that would prove of interest to youth.

This year we have published articles on youth by senior Bahá'ís, thus giving to youth the benefit of our more experienced writers. We have at all times kept the *Youth Letter* for general appeal, thus stimulating not only Bahá'í Youth interest, but the interest of our many non-Bahá'í readers also.

A pleasing aspect of the year's activity has been the very large part youth played at the recent Summer School. The youth were responsible for providing both speakers and entertainment at many public functions held by local spiritual assemblies of the Bahá'ís throughout Australia and New Zealand.

A general survey of the National Youth picture reveals active youth groups in Adelaide, Melbourne, Yerrinbool, Sydney, Brisbane, Toowoomba, Wollongong, and Perth. There are isolated Bahá'í Youth in various other centers of Australia, New Zealand, and Fiji.

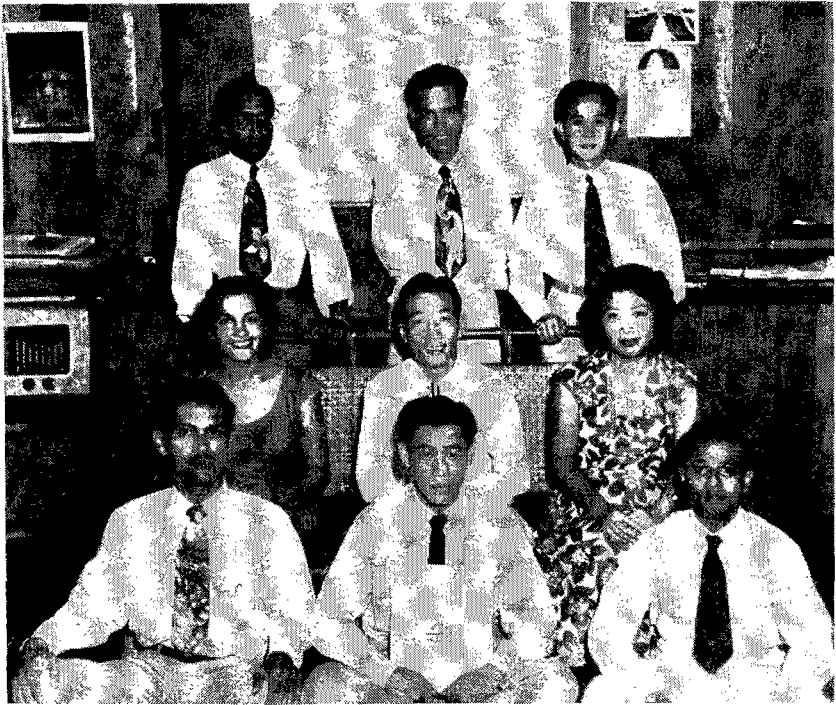
The most outstanding event of the Bahá'í Year 108 is the formation of a Regional Youth Committee of New Zealand. This Committee has done good work and has already commenced a quarterly newsletter. Though our numbers are very small, the youth of Australia and New Zealand are doing much work on various local and national committees. The National Public Relations Committee is mainly composed of youth this year. The chairman of the New South Wales Regional Teaching Committee is a youth. In every field the youth are active. Two members of this year's National Youth Committee have gone to Leeton, a "goal" town, as pioneer settlers. In order to keep contact, the National Youth Committee meetings are alternated, one being held



First Spiritual Assembly of the Bahá'ís of Porto, Portugal,
formed April, 1952.



First Spiritual Assembly of the Bahá'ís of The Hague, Netherlands,
1952-1953.



British Borneo's first Bahá'í Spiritual Assembly,
in Kuching, Sarawak.



First Spiritual Assembly of the Bahá'ís of Nairobi,
Kenya, East Africa.

at Leeton and the next at National Headquarters in Sydney. The secretary attends all meetings.

The annual Bahá'í Summer School was held early in January. The National Youth Committee conducted the afternoon classes for the youth. Naturally many adults attended too. The first week the subject of the class was "A Teaching Manual," and the second week the subject was "Instruments of the Orchestra," a musical appreciation class.

SOUTH AMERICA

The first National Spiritual Assembly for South America (elected April, 1951) appointed the first National Bahá'í Youth Committee, consisting of four active youth members and six consulting members.

None of the active members had ever had any experience in this field of work—only enthusiasm to serve to the best of his ability.

For the first time a census was begun of the Bahá'í Youth of South America. At the suggestion of the National Bahá'í Youth Committee, the youth in Valparaiso and Lima organized local groups. A set of by-laws was made up for social and cultural clubs organized by Bahá'í youth groups with non-Bahá'ís. These clubs will help inquirers to come in contact with Bahá'ís and learn about their very high standards, philosophy and ideals.

A monthly bulletin has been published since July, 1951 with inspirational articles; suggestions for organizing Bahá'í youth groups; models for Bahá'í youth meetings; and beautiful messages received from many National Bahá'í Youth Committees, which showed the readers the very strong bond of love and unity among the Bahá'ís of the world. The National Bahá'í Youth Committee hopes to guide and organize isolated Bahá'í youths in this territory and to help them attract the attention of other young people toward this glorious way through the bulletin.

The committee has exchanged correspondence with as many Bahá'í communities as possible, trying to help isolated Bahá'ís directly, and giving them advice and enthusiasm to work for the Faith. We know that by the will of God, with more experience, the National Bahá'í Youth Committee for South America will be able to issue a better Youth Bulletin, and help the youth of its territory in a more efficient way.

São Paulo

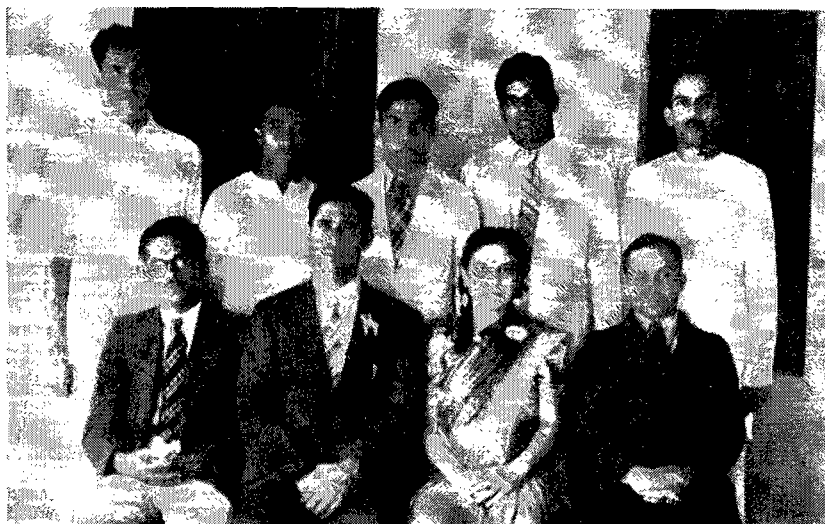
Ever since there has existed an Assembly in São Paulo, Brazil, there has existed some youth activity. The pioneering family who first settled there in 1947 had an ideal set-up, for they had two Bahá'í youth, a boy and a girl.

The youth activity was not begun by making a special effort to organize but was an outgrowth of cooperation to establish a new community. From the beginning weekly meetings were held to attract people. We, the two youth, invited our friends who in turn brought their friends. The adults of the community invited their friends and everyone gathered together each week to discuss the teachings, and hear lectures which were always in English and translated in Portuguese for the first several years. Maybe many came to hear English, but they came, until weekly attendance became close to forty, filling to capacity the home of the pioneers, which was the Bahá'í center.

We were then forced to divide the meetings and have the younger people who spoke English come another evening. In this way we learned how to conduct classes and activities, for we had the youth who would always come and we had to plan something for them. These meetings attracted many young people, mostly Europeans who knew English. Some were seeking for some intellectual activity, some for faith in the future and a solution to problems, some just friendship. The Second World War brought about these needs and our Faith offered food to these thirsty souls.

As time went on we felt the need for recreation along with the purely intellectual discussions, and, as a means to attract new youth, monthly tea-dances were held. Before the dancing and refreshments (which our guests contributed) a short discussion was held giving the Bahá'í teachings directly or indirectly on the subject chosen. After over a year of this activity it was felt that these dances had served their purpose and they were discontinued, to be given at longer intervals upon request of the group or whenever attendance at youth meetings slackened.

At the meetings we discussed, chapter by chapter, the *New Era*, *Security for a Failing World* by Stanwood Cobb, and *Prescription for Living* by Ruhíyyih Khánum



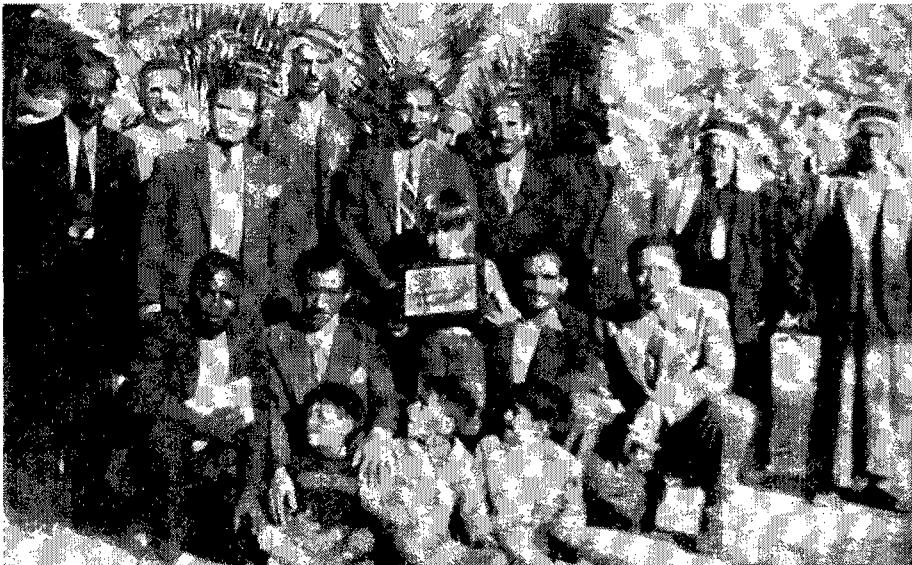
First Spiritual Assembly of the Bahá'ís of Trivandrum,
India, 1950-1951.



First Spiritual Assembly of the Bahá'ís of Anchorage Recording
District, Alaska, organized April 21, 1951.



First Spiritual Assembly of the Bahá'ís of Zürich,
Switzerland, elected April 21, 1950.



Spiritual Assembly of the Bahá'ís of Basra, South 'Iráq,
inaugurating the land offered by one of them for
the future local Ḥazíratu'l-Quds.



First Spiritual Assembly of the Bahá'ís of Sheffield,
England, 1950-1951.



Spiritual Assembly of the Bahá'ís of Daidanaw, Burma, 1950-1951.

(which was the most successful). Selections from the Bahá'í Writings, talks of 'Abdu'l-Bahá, a series on comparative religions and outstanding Christian sects were other studies which were followed.

We feel that the Bahá'í Faith has given very much to many young people in São Paulo. It has given a hope; it has given happiness and new friendships; it has shown that a Plan and a Faith exist which are available when we finally awaken spiritually.

In these few years there have been five marriages among young people who have met through the Bahá'í Faith. Two of these had Bahá'í weddings, the last being the wed-

ings are invited to Bahá'í meetings. This is progressing slowly.

As we recognize the necessity of youth's vitality in a Bahá'í Community, we are striving to find those who are prepared to recognize the Word of God for this Day.

Rio de Janeiro

A weekly English class for young students is held in the Rio Bahá'í Center and many a youth has heard and read of the Faith through this activity.

Santos

Last year the Holmes family were sent as



Spiritual Assembly of the Bahá'ís of Rosario-Santiago, Isabela, Republic of the Philippines.

ding of one of the original founders of the youth group in São Paulo, Bob Miessler, who married a lovely Brazilian girl, Myriam Bueno, who has become a radiant Bahá'í. This is one more tie between "different" peoples to show that in reality we are all one.

Bahia

In Bahia there has been very little youth activity other than contacts with organized groups. Owing to conventions and family ties the young people are not yet given enough liberty of thought. We are attempting first to acquaint young people with the local Bahá'í Center by offering free English conversation classes once a week. From this group those who show interest in the Teach-

ing of one of the original founders of the youth group in São Paulo, Bob Miessler, who married a lovely Brazilian girl, Myriam Bueno, who has become a radiant Bahá'í. This is one more tie between "different" peoples to show that in reality we are all one.

pioneers to Santos to establish an Assembly there. Among their new believers is a young Brazilian boy of 23 who is alive with the Teachings and has an amazing understanding of them. He has been studying to become an English teacher and is now beginning to study Spanish in order to be a more valuable Bahá'í in South America. He assures us that as long as he lives in Santos the Faith will never die there but will continually progress.

Now that we youth of South America have our National Youth Committee, we are striving to become an organized and cooperative entity. We consist of some twelve countries which speak two different languages, Spanish and Portuguese. Because of the great distances, it is only



Spiritual Assembly of the Bahá'ís of Port Said, Egypt,
with a woman as member for the first time.



Spiritual Assembly of the Bahá'ís of Alexandria, Egypt, with women elected members for the first time, April 21, 1951.



Spiritual Assembly of the Bahá'ís of Cairo, Egypt, with women elected members for the first time, April 21, 1951.

through correspondence and a oneness of spirit and goals that we can work together. The news from other countries received through their youth bulletins is a great inspiration to us, as each community is so isolated, especially in Brazil, and each has its own particular problems. We are striv-

ing now for better understanding and hope soon to be able to form a youth committee for each country which will cooperate with our National Youth Committee, at present located in Colombia. We are sure that "should anyone arise for the triumph of our Cause, him will God render victorious."

REPORT OF INTERNATIONAL BAHÁ'Í YOUTH ACTIVITY FOR THE YEAR 1952-1953

(Compiled by Dwight Allen)

FROM reports of youth activity in the Bahá'í Faith during the year 1952-1953, it would seem that youth are gradually becoming more aware of the importance of the role which they, as youth of a New World Order, must play in the establishment of the Faith in the minds and hearts of all men. Independently, the Bahá'í youth everywhere continued to deepen themselves in the knowledge of their Faith, preparing to meet the challenges of establishing the New World Order. Before the year was over, the challenge came in more force and potency than could have been imagined—the challenge of a Ten Year Global Crusade. "Pioneering" became the new by-word for all Bahá'ís, a word with *personal* meaning. Youth learned that their due was to be the vanguard in situations which would be difficult in terms of physical discomforts; their attitude became one of eager anticipation. A young African boy wrote of a newfound awareness and understanding; a German youth was learning a new meaning for consecration; an American girl, always active in Bahá'í Administration, was finding a deeper appreciation for Bahá'í teaching—all stood ready and waiting to serve. The next year would find these same young people among the Knights of Bahá'u'lláh and far from their native lands, but this was a year of preparation as well as a year of activity.

Therefore, as we review the reports of international Bahá'í activity, we must consider the overwhelming spirit which motivated the conferences, the publications, the teaching activity—to swell the ranks for the Crusade to come. This spirit is perhaps best expressed in a report from the National

Youth Committee of Egypt: "The youth are earnestly aware of the inestimable bounties of God and His manifold blessings that He has chosen them to be the executors of God's Divine Plan. They know they can afford nothing but to consecrate every ounce of their energy, every particle of their efforts for the success of this great Plan." "We know full well that God is on our side and that it is up to us to prove that we are worthy of the generous trust that has been conferred upon us and the honor that was ours when we were placed among the dashing battalions of Bahá'u'lláh's young crusaders in the Spiritual Conquest of the entire Planet."

PUBLICATIONS

A number of National Youth Committees publish newsletters or bulletins on a regular basis. The National Youth Committees of Australia and New Zealand, Canada, Egypt and the Súdán, and Germany issue their bulletins quarterly; the National Youth Committee of India, Pákistán and Burma issue a bi-monthly bulletin; and the National Youth Committee of the United States issues a monthly bulletin. In addition to the quarterly bulletin issued in Arabic by the Committee of Egypt and the Súdán, one issue in English was published.

Several of the National Youth Committees undertook other publishing ventures. The National Youth Committee of Egypt and the Súdán published four booklets in two years, dealing with educational, teaching, and pioneering topics. The National Youth Committee of Írán issued two publications for Persian youth in other lands.



First Spiritual Assembly of the Bahá'ís of Berlin re-established after World War II, April 21, 1950.



First Spiritual Assembly of the Bahá'ís of Cienfuegos, Cuba, elected April 21, 1951.

SUMMER SCHOOLS

Australia and New Zealand. A successful youth workshop was held at summer school—a Bahá'í prayer was learned, *Prescription for Living* was studied and the April issue of the youth letter was edited. The sessions ended with a concert and a barbecue. The youth also sponsored a work camp, which

enthusiasm, filled with new fire and zeal.

India, Pákestán. The summer schools held in India and in Pákestán both proved great successes. In Pákestán the summer school was held November 2-12, 1952, at Hyderabad Sind. In India the thirteenth summer school session was held in Panchgani October 15-24, 1952. Regular classes had a



First Spiritual Assembly of the Bahá'ís of Callão, Perú,
elected April 21, 1951.

proved to be so successful, hope was expressed for its development into an annual affair.

Germany. The yearly summer schools brought together Bahá'í and non-Bahá'í youth in friendly association. All studied the Holy Texts of Bahá'u'lláh and 'Abdu'l-Bahá, offered solutions to the problems of our modern day, took turns in giving a talk, and participated in discussions. The atmosphere was ideal, for summer schools were held in picturesque Youth Hostels in the most scenic parts of Germany. Thus, in addition to the serious program of study, there were many opportunities for outdoor activities, such as hikes through the woods. At the end of the sessions the youth returned home with renewed energy and

total average of eighty youth attending the sessions. They took keen interest in the discussions at the Youth Conference held on October 17 and 18, the main topic for discussion being "Pioneering."

Canada. Youth attended the Ontario Summer School in August, 1952, to consult and coordinate their efforts.

Egypt and Súdán. The summer school sessions held in August, 1952, were devoted to a study of the basic Bahá'í literature. The school was a very successful enterprise in which both the administrative and the social aspects of the Bahá'í Faith were practiced. The youth who attended gained a valuable and rare experience and had an opportunity to increase their knowledge of the Faith.

CONFERENCES—NATIONAL AND LOCAL

Egypt and the Súdán. A Bahá'í Youth Conference was held on the 30th and 31st of October, 1952, at the National Ḥaẓíratu'l-Quds in Cairo. Youth delegates from all parts of Egypt attended and many vital questions were discussed. Among the most important was the subject of pioneering. Many recommendations were made, and it was encouraging to find that immediate action was taken.

England. The London Youth Committee on its own initiative decided to hold a youth conference in March. The theme was "Our Irretrievable Chance." At the conference it was generally felt that they could contribute tremendously toward the promotion and dissemination of the Cause through consecration, initiative, and most important of all, action.

Germany. In considering the need to extend the scope of teaching to gain new believers and contacts, the National Youth Committee realized that national youth gatherings were essential to bring greater results. Therefore, it established four national meetings to be convened each year, for the youth of different towns and cities throughout Germany. The results have been very successful, and the spirit of cooperation, of love and harmony, of becoming deepened in the Cause has been felt by all who attended. This has added stimulus to the communities when the youth returned.

The annual autumn meetings, held on a national basis, gave opportunity to discuss the teaching problems which would spread the Cause to more localities in Germany, enlarge the number of Bahá'í youth, and consolidate existing Bahá'í groups. Much was accomplished in this respect. The autumn sessions were held in Maulbronn during 1951 and in Heilbronn during 1952.

Winter schools held during the last week of December, 1952, and the first days of January, 1953, were at the Youth Hostel of Titisee, in the heart of the Black Forest of Southern Germany, near Freiburg. Meetings were held both day and evening, interspersed with recreational periods. All the youth participated in one way or another, thereby growing in the spirit of brotherhood, solidarity, companionship, and service to Bahá'u'lláh.

Írán. Twenty youth conferences were

held at fifteen centers, eleven of which had National Youth Committee representatives.

The seventh National Youth Convention was held in Tíhrán the latter part of August, 1952. Representatives from Bahá'í centers and seven National Youth Committee members were present. Consultation was held on guiding and teaching youth and familiarizing them with the procedure and function of youth administration. The total contributions of the youth of Írán through their representatives at this convention for the Shrine of the Báb was one hundred and ten thousand rials. In response to a cable sent to the Guardian on the opening day of the convention, the following reply was received: "Supplicating rich blessings high endeavors preserve noble task. Shoghi."

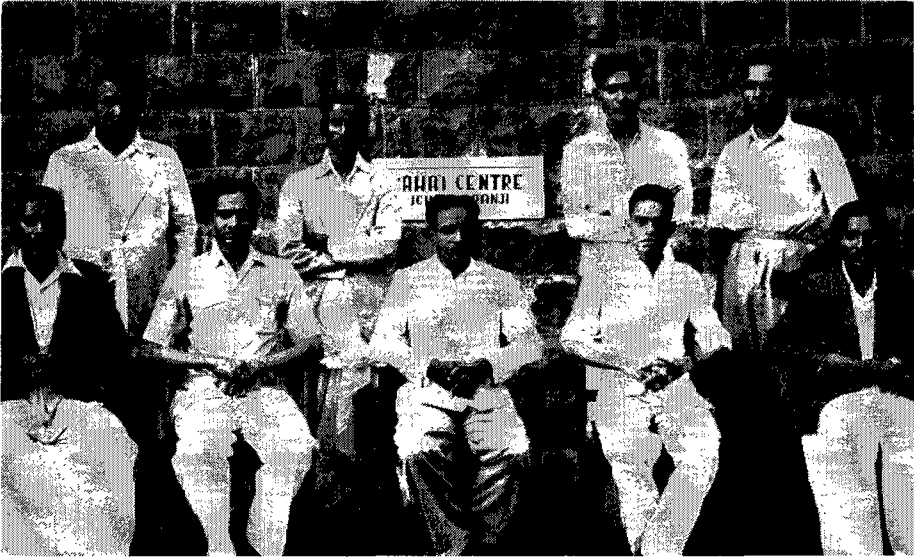
United States. The week of September 27 to October 5, 1952, was set aside as National Bahá'í Youth Week during which the youth were urged to live the lives of pioneers and concentrate upon teaching the Faith. This week was opened with the first of the National Youth Conferences on September 27 and 28, 1952, the theme of which was "Consecration to Teaching." Both the theme and the agenda were inspired by Leroy Ioas' memorable letter from Haifa. The agenda was designed to provide the youth with a maximum of teaching advice and to bring out the lessons of successful teaching techniques and experiences. National Bahá'í Youth Week was concluded on October 5 with a youth public meeting in all localities where National Youth Conferences were held the week-end before. The topic for this meeting was "Why We are Bahá'ís."

The second of the National Youth Conferences was held on January 10 and 11, 1953, and "Oneness of Mankind" was chosen as the subject. It was planned to combine a National Youth Conference with a major teaching effort on the part of the participating youth. The agenda included a panel and a public meeting.

The third National Youth Conference was planned for March 7 and 8, 1953. The theme, "Our Last Irretrievable Chance," focused attention on the urgent needs of the few remaining weeks of the Second Seven Year Plan. The agenda, devised in the form of a series of multi-membered panels so as to afford a maximum of active participation for the attending youth, was dedicated to a complete review of the Divine Plan, and



First Spiritual Assembly of the Bahá'ís of Agra, India,
1950-1951.



First Spiritual Assembly of the Bahá'ís of Ichalkaranji, India, 1950-1951.



Spiritual Assembly of the Bahá'ís of Kanpur, India, April 21, 1952.

gave the youth a clearer vision of the coming Ten Year Crusade.

The fourth and last National Youth Conference of the year was held during the National Convention period, the theme being "The Jubilee Year."

WORLD YOUTH DAY

Throughout the Bahá'í world, the observance of World Youth Day has become an annual event and affords an opportunity for youth to present their ideas from public platforms about the Faith. The same theme is used wherever there are meetings, whether the language of the discussion be German or Persian, Urdu or English. "Hope in a Troubled World" was the theme set for the 1953 observance.

Australia and New Zealand. The Committee invited three speakers to participate, dividing the topic into three parts: "Hope

who had been attracted to the Faith. There were public lectures, open discussions, readings from the Holy Writings, and music. This event grows in importance each year, and provides an excellent opportunity to present the world vision of the Faith.

India, Pákestán, and Burma. March 25 was observed as World Youth Day. Each community held two meetings—one exclusively for Bahá'í youth and the other a public meeting.

At meetings in Sholapur, Bombay, Panchgani, and Rangoon, pamphlets, programs or other symposium souvenirs were distributed to the non-Bahá'ís attending. In both Bombay and Rangoon, good press coverage was given to the public meetings. In Karachi about fifty youth attended a meeting to discuss "Duties and Responsibilities of Bahá'í Youth." The chosen theme for this year's observance, "Hope in a



First Spiritual Assembly of the Bahá'ís of Florence, Italy, elected April 21, 1951.

of World Government," "Hope of Education," and "Hope of Religion." Films were also shown.

England. The youth committee arranged a symposium of both Bahá'í and non-Bahá'í speakers to celebrate the occasion.

Germany. Bahá'í youth from all parts of Germany came to participate in the meeting held in Esslingen. Many brought friends

who had been attracted to the Faith. There were public lectures, open discussions, readings from the Holy Writings, and music. Meetings were also held in Surat and Poona.

Irán. The seventeenth World Youth Day was observed March 25, 1953. Reports of this observance were received from fifty-eight centers, listing a combined total of thirty-four hundred people in attendance, who contributed a total of thirty-two thou-

sand seven hundred and thirty rials for the Shrine of the Báb.

United States. Plans were made for the occasion by the National Youth Committee and were shared with the Bahá'í youth of the world. The Committee had been in correspondence with all National Youth Committees and the youth of other countries and in collaboration with them a manual for World Youth Day was written and distributed to all youth. It consisted of helpful suggestions for holding public meetings, firesides, follow-up meetings, and preparation of effective publicity. A radio script on the chosen theme was made available.

HOME FRONT

Australia and New Zealand. In Australia there are youth in all but one of the provinces, six local Youth Committees, and many isolated youth. The New Zealand group has had an increase of seven new youth out of a total of twenty-five, indicating the extent of their activity.

Canada. An increased interest in youth was revealed throughout the Canadian Bahá'í community as a whole, and the National Youth Committee answered several inquiries as to how to organize and direct youth firesides and activities in various centers. In Toronto, Hamilton, and St. Catherine the youth groups sponsored many firesides and social outings.

The Ontario Youth Committee sponsored weekly youth firesides at the Toronto center as well as several dances and get-togethers and a conference. Two youth key-noted one session of the Canadian National Bahá'í Convention in April, 1953, and throughout the Dominion, youth participation in regional conferences was prevalent.

The National Youth Committee sponsored a week-end youth forum in Kingston, with delegates attending from various Ontario centers. Canadian Bahá'í youth on college campuses at University College in Toronto and Queen's University in Kingston have held regular firesides. These meetings received good publicity in campus publications.

Egypt and Súdán. During the past two years the National Youth Committee of Egypt and Súdán has been preparing a course that includes in the study of the Faith, religious, economic, and social subjects. They also guided Local Youth Com-

mittees in the study of the basic Bahá'í literature.

The National Youth Committee hoped to increase the number of Local Youth Committees in Egypt and the Súdán and a goal of four new Local Youth Committees was



Eight members of the first Spiritual Assembly of the Bahá'ís of Tokyo, Japan, 1950-1951.

set. Two were actually established in Egypt and the National Youth Committee hoped to establish the Local Youth Committee of Khartoum, in Súdán, by the close of the Holy Year.

England. One of the objects of the London Youth Committee has been to coordinate the activities of the youth. Several socials were arranged, both at the Center and in Bahá'í homes. The Committee prepared the devotional program for the Birthday of the Báb, October 9, 1952, at the request of the London Spiritual Assembly. Other programs in which the youth participated were the presentation of a script "The Son of Desire" at a public meeting at the center, and a play given at the Naw-Rúz program, March 21, 1953.

Germany and Austria. The National Youth Committee was in close contact with many youth organizations of different religious affiliations. Bahá'í youth attended their meetings and in this way brought to them an awareness of Bahá'í thought and teaching.

Persian Bahá'í youth studying in Germany have a great influence in promoting the Faith. Both to Bahá'ís and non-Bahá'ís, the interaction of Persian and German Bahá'ís is a constant delight.

India, Pákestán, and Burma. Eight meetings of the National Youth Committee were held in Bombay, Poona, and Panchgani. Correspondence was carried on with the National Spiritual Assembly, Regional Youth Committee of Pákestán and Burma, youth centers in India, and other National Youth Committees.

The Regional Youth Committees of Pákestán and Burma met regularly, maintained regular correspondence with the National Youth Committee and rendered all possible assistance to the Local Youth Committees.

to encourage and guide the active youth throughout the country was drawn up and sent throughout Írán.

South America. The South American Youth Committee reported that during 1952-1953 they have worked hard to make every community realize the tremendous importance of the youth in the Faith; they endeavored to help them get organized and to be active in their own youth groups. It was felt that the most important task was to establish a youth committee in each Bahá'í community to insure the commu-



First Spiritual Assembly of the Bahá'ís of Naples, Italy, elected April 21, 1951.

Many youth took active part in the discharge of the nineteen month plan. Many new assemblies that were formed and many old centers that were strengthened were aided to a large extent by the sacrifices of a number of young Bahá'ís. In addition to assisting in the establishment of new Assemblies, youth are the mainstay in many Local Spiritual Assemblies, and several Assemblies, particularly on the west coast, are constituted entirely of youth over voting age.

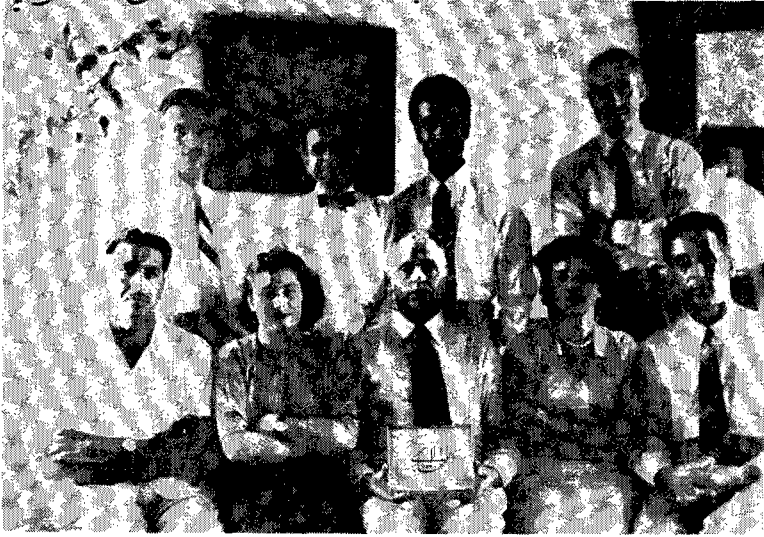
Írán. The National Youth Committee of Írán was in contact with over two hundred Local Youth Committees and youth groups inside Írán; with the eleven National Youth Committees of the world; and with the Bahá'í International Bureau at Geneva, both by correspondence and by the exchange of periodicals.

During the year twenty-four representatives visited thirty-six centers to meet, stimulate and report to the Youth. A plan

nity's future. During the year several groups were organized and, although small at present, are full of promise for the future. Groups are located in Lima, Peru; Bogotá, Colombia; Buenos Aires, Argentina; Osorno, Chile; Quilpue, Chile; La Paz, Bolivia; Bahía, Brazil; and São Paulo, Brazil.

The Committee prepared a booklet of statutes for social culture clubs, based on Bahá'í principles and administration, in which, even if the Bahá'í Faith is not mentioned because of prevailing restrictions, more youth will become familiar with the Bahá'í way of life, principles, and spiritual ideals. The booklet received the approval of the National Spiritual Assembly of the Bahá'ís of South America, and has been distributed to all communities which have asked for it.

United States. At its first meeting, the National Youth Committee arranged a Jubilee Calendar of youth activities for the year



First Spiritual Assembly of the Bahá'ís of Jakarta,
Indonesia, elected April 21, 1954.



First Spiritual Assembly of the Bahá'ís of Kampala, Uganda,
British East Africa, formed April 21, 1952.



First Spiritual Assembly of the Bahá'ís of Wolfhalden,
Switzerland, elected April 21, 1950.

1952-1953, setting dates and subjects for four Youth Conferences and the topic for World Youth Day on March 25, 1953. The dates and subjects were chosen with special regard to the unique features of the Jubilee and Holy Year.

On July 13, 1952, the National Youth Committee met with the American National Teaching Committee, and as a result of consultation new avenues of cooperation were discovered. The National Teaching Committee supplied the National Youth Committee with a list of all the goal cities and communities in the United States, and the Youth Committee in turn wrote a personal letter to every youth residing in or around those areas informing them of the significance of Bahá'í activity in their locality and asking them to contact their respective Regional Teaching Committees and cooperate fully with them. The goals and plans of the American National Teaching Committee have been given prominent publicity in the National Youth Bulletin.

The National Youth Committee was also in constant touch with the Area Youth Committees which gave active cooperation in planning and executing youth activities.

Other undertakings of the National Youth Committee included on-the-spot coverage of the Intercontinental Conferences for the Youth Bulletin; sending of individual letters

of welcome to new Bahá'í youth; the sale of two thousand copies of the youth-prepared pamphlet, "New Horizons of Unity"; the mimeographing and distribution of an outline for the preparation of youth for enrollment in the Faith; and the compilation of a list, broken down geographically, of African students in the United States. This list was made available to all interested Local Spiritual Assemblies.

PIONEERING AND THE TEN-YEAR CRUSADE

Egypt and the Súdán. In the past two years four Bahá'í youth entered the pioneering field. They settled in Libya and since their arrival have served the Faith well, setting an example of sacrifice and devotion. They have led the way for other pioneers who will come during the course of the World Crusade. Many of the youth who are preparing to pioneer are still at universities and colleges but the coming two years will witness a flow of pioneers to the allotted territories.

Germany. The youth of Germany look toward the Ten-Year Crusade with determination and assurance, confident they will help both in the spreading of the Faith at home and abroad.

India, Pákistán, and Burma. Three youth from India and Pákistán have pioneered to Africa.

6. THE BAHÁ'Í FAITH AND THE UNITED NATIONS

BAHÁ'Í RELATIONSHIP WITH UNITED NATIONS

IN THE spring of 1947 the National Spiritual Assembly of the Bahá'ís of the United States and Canada was accredited to United Nations as a national non-governmental organization qualified to be represented at United Nations Conferences through an observer.

A year later the eight National Spiritual Assemblies then existing were recognized collectively as an international non-governmental organization under the title of "The Bahá'í International Community." These eight Assemblies were those of North America; the British Isles; Germany and Austria; Egypt and Súdán; 'Iráq; Irán (Persia); India, Pákistán and Burma; and Australia and New Zealand. To these eight bodies have since been added the National Spiritual Assemblies of the Bahá'ís of Canada, of Central America and of South America. Each National Spiritual Assembly in its application established the National Assembly of the United States as its representative in relation to United Nations.

A significant action was taken in July, 1947, when the United Nations Special Committee in Palestine addressed a letter to Shoghi Effendi Rabbani, as Head of the Bahá'í Faith resident in the Bahá'í World Center at Haifa, requesting an expression of the Bahá'í attitude on the future of Palestine. In his reply, Shoghi Effendi made it clear that "Our aim is the establishment of universal peace in the world and our desire to see justice prevail in every domain of human society, including the domain of politics." The Guardian also pointed out his concern that "the fact be recognized by whoever exercises sovereignty over Haifa and 'Akká, that within this area exists the spiritual and administrative center of a world Faith, and that the independence of that Faith, its right to manage its international affairs from this source, the rights of Bahá'ís from any and every country of the globe to visit it as pilgrims (enjoying the same privilege in this respect as Jews, Muslims and Christians do in regard to visiting

Jerusalem) be acknowledged and permanently safeguarded."

With this communication the Guardian enclosed a summary of the history and teachings of the Bahá'í Faith which the Bahá'ís of the United States reprinted and distributed widely.

In addition to participation in a number of United Nations regional and International conferences, four Bahá'í documents have been formally submitted: "A Bahá'í Declaration of Human Obligations and Rights," 1947; "A Bahá'í Statement on the Rights of Women," 1947; and "The Work of Bahá'ís in Promotion of Human Rights," 1948. On November 9, 1949, a letter was addressed to United Nations explaining the Bahá'í concept of worship, in connection with the effort of United Nations to formulate a method of worship acceptable for use in its future prayer building.

On May 9, 1947, the Guardian wrote through his secretary to explain why he was encouraging Bahá'í association with United Nations: "He feels that the friends should bear in mind that the primary reason that he is encouraging Bahá'í association with the United Nations is to give the Cause due publicity as an agency working for and firmly believing in the unification of the human family and permanent peace, and not because he believes that we are at present in a position to shape or influence directly the course of human affairs! Also, he believes this association will afford the believers an opportunity of contacting prominent and progressive-minded people from different countries and calling the Faith and its principles to their attention. We should associate ourselves in every way with all movements of UN which are in accordance with our principles and objectives; but we should not seek to take the initiative or . . . focus a glare of publicity and public attention on a very wide scale upon ourselves which might prove very detrimental to our own interests. He considered, for instance, the 'Bahá'í Declaration of Human Obliga-

tions and Rights' appropriate and believes this type of action to be wise and suitable."

Other references in words of the Guardian include the following. From cablegram dated April 16, 1948, addressed to the National Convention of the Bahá'ís of the United States: "Recognition extended to the Faith by United Nations as an international non-governmental body, enabling appointment of accredited representatives to United Nations conferences is heralding world recognition for a universal proclamation of the Faith of Bahá'u'lláh." From cable of April 26, 1948, a passage included recognition by United Nations as one of the achievements of the American Bahá'í Community, "whose spokesmen are securing recognition of the institutions of Bahá'u'lláh's rising world order in the United Nations." From letter dated May 18, 1948: "The recognition given your Assembly (as representative of the other National Spiritual Assemblies) by UNO as a non-governmental body entitled to send representatives to various UNO conferences marks an important step forward in the struggle of our beloved Faith to receive in the eyes of the world its just due, and be recognized as an independent World Religion. Indeed, this step should have a favorable reaction on the progress of the Cause everywhere, especially in those parts of the world were it is still persecuted, belittled, or scorned, particularly in the East."

All Non-Governmental Organizations make contact with United Nations through its Department of Public Information, section for Non-Governmental Organizations.

The status of the non-governmental organization has been defined by the Section for Non-Governmental Organizations in a letter written to the Bahá'í United Nations Committee:

"The Department of Public Information does not accredit organizations, but accredits the person nominated by an organization as an observer. This system is similar to the accreditation of newspaper correspondents, which does not give accreditation to the paper, but to the man. Of course, the accreditation of the observer or the correspondent is dependent upon the standing of the organization or paper. This may seem a fine line, but it is specifically designed to avoid the impression that we give status to organization as such. The only way in which an organization can receive status from the United Nations is through having been granted consultative status by the Economic and Social Council."

This definition of the Bahá'í relationship to United Nations is important. In referring to that relationship in public talks or publicity, the correct statement to make is: Bahá'í observers are accredited from the Bahá'í International Community (or from the National Spiritual Assembly of the Bahá'ís of the United States if reference to the national non-governmental organization is intended).

In 1947 a United Nations Committee was appointed by the National Spiritual Assembly of the Bahá'ís of the United States, and Bahá'í relations with United Nations have been channeled through that committee.

UNITED NATIONS INFORMED OF THE BAHÁ'Í CONCEPT OF WORSHIP

THE letter addressed by the Bahá'í International Community to the Secretary-General of United Nations on November 9, 1949, concerning the Bahá'í concept of worship presented the following statement:

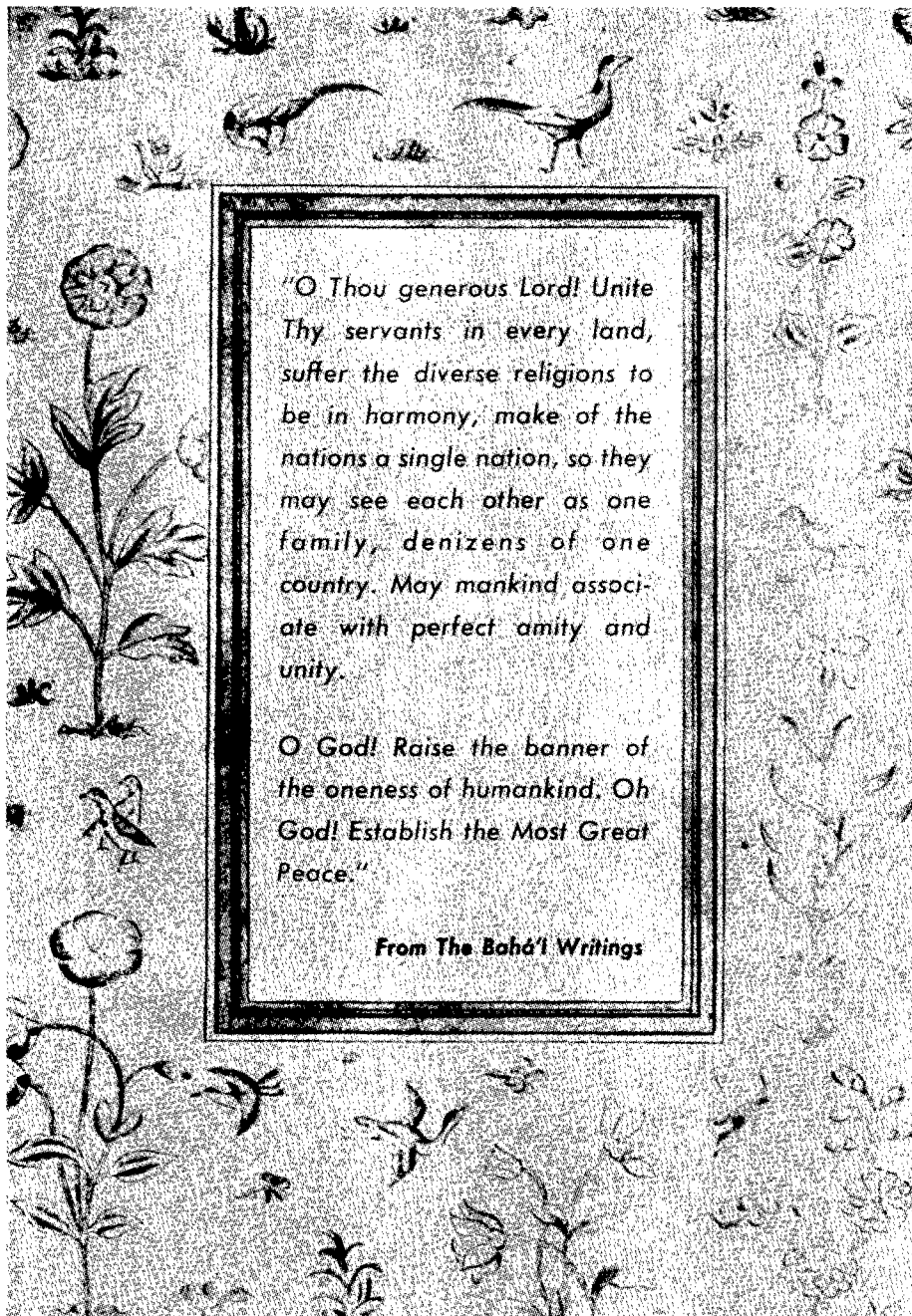
Mr. Trygve Lie, Secretary-General
United Nations
Lake Success, New York

Dear Mr. Secretary-General:

The members of the Bahá'í International Community have a particular interest in the

development by United Nations of a prayer building or center designed to promote the spiritual unity of its representatives and delegates.

Since our community has brought together in one religious fellowship a worldwide body of believers, the question of a common worship reconciling the traditional views and practices of men and women in ninety-four countries, representing more than thirty races, and possessing backgrounds reflecting the influences of all re-



"O Thou generous Lord! Unite Thy servants in every land, suffer the diverse religions to be in harmony, make of the nations a single nation, so they may see each other as one family, denizens of one country. May mankind associate with perfect amity and unity.

O God! Raise the banner of the oneness of humankind. Oh God! Establish the Most Great Peace."

From The Bahá'í Writings

Prayer Card, issued with compliments of the United Nations Committee of the Bahá'í International Community, 225 Fifth Avenue, New York 10, New York.

vealed faiths, has been for Bahá'ís a matter of supreme and vital importance.

The fact that for such a varied and diverse body the problem of common worship has been completely solved, and the universality of Bahá'í prayer and devotion demonstrated for many years, should make the Bahá'í practice interesting and significant to United Nations.

We therefore respectfully request that the following brief statement on Bahá'í prayer and worship be made available to those concerned with the creation of the prayer building and the conduct of prayer at United Nations sessions.

Fundamentally, the Bahá'ís feel equal reverence for the founders of all revealed religions. The Bahá'í teachings recognize that all the Prophets are one in spirit, that all reveal God to mankind as successive manifestations of His will. Their revelation is continuous and progressive. On this foundation the Bahá'ís of East and West realize and accept the unity of all religions.

Congregational worship among the Bahá'ís consists of the reading of passages from all extant Holy Books, with no ritualistic device, no racial, denominational or nationalistic discrimination. This worship fosters reverence for all the Prophets of the past, cultivates spiritual unity among participants, and emphasizes the true aim of the religion of God as the unity of the human race.

To demonstrate this new concept the American Bahá'ís are completing their House of Worship on Lake Michigan, near Chicago, in the Village of Wilmette. Over each of its nine entrances is inscribed a text defining a particular approach to the spiritual reality common to mankind. These texts are:—

“The earth is but one country; and mankind its citizens.

“The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me.

“My love is My stronghold; he that entereth therein is safe and secure.

“Breathe not the sins of others so long as thou art thyself a sinner.

“Thy heart is My home; sanctify it for My descent.

“I have made death a messenger of joy to thee; wherefore dost thou grieve?

“Make mention of Me on My earth that in My heaven I may remember thee.

“O rich ones on earth! The poor in your midst are My trust; guard ye My Trust.

“The source of all learning is the knowledge of God, exalted be His glory.”

The following brief passage describes the type of public worship which will be conducted in this House of Worship when completed:

“The Bahá'í House of Worship is not one more religious edifice of denominational character. It has been built according to a new and higher pattern of worship, wherein persons of all races, nations and creeds may enter the unifying Spirit which emanates from the Word of God. Bahá'í worship includes no sermon, no physical drama, no man-conceived prayer, invocations or conventionalized response. The Manifestation of God, He alone, has utterance in this holy place.”

In the design of the exterior of the House of Worship is symbolized the equality of all revealed faiths through the use of characteristic religious motifs such as the Star of David, the Christian Cross, the ancient (true) Swastika.

With this statement we enclose a copy of an illustrated brochure which deals more fully with the design and function of the Bahá'í House of Worship. It is our hope that this solution of the serious problem of a common worship of the God of all mankind—the very heart of world order and peace—may be helpful to United Nations.

Faithfully yours,
 BAHÁ'Í INTERNATIONAL COMMUNITY
 By: *Horace Holley*
 Secretary

REPORT OF BAHÁ'Í ACTIVITIES IN RELATION TO THE UNITED NATIONS

By MILDRED MOTTAHEDEH

THE following outline of Bahá'í participation in United Nations Conferences has been taken largely from material prepared by the United Nations Committee. Mrs. Mildred R. Mottahedeh has been the accredited Bahá'í International Observer.

1947-1952

An *International Conference of International Non-Governmental Organizations* was held at the Palais des Nations in Geneva, Switzerland, on May 17-21, 1948. The Bahá'í delegates to this Conference were Ugo R. Giachery, Charles Mason Remy and Mildred R. Mottahedeh. It was the first appearance of the Bahá'í International Community working in conjunction with the other International Non-Governmental Organizations who had accredited Observers to United Nations. Following are brief excerpts from the Report made by the Bahá'í delegates:

"So far as we could ascertain our organization represented more countries than any other organizations there present. It was of course a very happy moment for us when different organizations got up and stated their qualifications for the three offices on the Interim Committee. We knew that we were not well known in the Congress and that the chances of our being elected were rather slim, however, we felt it advisable to take this opportunity to state our qualifications. This was done by Dr. Giachery who rose and said that the Bahá'í International Community represented ninety-one countries—nine National Assemblies—all races, all nationalities, all confessions and all ages."

The Bahá'í delegation made many friends at this Conference and laid the groundwork for future relations with these delegates.

During 1948 the United Nations Committee made many friends at the United Nations Headquarters, Lake Success, and invited some of them to a series of fire-side meetings at which our beliefs and principles were explained.

In 1949 the Bahá'ís were invited to send delegates to the *State Conference* of Kansas

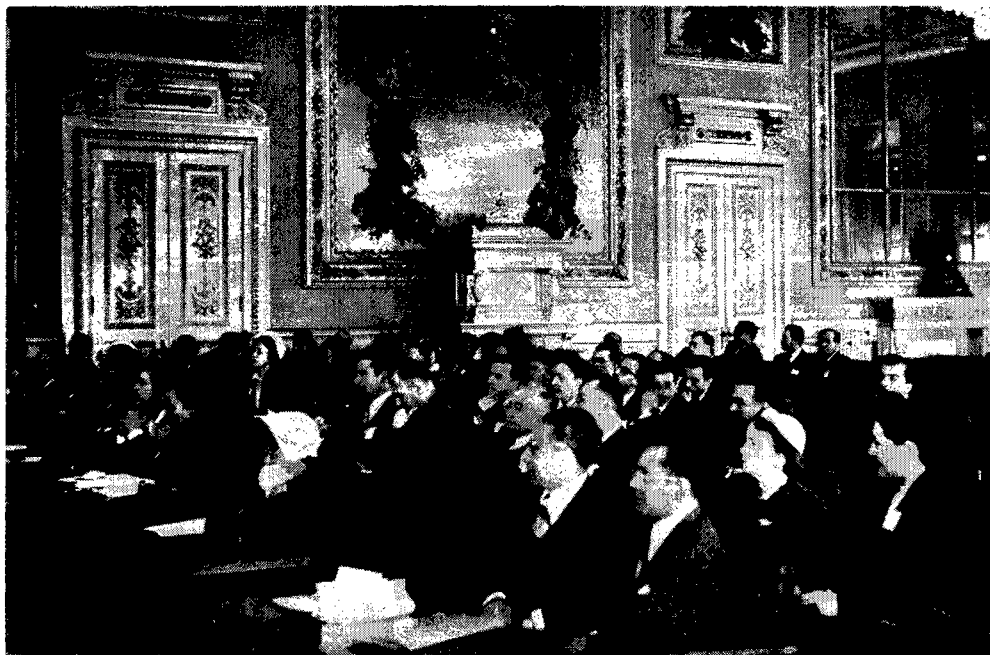
for Non-Governmental Organizations which was held at the University of Kansas. The delegates at this Conference were Paul Harris and Bertha H. Campbell. Mrs. Sarah Harris was an observer. The assistance and remarks of our delegates were warmly appreciated, as we heard from some of the officials at the Conference.

In 1949 the *Third International Conference* of International Non-Governmental Organizations was held at Lake Success, N.Y., April 4-9. The noteworthy feature of this Conference was the unusual character of the Bahá'í delegation. The delegates were Hilda Yen Male, a Chinese, Amín Banání, a Persian, Matthew Bullock, an American Negro, Emeric Sala, a European by birth and now a Canadian citizen, and Mildred R. Mottahedeh, an American. This was the most international of all the delegations and represented five continents.

At this Conference a special Committee was set up by a resolution of the Conference to call National meetings of Non-Governmental Organizations in all the member countries of the United Nations. Mildred R. Mottahedeh was made a member of this Committee.

In 1949 the Bahá'í United Nations Committee decided to acquaint the official delegates to the General Assembly and the permanent delegates to the United Nations with the Bahá'í principles. A prayer was printed and sent to the delegates of the General Assembly Meeting at Lake Success and a warm acknowledgment was received from the Honorable Warren Austin, Chief of the United States Delegation to the United Nations. Copies of the Bahá'í leaflets on "Pattern for Future Society" and "Industrial Justice" were mailed all the permanent delegates of the United Nations.

On June 27-28, 1949, a *European Regional Conference* of Non-Governmental Organizations was called in Geneva, Switzerland, to which we sent Amín Banání as a delegate. During this Conference, Mr. Banání had the opportunity to present the work which is being done by Bahá'í summer schools in the field of human rights.



Regional Conference of United Nations Non-Governmental Organizations, Yildiz Palace, Istanbul, April 9-13, 1951.

A *United Nations Regional Conference of Non-Governmental Organizations*, held in Santiago, Chile, in October, 1949, afforded the first opportunity enjoyed by Latin American Bahá'ís to participate in United Nations activities.

From the report prepared by the Bahá'í delegate, it appears that the Bahá'ís of Chile had received a direct invitation to take part. The local Assemblies of Santiago, Valparaiso and Viña del Mar each selected one representative. Mr. Hugo Arteagabeitia of Valparaiso served as delegate and Miss Ema Cabezas of Viña del Mar and Mrs. Julia de Jimenez of Santiago as observers. These appointments were accepted by the Bahá'í International Community and reported to the United Nations Department of Public Information through the Bahá'í United Nations Committee.

To make their contribution as effective as possible, the Bahá'í representatives prepared papers on two items of the agenda, that concerning work of non-governmental organizations for United Nations through press, radio and visual material, and that concerning their work in the field of education.

The Conference approved Bahá'í recommendations expressed in these papers, for example, on the need of establishing a more universal consciousness, and the need to eliminate prejudices rooted in the emotional, irrational nature, in order to make possible the attainment of United Nations aims.

Through this participation the ground was prepared for helpful permanent cooperation with United Nations on the part of Latin American Bahá'ís.

In October, 1949, a *Regional Conference of Non-Governmental Organizations* was held in Montevideo, Uruguay. The Bahá'í delegates at this Conference were Señora Carola Escofet and Señor Acosta, Uruguay, Señor Esteban Canales, Chile, Edmund J. Miessler and Muriel Miessler, Brazil. Two of the recommendations offered by the Bahá'í delegates at this Conference were:

"(1) That there be established in each country, and if possible in each city a permanent office of the UNO in which all of the Non-Governmental Organizations would participate and collaborate. The Bahá'í International Community, which is represented in all countries, offers to collaborate



Bahá'í Delegates to United Nations International Conference of Non-Governmental Organizations, held at Lake Success, New York, April 4-9, 1949. *Left to right:* Amín Banání, Mrs. Mildred R. Mottahedeh, Miss Hilda Yen, Matthew Bullock.

in this respect to assist in the great work of the UNO.

"(2) That the goals and objects of the UNO be given to children giving them a universal conscience through means of pictures, (telling the stories and adventures of the UNO) in magazines, etc., to prepare the new generations for this so necessary universal consciousness for the establishment of permanent peace and unity."

In 1950 another *State Conference of Non-Governmental Organizations* was held at the University of Kansas and three Bahá'í delegates were sent: Mr. and Mrs. L. Paul Harris and Mrs. Esther Klein Cochran.

The *Fourth International Conference of International Non-Governmental Organizations* was called in Geneva, Switzerland, on June 26-28, 1950. The following excerpts are taken from the report of the delegates:

"The conference was held at the Palais

des Nations and approximately two hundred delegates represented one hundred and three organizations. Only three organizations were represented by the full quota of five allowed to each organization and the Bahá'í International Community was among these three. The fact that we had a complete delegation enabled us to participate in the work of all five committees. The members of our delegation were Bishop Brown (United States), Ugo R. Giachery (Italy), Rafi Y. Mottahedeh (United States), Abbas Bagdadi (Switzerland), and Mildred R. Mottahedeh (Bahá'í International Observer). We elected Ugo R. Giachery as chairman and Mildred R. Mottahedeh as secretary of our delegation.

"A resolution was drawn up by our Bahá'í delegation and this resolution was adopted and presented to the plenary session where it was warmly received. It reads as follows: 'In order to surmount the wave of pessimism which threatens the princi-

ples of the United Nations, the NGOs undertake to employ all their resources to create and intensify all over the world a moral atmosphere favourable to the acceptance of these principles.' . . .

"Committee 5 on Middle East and Africa: Abbas Bagdadi. This committee had met briefly and adjourned after hearing a report of the Iranian Association for the UN on their seminar on Teaching on the United Nations which had been given in Teheran this year. The report was given in French, which they do not understand, and was not translated into English as is customary in these conferences.

"The committee re-convened the next day and by this time Mrs. Mottahedeh had finished her work on the Asian committee and joined Abbas Bagdadi. She asked that Mrs. Taimurtash, the Vice Chairman (and daughter of the former Prime Minister of Írán) give the translation of the report in English. She did so and mentioned the successful activities of the United Nations Association of which the Shah is the Honorary President and told of the establishment of the Seminar. The goal of this organization is to serve the peace and various means were used to achieve its purpose, such as films, pamphlets, placards, lectures, radio, etc. Five countries were invited to attend the Seminar, among them India, Afghanistan and Íraq, and various types of people were present. Mrs. Mottahedeh asked why the invitation had not been extended to the Bahá'ís who have a membership in Írán numbering approximately one million and constituting the largest minority there. Mrs. Taimurtash said that the invitation was extended through the radio and press and that, if the Bahá'ís were not present, it was not the fault of those in charge. She further said that there are only three minorities in Írán: the Jews, the Zoroastrians, and the Christians (Armenians and Nestorians) and that Írán treats her minorities well and they are all represented in Parliament. 'We do not consider the Bahá'ís a minority,' she said, 'but look upon them just as ourselves.' Mrs. Mottahedeh responded that an invitation should have been sent to all UN Non-Governmental Organizations and again asked why the Bahá'ís were not invited. Mrs. Taimurtash said, 'There are no Bahá'ís in Írán.' Mrs. Mottahedeh offered to furnish her with the names of the chairman and the

secretary and the address of the headquarters. Mrs. Taimurtash said that it was a pity this was a meeting of non-governmental organizations and she could not therefore give the official government attitude on the Bahá'ís.

"At this point the secretary, Mr. Lawrence of the World Assembly of Youth, asked about the Bahá'í organization and said he had never heard of it. Mrs. Taimurtash stated that the Bahá'í Faith was merely a sect of Islám, to which Mrs. Mottahedeh quickly responded, 'I will not allow this statement to stand on the record,' and proceeded to give a brief exposition of the Faith. She added that the principles of the Bahá'í Faith were more nearly identical with the principles of the UN than those of any other organization. The Chairman remarked that it seemed to him this was a private quarrel between two organizations, but Mrs. Mottahedeh assured him it was not, but was a matter of principle.

"At first the members of the committee were annoyed and impatient at what seemed to be a private quarrel but they soon began to grasp that there was more to the matter than appeared on the surface and the majority rushed to the support of the Bahá'í delegation. When Mrs. Mottahedeh insisted on the resolution being put to a vote Mrs. Taimurtash grew angry and said the Iranian Government does not recognize the Bahá'ís and Mrs. Mottahedeh replied that it did not change the fact of their existence and that they had existed for nearly a century and added that the UN had recognized them as was witnessed by our participation in this conference.

"The discussion of this matter occupied over an hour. The Chairman said that the matter now seemed to him something other than a private difference and he thought the Bahá'ís were right. He suggested strengthening the resolution even further to say that all non-governmental organizations accredited to the UN should be specifically invited to all national regional UN conferences. The Chairman's amendment and our original resolution were accepted by a strong majority vote.

"When the problems of Africa were presented for discussion, Mr. Lawrence (a West African and the secretary of our committee) said that he was very sorry to report that in Africa the minorities are in a very bad state. He cited no examples in order not

to touch upon political problems but wished only to mention that the minorities there are treated badly. He therefore is in full agreement with, and ready to support, the resolution of the Bahá'ís about discrimination."

At these meetings our Bahá'í training shines out and enables us to win many friends.

"At the Geneva conference this training was deeply evident. Numerous people spoke to us of the outstanding work done by our delegation in each committee. The truth of the matter is that most of the constructive work that was done came from our delegation and this was widely acknowledged. The fact that we tried to be just, harmonious, constructive, non-political and showed a genuine appreciation of others' efforts soon came to be recognized. We also were far better prepared in discussion and conference technique than the large majority of the delegates and this is, of course, due to our Bahá'í training in committee and convention work."

In 1950 the Nobel Prize was conferred upon Dr. Ralph J. Bunche for the notable work he did in mediating the questions in Israel. On this occasion the Bahá'ís of Oslo presented him with a congratulatory telegram from the National Spiritual Assembly of the Bahá'ís of the United States and received a very warm response from him. In 1950 Mr. William B. de Forge was appointed National Observer to the United Nations for the National Spiritual Assembly of the Bahá'ís of the United States.

In 1950 a Conference of International Non-Governmental Organizations interested in non-scholastic teaching about the United Nations met at Lake Success. Dr. David Ruhe represented the Bahá'í International Community.

The year 1951 was a particularly active one, in which four important *Regional Conferences* were called. The first of the series took place in Istanbul, Turkey, April 9-13, and the following are excerpts from the report of the delegates:

"The delegation was as follows: Mrs. Rafi Mottahedeh, International Bahá'í Delegate; Mr. Rafi Mottahedeh, Bahá'í Delegate of Irán; Mr. Kamil Abbas, of 'Iráq; Mr. Mohamed Mustafa Soliman, of Egypt and Súdán; Mr. Mecdi Inan, of Turkey.

"The Bahá'í Delegation invited the following Bahá'ís to sit in and listen to the

Conference, as Bahá'í observers: Mr. Sami Doktoroglu and Miss Ulgan Inan, of Turkey, and Mrs. Farakhou Samadea, of Irán.

"At 10:30 A.M., the session was opened by His Excellency, the Governor (Vali) of Istanbul. He welcomed the first Regional Non-Governmental Organizations Conference being held at Istanbul, and assured them of his best wishes for its success. Then Prof. Gokdogan of the Teknik University of Istanbul was elected Chairman, upon a suggestion made by Mr. Tewfik Khabil, delegate of the Arab Union of Egypt, and seconded by an Israelite delegate.

"Mr. R. Bokhari, the Director of the United Nations Department of Public Information Center of Cairo, Egypt, was elected Secretary. About Vice-Chairman, as there was no suggestion made, Mr. Mecdi Inan, the Bahá'í Delegate of Turkey, proposed that Mrs. Mottahedeh be the Vice-Chairman and it was seconded and she was consequently elected.

"Upon the opening of the first Committee's session, Miss Sureyya Aga-Oglu, of the University Women's League and a Turkish lawyer, asked the Chairman if some information would be given about the Bahá'í Community, as she did not know anything about it, while she could see that Community represented. Mr. R. Mottahedeh made a very short yet sound presentation of the Faith and its principles, and the statement was satisfactory. Bahá'í delegates took their actual part in the work of the two Committees and tried to display tact and discretion that attracted all minds and hearts to them. The tact was more striking when Mrs. Mottahedeh sincerely and thankfully declined when suggestions were made to have her elected either as the Chairman or the Vice-Chairman of Committee No. 2, drawing attention to the fact that the two officers should preferably be elected from among the delegations of the Regional countries.

"As the first session of the two Committees was over, delegates and observers of the Non-Governmental Organizations rushed to inquire about the Bahá'í Faith, and a good dissemination of pamphlets was made. In this circumstance, the Bahá'í delegates felt greatly indebted to the valuable contributions of the National Spiritual Assembly of the Bahá'ís of 'Iráq for having supplied the delegation with a big quantity of pamphlets. As a matter of fact, the members of the Bahá'í delegation were occupied



Bahá'í Representatives and Observers at United Nations Non-Governmental Organizations Regional Conference for the Middle East, held in Istanbul, Turkey, April 9-13, 1951, with Dr. Faryar, Director of UN Information Center in Tíhrán (extreme right). Photograph taken in front of the Yildiz Palace.

Left to right: Mecdi Inan, Bahá'í delegate from Turkey; Kamil Abbas, Bahá'í delegate from 'Irâq; Sami Doktoroglu, Bahá'í observer from Turkey; Rafi Mottahedeh, Bahá'í representing Irán; Mrs. Mildred Mottahedeh, Bahá'í International Community delegate and observer; Farakhou Samadea, observer from Irán; Mohamed Mustafa Soleiman, Bahá'í delegate from Egypt and Súdán; Dr. Faryar, Tíhrán; Ulgan Inan, Bahá'í observer from Turkey.

for the entire thirty-minute period with explaining facts about the Faith. It was not only during this period, but throughout the Conference that the Bahá'ís were steadily besieged by all the reporters of all the leading newspapers, for information about the Faith.

"On April 12, the delegation invited Mr. Daniel Auster, the delegate of the UN Association of Israel, who is also the Mayor of Jerusalem, to lunch at the Park Hotel. It was a very pleasant occasion and we were especially gratified to hear the many complimentary remarks about how much the Bahá'ís are contributing to the beauty of Israel, and the high ideals of the Bahá'ís. The Mayor was especially pleased at our inviting him, because of the tension created by the presence of both Jews and Arabs at this Conference. The Jews felt that they were more or less standing alone and were delighted to find Bahá'í delegates so friendly, especially since we had Arabs among us.

"To return to the report of the committee work, the resolutions were drafted on April 12 and it can honestly be said that the Bahá'ís contributed greatly to the work of these committees, which, in fact, would have produced little results without the Bahá'í delegates. They acted as a coordinating point between all factions and were able by useful resolutions, to assist the future work. In both committees, it could be said that the bulk of the resolutions were the result of Bahá'í suggestions.

"Generally, there was a wide publicity given to the Faith by the press, and Bahá'í delegates were frequently besieged by the reporters. For several days, all the UN Conference news items mentioned the Faith.

"The result was that finally *Cumhuriyet* (Republic), one of the leading papers in Turkey, wondered in its edition of April 13, as to such a comparatively small minority in the U.S.A. playing a leading part in the Conference work. [Other papers which carried articles concerning Bahá'í participation in the Conference were *Hürriyet* (April 9), *Yeni Sabah* (April 10), and *La République* (April 13).]

"We have no doubt that this publicity will have a resounding effect on the teaching work of the Turkish Bahá'í Community. Letters and telegrams of congratulations were received from the Turkish Bahá'ís out-

side of Istanbul—Gazi-Anteb and Adana—after they had seen the favorable press.

"Of historic significance is the fact that the Bahá'í Delegation was officially received at the reception given by the Governor of Istanbul for the assembled delegates. Also, that the Conference should have been held at the Palace of Sultan 'Abdu'l-Hamíd, the arch-enemy of the Faith; and the Faith mentioned so frequently at the Palace!

"It is also of significance that a National Committee of Non-Governmental Organizations of Turkey was called for a meeting by Prof. Gokdogan, the Chairman of the Conference. In that meeting, the Chairman announced that the Bahá'í Community of Turkey is officially recognized by the Department of Public Information of United Nations and it was actually listed among the Non-Governmental Organizations of Turkey, and invited to work with the other N.G.O.'s."

The second of the series of Regional Conferences was held on the Island of Bali, in Den Passar, July 29 to August 3, 1951. Of the Bahá'í delegates appointed, Mr. Stanley Bolton, Jr., of Australia and New Zealand, Mr. B. Sohaili of Pakistán, and Capt. H. Buys of Indonesia were the only delegates able to attend. Mrs. Shirin Fozdar who was representing an Indian organization assisted the Bahá'í delegation greatly through the Conference. The following excerpts are from their report:

"During the course of the meeting, the Committee was interviewed by a reporter from the leading newspaper, which resulted in an article about the Faith appearing in the July 24 issue of the publication A.I.D. This publicity was the first secured for the Faith in Indonesia. The reporter also wrote about the Faith for a news agency in Djakarta and it is possible that the story may have been picked up by other newspapers.

"It is certain that everyone concerned with the Conference has at least heard the word *Bahá'í* and a majority know a little of principles, history and aims of the Faith.

"It was felt that the Bahá'í delegates contributed much to the Conference; made valuable contacts with the Indonesian Officials present, and succeeded in carrying the Message to all those with whom we came in touch. We feel certain that the contributions of the Bahá'í delegation will lend weight not only to the activities of the Bahá'í

International Community, but also will stimulate Bahá'í activity here in Indonesia itself, which is at present one of the outposts of the Faith."

The third of these Regional Conferences was held in Managua, Nicaragua, August 4-11, 1951. The delegates were: Sra. Raquel François de Constante, from Panamá; Julio C. Hernandez, from Nicaragua; Artemus Lamb, from Costa Rica.

The following excerpts are from the report of the delegates to this Conference:

"Press Activities. Owing to the unexpected postponement of the Conference from the 4th to the 6th of August, the Delegation took advantage of the opportunity to visit the Directors of the two most liberal newspapers, *La Flecha* and *La Noticia*, as well as the directors of the newspapers of the Student Federation who are good friends of the Bahá'ís. As a result of these efforts news of the arrival of the Bahá'í Delegation appeared in the three papers, one with a photograph on the front page; unfortunately, only *La Razon* of the Student Federation published statements on the Teachings.

"The Delegation met every morning to pray. On the next day all went to their respective committees. Sra. Constante continued attracting attention, especially for being the only woman taking active part in the discussions. All the newspapers published accounts of the main events of the Conference and the name of the Bahá'í Delegation figured in almost all of them, although generally the names of known national figures were those that were played up visibly.

"Dr. Fusonic [Director of the UN Department of Public Information] lunched with the Delegation. He listened with deep interest to explanations of the Faith and asked many questions, stating that he had often heard of the Faith but knew practically nothing of it. He seemed deeply moved by our cooperation and promised to see the Bahá'ís in other places, such as Panama and Mexico.

"In this session Sra. Constante presented a number of recommendations which the Bahá'í Delegation had prepared for the better functioning of future conferences and which were well received. Also, the Teaching Committee approved the recommendation based upon the original Bahá'í recom-

mendation in conjunction with the later ones.

"In the plenary session in the afternoon reports were given of the different agencies of the UN. Dr. Luis Gabuardi of the Chamber of Commerce asked about the Faith, stating that he had been impressed by the manner in which the Bahá'í Delegation had



Representatives of the Bahá'í International Community at the Regional Conference of Non-Governmental Organizations of United Nations held in Managua, Nicaragua, August 4-11, 1951.

Left to right: Artemus Lamb (Costa Rica), Sra. Raquel François de Constante (Panama) and Julio C. Hernandez (Nicaragua).

acted and presented their recommendations as well as the universal and 'complete' manner which the Bahá'í Community had worked in other Conferences judging from the former reports. This is another proof of the necessity of always proceeding with care and wisdom, for what we are doing is building a permanent record of our capacity by which thousands of people are going to judge the Faith.

"During the final days many conversations were held with the leaders and most active delegates, about both the work of the United Nations and the Bahá'í Faith, and we believe that we could say in all truth that this Conference has opened a new stage of recognition and of prestige for the Faith in this territory."

On October 29—November 2, 1951, a Regional Conference of Non-Governmental Organizations was called in Paris and the Bahá'í International Community sent fourteen delegates from ten different countries:

Jean Deleuran, Tove Deleuran, Denmark; Dorothy Ferraby, John Ferraby, British Isles; Mme. Ferrand, France; Ugo R. Giachery, Italy; Louis Henuzet, Belgium; Li Hoffman, Holland; Anita Ioas, International Delegate; Claude Levy, Luxembourg; Åke Norgren, Sweden; Jean Sevin, France; Rita Van Sombeek, Holland; Gerd Strand, Norway.

The following excerpt is taken from their report:

"The Bahá'í delegation is highly gratified to report that Ugo Giachery was nominated by the Department of Public Information for Chairman of Committee III on 'Special Problems of United Nations Information in Europe,' and was accepted by the delegates without dissent. As Chairman of one of the four Committees, he became *ex officio* a member of the Steering Committee for the Conference. As such, he was presented to the President of the French Republic, Monsieur Auriol, and also attended a lunch given by the Cercle de l'Americain Latin. This appointment was felt both to give publicity to the Faith and to enhance its prestige in the eyes of the delegates."

Since the close of the Conference, we have received clippings of the publicity which the delegates received on their return to their native countries.

Bahá'í participation in these Conferences has brought certain facts to the attention of the delegates of the other Non-Governmental Organizations and to the section of Non-Governmental Organizations in the United Nations. Wherever a Conference is called, we usually have well-qualified native Bahá'ís to participate in them. This is most unusual, since many of even the largest of the Non-Governmental Organizations whose memberships run into the millions send delegates mostly from Western Europe and the United States. Our delegations have been a living proof of the wide spread of our world membership. Our delegates have also been conspicuous by the training they have received in consultation in their own community affairs. They have been able to apply this training in a constructive way that has given real assistance to the progress of all these Conferences.

Without exception we have heard nothing but praise for the work that all Bahá'í delegates have done throughout the world.

The work of the Bahá'í United Nations Committee started very modestly but has grown to large proportions which have repercussions in all parts of the Bahá'í world. We are gradually winning respect in international circles for the principles of the Faith and the character of its followers.

1952-1954

During the two years 1952-1954 several conferences were held in different parts of the world with very interesting results.

The *Fifth International Conference of Non-Governmental Organizations* was held at the United Nations Headquarters, October 6-10, 1952. Our delegates were: Dr. Firuz Kazemzadeh, Mrs. Hilda Yen Male, Mrs. Mildred R. Mottahedeh, Mr. Albert Rakovsky, Mr. Manuel Vera; our observers were Mr. William de Forge and Mrs. Hedda Rakovsky.

The Vice-Chairman of Working Committee No. 1 was our Bahá'í representative, Mrs. Hilda Yen Male. It is of interest to quote the following from the report of this Committee:

"Something for the Bahá'ís to look forward to is a world history, to be written from the world point of view, called '*A Cultural and Scientific History of Mankind*.' This world history is to be in six volumes, to be written by an international group of eminent authorities on the subjects to be covered in this history. It is roughly estimated that this world history will be completed sometime between 1957 and 1962. On disclosing this item of information by Mr. Carnes, the Right Reverend Monsignor Donald A. Maclean, delegate from the World Federation of Catholic Universities, attacked the world history for omitting God. Mr. Carnes answered by quoting Mrs. Eleanor Roosevelt when she answered attacks on the United Nations as follows: 'The United Nations is doing the work of God without mentioning Him only.' Miss Ruth F. Woodsmall, delegate from the International Alliance of Women, said that it depends upon the definition of the word 'culture' whether or not to include religion in defining culture. Mrs. Hilda Yen Male then attempted to strike a conciliatory note by saying that if the definition did not include religion in a cultural

and scientific history of mankind, the peoples of the world still needed a history book written from a world point of view impartially to help peoples to understand and appreciate one another's cultures, instead of being written from a partial national point of view to perpetuate animosity of the peoples of the nations against one another; and if the definition should include religion, the Bahá'ís would welcome it all the more. The religious history of the world should start right from the beginning and follow through to the very latest religion, which is the Bahá'í World Faith, impartially and truthfully, without the feeling of 'religious nationalism,' for it would be discovered that all religions, stripped of their man-made dogma and creed, are one, because truth is one. Just as there should be internationalism in the political, economic, and social realm, so there should be 'religious internationalism.' Therefore, the Bahá'í International Community wanted to express to Mr. Carnes of UNESCO their endorsement of the writing of this Cultural and Scientific History of Mankind."

The question of Human Rights was extensively discussed at this Committee also, and our delegate called attention to the tremendous amount of work yet to be done in this field. The Genocide Convention came within the scope of the discussion on Human Rights. Our delegate, Mrs. Male, drafted a recommendation, which was proposed and amended by Mr. Barnett Janner, M.P., delegate from the Coordinating Board of Jewish Organizations, and it was adopted by majority vote.

The resolution reads as follows:

"In view of the lack of information and the misinformation on much of the work of the United Nations, especially the Convention on Genocide, it is recommended that international Non-Governmental Organizations urge their national branches to make further effort to make known as widely as possible the texts of United Nations Conventions, such as the Convention on Genocide and the Convention on Refugees, etc."

In Working Committee No. 2, our delegate, Mr. Manuel Vera, who was the only Latin American delegate during most of the Conference, was able to be extremely useful in the discussion of technical assistance. He is working in the Point 4 Program in Peru. His remarks were received with much appreciation.

Our delegate to Working Party No. 3 was Mrs. Mildred R. Mottahedeh. It would be of general interest to note the following from her report:

"The Bahá'í delegate proposed the following recommendation: 'Non-Governmental Organizations should try to plan some of their conferences in trust and non-self-governing territories.' Our delegate gave the example of our Jubilee Conference which will be held in Kampala.

"The recommendation was amended to read as follows: 'Non-Governmental Organizations should try to plan some of their conferences in trust and non-self-governing territories, being sure that there is a firm control of the conference in order not to have it used as a political spring-board.' The recommendation was accepted more or less in this form. It is an interesting commentary that the amendment did not occur to the mind of the Bahá'í delegate making the original recommendation because Bahá'ís never have to concern themselves with political questions."

The Bahá'í delegate on Working Party No. 4 was Dr. Firuz Kazemzadeh. The following is quoted from his report:

"The Bahá'í delegate pointed out that one should not lose sight of the forest behind individual trees, and that it was not enough to promise people technical assistance or more food in order to win their support. What is needed is a statement of the ideology underlying the United Nations. A movement is strong only if its ideas and actions are in tune with the basic forces which shape history. There, it is necessary to demonstrate to the masses that the UN is an expression of such forces and not merely a political organization created by a number of states for their own special purposes.

"The statement of the Bahá'í delegate was warmly supported by Miss Lie (International Association of Business and Professional Women, Norway), Mr. McNeill, and Dr. Leitner. The Working Party expressed the desire that a section on ideology be included in its final report to the plenary session.

"The Chairman of the Working Party, Dr. Leitner, asked the Bahá'í delegate to participate in the drafting of the report and to write the section on ideology. The Bahá'í delegate's draft was unanimously approved at the last session of the Working Party and incorporated into the text of its final report.



Bahá'í Delegates at the Fourth United Nations International Non-Governmental Organizations Conference, held at the Palais des Nations, Geneva, Switzerland, June 26-28, 1950.

Right to left: Dr. Ugo R. Giachery, Mrs. Bishop Brown (observer), Mrs. Mildred R. Mottahedeh, Rafi Mottahedeh, Abbas Bagdadi.

"This proposal was accepted and brought before the plenary session of the Conference.

"It can be said that the contribution of the Bahá'í delegates was positive in that it raised the whole discussion to a higher level, where it was possible to introduce some of the Bahá'í principles in a form acceptable to all."

From March 26-31, 1952, the UN *Regional Conference of Non-Governmental Organizations* was held in La Paz, Bolivia. Our delegates were Mr. Arturo Cuellar Echazu, Mrs. Yvonne de Cuellar, Mrs. Dorothy Campbell.

It would be interesting here to give some of the resolutions which our delegates presented at this conference:

"In order that humanity may arrive at a universal understanding, it is necessary to teach adults, as well as the new generations, how to develop a universal mind, and that

can be accomplished only by studying the spiritual life of each race, considering that its civilization and progress have been due to the grade of ethics generated by the great spiritual educators of each people. It is necessary to teach them to venerate and love each one of them equally so that no prejudice may exist among the peoples and that unity of conscience, which alone can bring success to the efforts of the great entity of the United Nations in freeing the world from the horrors of war, may be established. That all problems be considered with a universal, not a nationalistic outlook."

It should be borne in mind that all these Bahá'í delegates who took part in these Conferences in various parts of the world were complete novices. Yet in every case their training in consultation in Bahá'í community life enabled them to take part in the discussions in such a way as to assist the purpose of the Conference. All were extremely care-

ful not to take any part in politics and their impartial attitude has been noticed at all of these Conferences.

In April, 1952, a *Conference of Non-Governmental Organizations* was held in Quito, Ecuador. Our delegates were Mrs. Roxana Gallegos and Mr. Hernan Pasquel. Our delegates had numerous opportunities to make constructive contributions during the meetings of the Working Committees and the resolutions which they presented were approved during the final plenary session. Through this Conference many Latin Americans interested in international affairs, became acquainted with the principles of the Bahá'í Faith.

Here it would be appropriate to say that we have heard from United Nations personnel that ours has been one of the very few

international Non-Governmental Organizations that have been able to send delegates who were native to the region where the Conference was being held. The person at the UN immediately in charge of these Conferences, said "The Bahá'ís have been present at all the Latin American Conferences and have usually been represented by native people of the region. The Bahá'í delegates are always cooperative and constructive and their efforts definitely contribute to the success of our Latin American Conferences." This comment applies not only to the Conferences held in Latin America, but it is true of the Bahá'í participation in these Non-Governmental Conferences wherever they have been held in the world.

Perhaps the most interesting *Regional Conference* of all is the one that was held



Bahá'í Delegation (*left*) at Fifth Conference of International Non-Governmental Organizations on United Nations Information, held in New York City, October 6-10, 1952.



Fourth World Congress for World Federal Government, held in Rome, Italy, April 2-9, 1951.

The three Bahá'í representatives appear in second row, far left (*left to right*): Prof. Mario Fiorentini, Dr. Ugo R. Giachery, Prof. Alessandro Bausani.

October 24-31, 1952, in the Philippines. At this conference our delegates were: Mr. S. H. Koreshi, representing the National Spiritual Assembly of the Bahá'ís of India, Pákestán, and Burma; Mr. S. P. Bolton, Jr., representing the National Spiritual Assembly of the Bahá'ís of Australia and New Zealand; Dr. David M. Earl, Headquarters Delegate, Bahá'í International Community; and Mr. K. H. Paymán, representing the Bahá'ís of Indonesia.

Quoted from the report presented by the delegates is the following excerpt: "The Bahá'í Delegation was the largest single delegation at the Conference, and probably influenced the course of the discussion more than any other. It would be no exaggeration to state that our delegation was the leading delegation. The word Bahá'í became a by-word of the Conference and was mentioned on many occasions in committee and plenary sessions and also by the speaker of the House of Representatives, Mr. Eulogio Perez, in his closing remarks."

In other parts of the world, increased Bahá'í activity in United Nations affairs was

reported. The Bahá'ís of Rio de Janeiro had been cooperating since 1950 with the Organization of Non-Governmental Organizations of Brazil. The quality of their participation was such that in 1953 the Bahá'í Community of Rio de Janeiro was elected to the National Council.

In 1952 and 1953 the Bahá'ís were ably represented at the United Nations Conferences for Non-Governmental Organizations at the University of Kansas.

A *Regional Conference* of European Non-Governmental Organizations was convened in September, 1953, in Geneva, Switzerland. The Bahá'í International Community was ably represented by Dr. Ugo R. Giachery. Dr. Giachery is a veteran of many of these Conferences and is well known and highly respected by the other delegates. Miss Elsa Steinmetz acted as observer.

In November, 1953, a special Conference of Non-Governmental Organizations on *United Nations Information* was convened at the United Nations Headquarters in New York. The Bahá'í International Community was represented by Mr. William de Forge.



Dr. David Earl, Headquarters Delegate of the Bahá'í International Community, being presented to President Quirino of the Republic of the Philippines at reception given for delegates to the Non-Governmental Organizations Conference of United Nations, Manila, October 24, 1952.



Non-Governmental Organizations Conference on Technical Assistance held at United Nations Headquarters in New York, March 29, 1954.

Mrs. Mildred R. Mottahedeh, representative of the Bahá'í International Community, is seated third from right.

In March, 1954, a Non-Governmental Organizations *Conference on Technical Assistance* was held at the United Nations Headquarters in New York. Each Organization was permitted only one delegate, and Mrs. Mildred R. Mottahedeh represented the Bahá'í International Community. During the course of this conference our delegate made some suggestions regarding the publicizing of the United Nations Technical Assistance Program and the marketing of handicrafts from the underdeveloped countries. The suggestions were most enthusiastically received by the Technical Assistance Department and the general body of delegates. Many considered it the only worthwhile suggestion developed from the Conference. Following the Conference our delegate was invited by the United Nations to draw up a definite plan containing the suggestions. This plan was submitted to the heads of various departments at the United Nations and all have given their hearty approval.

Mrs. Mottahedeh was planning to go to Southeast Asia and the Pacific Islands. She asked the Technical Assistance Board whether they would like her to make liaison with the government officials wherever she went, in order to advance the project. This suggestion was met with warm approval and

the United Nations issued a letter to Mrs. Mottahedeh describing the plan, in order to facilitate her work.

It would here be interesting to describe the nature of this project. The suggestion was that, under the sponsorship of the United Nations Technical Assistance Board, a series of exhibitions be held at the most important trade fairs throughout the world. These exhibitions were to consist of photographs showing the progress in the fields of health, education, agriculture, nutrition, transportation and development of resources and handicrafts in the underdeveloped countries. In addition to the photographic exhibits, actual samples of the products were to be displayed to acquaint possible buyers with new potential sources of raw and finished materials. Films on the work done in the developing of these underdeveloped countries were also to be shown. In this way the splendid solid accomplishments of the Technical Assistance Department of the United Nations would become known to sizable segments of the world's population and new markets could be found for the products of the underdeveloped countries.

This project was undertaken in line with the Bahá'í policy to do anything in the powers of the Bahá'í International Community to forward the humanitarian work of the United Nations.

II

APPRECIATIONS OF THE BAHÁ'Í FAITH

Alphabetical List of Authors

- Archduchess Anton of Austria
 Charles Baudouin
 Late President Eduard Beneš
 Prof. Norman Bentwich, *Hebrew University, Jerusalem*
 Jules Bois
 Dr. G. A. Borgese
 Princess Marie Antoinette de Broglie Aus-
 senac
 Prof. E. G. Browne, M.A., M.B., *Cambridge University*
 Luther Burbank
 Dr. J. Estlin Carpenter, D.Litt., *Manchester College, Oxford*
 Dr. G. W. Carver
 General Renato Piola Caselli
 Rev. T. K. Cheyne, D.Litt., D.D., *Oxford University, Fellow of British Academy*
 Sir Valentine Chirol
The Christian Commonwealth
 Rev. K. T. Chung
 Rt. Hon. The Earl Curzon of Kedleston
 Prof. James Darmesteter, *École des Hautes Études, Paris*
 Dr. Bhagavan Das
 Rev. J. Tyssul Davis, B.A.
 S. Eitrem, *Professor, University of Oslo, Norway*
 Dr. Auguste Forel, *University of Zürich*
 Prof. Francesco Gabrieli
 Dr. Herbert Adams Gibbons
 Sir John Martin Harvey
 Arthur Henderson
 Rt. Hon. M. R. Jayakar, *Privy Councillor, London*
 Dr. Henry H. Jessup, D.D.
 Dr. Hewlett Johnson
 President David Starr Jordan, *Stanford University*
 Prof. Jowett, *Oxford University*
 Prof. Dimitry Kazarov, *University of Sofia*
 Miss Helen Keller
 Prof. Joseph Klausner
- Prof. Dr. V. Lesny
 Harry Charles Lukach
 Dowager Queen Marie of Rumania
 Alfred W. Martin, *Society for Ethical Culture, New York*
 Late President Masaryk of Czechoslovakia
 Dr. Rokuichiro Masujima, *Doyen of Jurisprudence of Japan*
 George N. Mayhew
 Renwick J. G. Millar
 Prof. Herbert A. Miller, *Bryn Mawr College*
 The Hon. Lilian Helen Montague, J.P., D.H.L.
 Arthur Moore
 Angela Morgan
 Sir A. Ramaswami Mudaliar, K.C.S.I.
 Mrs. Sarojinu Naidu
 A. L. M. Nicolas
 Prof. Yone Noguchi
 Rev. Frederick W. Oakes
 H.R.H. Princess Olga of Yugoslavia
 Sir Flinders Petrie, *Archeologist*
 Prof. Raffaele Pettazoni
 Prof. Raymond Frank Piper
 Prof. Bogdan Popovitch
 Charles H. Prisk
 Dr. Edmund Privat, *University of Geneva*
 Herbert Putnam, *Congressional Library, Washington, D.C.*
 Eugen Relgis
 Ernest Renan
Royal Asiatic Society, Journal of
 Prof. Dr. Jan Rypka
 Viscount Herbert Samuel of Carmel, G.C.B., G.B.E., M.P.
 Prof. Benoy Kumar Sarkar, M.A., Ph.D.
 Émile Schreiber, *Publicist*
 Prof. Hari Prasad Shastri, D.Litt.
 Col. Raja Jai Prithvi Bahadur Singh, Raja of Bajang (Nepal)
 Rev. Griffith J. Sparham
 Sir Ronald Storrs, K.C.M.G., C.B.E.
 Ex-Governor William Sulzer

Shri Purohit Swami
 Leo Tolstoy
 Arnold Toynbee, D.Litt. *Oxon.*
 Prof. Arminius Vambéry, *Hungarian Academy of Pesth*

Kenneth Walker, F.R.C.S., F.I.C.S.
 Dr. Marshall Wingfield, D.D., Litt.D.
 Sir Francis Younghusband, K.C.S.I.,
 K.C.I.E.
 Sir Alfred Zimmern

BY DOWAGER QUEEN MARIE OF RUMANIA

1.

I was deeply moved on reception of your letter.

Indeed a great light came to me with the message of Bahá'u'lláh and 'Abdu'l-Bahá. It came as all great messages come at an hour of dire grief and inner conflict and distress, so the seed sank deeply.

My youngest daughter finds also great strength and comfort in the teachings of the beloved masters.

We pass on the message from mouth to mouth and all those we give it to see a light suddenly lighting before them and much that was obscure and perplexing becomes simple, luminous and full of hope as never before.

That my open letter was balm to those suffering for the cause, is indeed a great happiness to me, and I take it as a sign that God accepted my humble tribute.

The occasion given me to be able to express myself publicly, was also His Work—for indeed it was a chain of circumstances of which each link led me unwittingly one step further, till suddenly all was clear before my eyes and I understood why it had been.

Thus does He lead us finally to our ultimate destiny.

Some of those of my caste wonder at and disapprove my courage to step forward pronouncing words not habitual for Crowned Heads to pronounce, but I advance by an inner urge I cannot resist. With bowed head I recognize that I too am but an instrument in greater Hands and rejoice in the knowledge.

Little by little the veil is lifting, grief tore it in two. And grief was also a step leading me ever nearer truth, therefore do I not cry out against grief!

May you and those beneath your guidance be blessed and upheld by the sacred strength of those gone before you.

A woman¹ brought me the other day a Book. I spell it with a capital letter because it is a glorious Book of love and goodness, strength and beauty.

She gave it to me because she had learned I was in grief and sadness and wanted to help. . . . She put it into my hands saying: "You seem to live up to His teachings." And when I opened the Book I saw it was the word of 'Abdu'l-Bahá, prophet of love and kindness, and of his father the great teacher of international good-will and understanding—of a religion which links all creeds.

Their writings are a great cry toward peace, reaching beyond all limits of frontiers, above all dissension about rites and dogmas. It is a religion based upon the inner spirit of God, upon the great, not-to-be-overcome verity that God is love, meaning just that. It teaches that all hatreds, intrigues, suspicions, evil words, all aggressive patriotism even, are outside the one essential law of God, and that special beliefs are but surface things whereas the heart that beats with divine love knows no tribe nor race.

It is a wondrous Message that Bahá'u'lláh and his son 'Abdu'l-Bahá have given us. They have not set it up aggressively, knowing that the germ of eternal truth which lies at its core cannot but take root and spread.

There is only one great verity in it: Love, the mainspring of every energy, tolerance toward each other, desire of understanding each other, knowing each other, helping each other, forgiving each other.

It is Christ's Message taken up anew, in the same words almost, but adapted to the thousand years and more difference that lies between the year one and today. No man could fail to be better because of this Book.

I commend it to you all. If ever the name of Bahá'u'lláh or 'Abdu'l-Bahá comes to your attention, do not put their writings from you. Search out their Books, and let their glorious, peace-bringing, love-creating

¹ Miss Martha L. Root.—*Editor.*

words and lessons sink into your hearts as they have into mine.

One's busy day may seem too full for religion. Or one may have a religion that satisfies. But the teachings of these gentle, wise and kindly men are compatible with all religion, and with no religion.

Seek them, and be the happier.
(From the *Toronto Daily Star*, May 4, 1926.)

2.

Of course, if you take the stand that creation has no aim, it is easy to dismiss life and death with a shrug and a "that ends it all; nothing comes after."

But how difficult it is so to dismiss the universe, our world, the animal and vegetable world, and man. How clearly one sees a plan in everything. How unthinkable it is that the miraculous development that has brought man's body, brain and spirit to what it is, should cease. Why should it cease? Why is it not logical that it goes on? Not the body, which is only an instrument, but the invisible spark or fire within the body which makes man one with the wider plan of creation.

My words are lame, and why should I grope for meanings when I can quote from one who has said it so much more plainly, 'Abdu'l-Bahá, whom I know would sanction the use of his words:

"The whole physical creation is perishable. Material bodies are composed of atoms. When these atoms begin to separate, decomposition sets in. Then comes what we call death.

"This composition of atoms which constitutes the body or mortal element of any created being, is temporary. When the power of attraction which holds these atoms together is withdrawn, the body as such ceases to exist.

"With the soul it is different. The soul is not a combination of elements, is not composed of many atoms, is of one indivisible substance and therefore eternal.

"It is entirely out of the order of physical creation; it is immortal! The soul, being an invisible, indivisible substance, can suffer neither disintegration nor destruction. Therefore there is no reason for its coming to an end.

"Consider the aim of creation: Is it possible that all is created to evolve and de-

velop through countless ages with merely this small goal in view—a few years of man's life on earth? Is it not unthinkable that this should be the final aim of existence? Does a man cease to exist when he leaves his body? If his life comes to an end, then all previous evolution is useless. All has been for nothing. All those eons of evolution for nothing! Can we imagine that creation had no greater aim than this?

"The very existence of man's intelligence proves his immortality. His intelligence is the intermediary between his body and his spirit. When man allows his spirit, through his soul, to enlighten his understanding, then does he contain all creation; because man being the culmination of all that went before, and thus superior to all previous evolutions, contains all the lower already-evolved world within himself. Illumined by the spirit through the instrumentality of the soul, man's radiant intelligence makes him the crowning-point of creation!"

Thus does 'Abdu'l-Bahá explain to us the soul—the most convincing elucidation I know.

(From the *Toronto Daily Star*, September 28, 1926.)

3.

At first we all conceive of God as something or somebody apart from ourselves. We think He is something or somebody definite, outside of us, whose quality, meaning and so-to-say "personality" we can grasp with our human, finite minds, and express in mere words.

This is not so. We cannot, with our earthly faculties entirely grasp His meaning—no more than we can really understand the meaning of Eternity.

God is certainly not the old Fatherly gentleman with the long beard that in our childhood we saw pictured amongst clouds on the throne of judgment, holding the lightning of vengeance in His hand.

God is something simpler, happier, and yet infinitely more tremendous. God is All, Everything. He is the power behind all beginnings. He is the inexhaustible source of supply, of love, of good, of progress, of achievement. God is therefore Happiness.

His is the voice within us that shows us good and evil.

But mostly we ignore or misunderstand this voice. Therefore did He choose his Elect

to come down amongst us upon earth to make clear His word, His real meaning. Therefore the Prophets; therefore Christ, Muḥammad, Bahá'u'lláh, for man needs from time to time a voice upon earth to bring God to him, to sharpen the realization of the existence of the true God. Those voices sent to us had to become flesh, so that with our earthly ears we should be able to hear and understand.

Those who read their Bible with "peeled eyes" will find in almost every line some revelation. But it takes long life, suffering or some sudden event to tear all at once the veil from our eyes, so that we can truly see. . . .

Sorrow and sufferings are the surest and also the most common instructors, the straightest channel to God—that is to say, to that inner something within each of us which is God.

Happiness beyond all understanding comes with this revelation that God is within us, if we will but listen to His voice. We need not seek Him in the clouds. He is the All-Father whence we came and to whom we shall return when, having done with this earthly body, we pass onward.

If I have repeated myself, forgive me. There are so many ways of saying things, but what is important is the truth which lies in all the many ways of expressing it. (From the *Philadelphia Evening Bulletin*, Monday, September 27, 1926.)

4.

"Lately a great hope has come to me from one, 'Abdu'l-Bahá. I have found in His and His Father, Bahá'u'lláh's Message of Faith all my yearning for real religion satisfied. If you ever hear of Bahá'ís or of the Bahá'í Movement which is known in America, you will know what that is. What I mean: these Books have strengthened me beyond belief and I am now ready to die any day full of hope. But I pray God not to take me away yet for I still have a lot of work to do."

5.

"The Bahá'í teaching brings peace and understanding.

"It is like a wide embrace gathering together all those who have long searched for words of hope.

"It accepts all great prophets gone before,

it destroys no other creeds and leaves all doors open.

"Saddened by the continual strife amongst believers of many confessions and wearied by their intolerance towards each other, I discovered in the Bahá'í teaching the real spirit of Christ so often denied and misunderstood:

"Unity instead of strife, hope instead of condemnation, love instead of hate, and a great reassurance for all men."

6.

"The Bahá'í teaching brings peace to the soul and hope to the heart.

"To those in search of assurance the words of the Father are as a fountain in the desert after long wandering." 1934.

7.

"More than ever today when the world is facing such a crisis of bewilderment and unrest, must we stand firm in Faith seeking that which binds together instead of tearing asunder."

"To those searching for light, the Bahá'í Teachings offer a star which will lead them to deeper understanding, to assurance, peace and good will with all men." 1936.

BY PROFESSOR E. G. BROWNE, M.A., M.B.

1.

Introduction to Myron H. Phelps' *'Abbás Effendi*, pages xi-xvi; 1903 (rev. 1912)—

I have often heard wonder expressed by Christian ministers at the extraordinary success of Bábí missionaries, as contrasted with the almost complete failure of their own. "How is it," they say, "that the Christian doctrine, the highest and the noblest which the world has ever known, though supported by all the resources of Western civilization, can only count its converts in Muḥammadan lands by twos and threes, while Bábíism can reckon them by thousands?" The answer, to my mind, is plain as the sun at midday. Western Christianity, save in the rarest cases, is more Western than Christian, more racial than religious; and by dallying with doctrines plainly incompatible with the obvious meaning of its Founder's words,

such as the theories of "racial supremacy," "imperial destiny," "survival of the fittest," and the like, grows steadily more rather than less material. Did Christ belong to a "dominant race," or even to a European or "white race"? . . . I am not here arguing that the Christian religion is true, but merely that it is in manifest conflict with several other theories of life which practically regulate the conduct of all States and most individuals in the Western world, a world which, on the whole, judges all things, including religions, mainly by material, or to use the more popular term, "practical" standards. . . . There is, of course, another factor in the success of the Bábí propagandist, as compared with the Christian missionary, in the conversion of Muḥammadans to his faith: namely, that the former admits, while the latter rejects, the Divine inspiration of the Qur'án and the prophetic function of Muḥammad. The Christian missionary must begin by attacking, explicitly or by implication, both these beliefs; too often forgetting that if (as happens but rarely) he succeeds in destroying them, he destroys with them that recognition of former prophetic dispensations (including the Jewish and the Christian) which Muḥammad and the Qur'án proclaim, and converts his Muslim antagonist not to Christianity, but to Scepticism or Atheism. What, indeed, could be more illogical on the part of Christian missionaries to Muḥammadan lands than to devote much time and labor to the composition of controversial works which endeavor to prove, in one and the same breath, first, that the Qur'án is a lying imposture, and, secondly, that it bears witness to the truth of Christ's mission, as though any value attached to the testimony of one proved a liar! The Bábí (or Bahá'í) propagandist, on the other hand, admits that Muḥammad was the prophet of God and that the Qur'án is the Word of God, denies nothing but their finality, and does not discredit his own witness when he draws from that source arguments to prove his faith. To the Western observer, however, it is the complete sincerity of the Bábís, their fearless disregard of death and torture undergone for the sake of their religion, their certain conviction as to the truth of their faith, their generally admirable conduct towards mankind and especially towards their fellow believers, which constitute their strongest claim on his attention.

2.

Introduction to Myron H. Phelps' *Abbás Effendi*, pages viii-x—

It was under the influence of this enthusiasm that I penned the Introduction to my translation of the *Traveller's Narrative*. . . . This enthusiasm, condoned, if not shared, by many kindly critics and reviewers, exposed me to a somewhat savage attack in the *Oxford Magazine*, an attack concluding with the assertion that my Introduction displayed "a personal attitude almost inconceivable in a rational European, and a style unpardonable in a university teacher." (The review in question appeared in the *Oxford Magazine* of May 25, 1892, page 394: ". . . the prominence given to the Báb in this book is an absurd violation of historical perspective; and the translation of the *Traveller's Narrative* a waste of the powers and opportunities of a Persian Scholar.")

Increasing age and experience (more's the pity!) are apt enough, even without the assistance of the *Oxford Magazine*, to modify our enthusiasms; but in this case at least time has so far vindicated my judgment against that of my *Oxford* reviewer that he could scarcely now maintain, as he formerly asserted, that the Bábí religion "had affected the least important part of the Muslim world and that not deeply." Every one who is in the slightest degree conversant with the actual state of things [September 27, 1903] in Persia now recognizes that the number and influence of the Bábís in that country is immensely greater than it was fifteen years ago.

3.

A Traveller's Narrative, page 309—

The appearance of such a woman as Qurratu'l-'Ayn is in any country and any age a rare phenomenon, but in such a country as Persia it is a prodigy—nay, almost a miracle. Alike in virtue of her marvelous beauty, her rare intellectual gifts, her fervid eloquence, her fearless devotion and her glorious martyrdom, she stands forth incomparable and immortal amidst her countrywomen. Had the Bábí religion no other claim to greatness, this were sufficient—that it produced a heroine like Qurratu'l-'Ayn.

4.

Introduction to *A Traveller's Narrative*,
pages xxxix-xl—

Though I dimly suspected whither I was going and whom I was to behold (for no distinct intimation had been given to me), a second or two elapsed ere, with a throb of wonder and awe, I became definitely conscious that the room was not untenanted. In the corner where the divan met the wall sat a wondrous and venerable figure, crowned with a felt head-dress of the kind called *táj* by dervishes (but of unusual height and make), round the base of which was wound a small white turban. The face of him on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow; while the deep lines on the forehead and face implied an age which the jet-black hair and beard flowing down in indistinguishable luxuriance almost to the waist seemed to belie. No need to ask in whose presence I stood, as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain!

A mild, dignified voice bade me be seated, and then continued: "*Praise be to God, that thou hast attained! . . . Thou hast come to see a prisoner and an exile. . . . We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer up of strife and sedition worthy of bondage and banishment. . . . That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled—what harm is there in this? . . . Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come. . . . Do not you in Europe need this also? Is not this that which Christ foretold? . . . Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind. . . . These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family. . . . Let not a man glory in this that he loves his country; let him*

rather glory in this, that he loves his kind. . . ."

Such, so far as I can recall them, were the words which, besides many others, I heard from Bahá. Let those who read them consider well with themselves whether such doctrines merit death and bonds, and whether the world is more likely to gain or lose by their diffusion.

5.

Introduction to *A Traveller's Narrative*,
page xxxvi—

Seldom have I seen one whose appearance impressed me more. A tall, strongly built man holding himself straight as an arrow, with white turban and raiment, long black locks reaching almost to the shoulder, broad powerful forehead, indicating a strong intellect combined with an unswerving will, eyes keen as a hawk's, and strongly marked but pleasing features—such was my first impression of 'Abbás Effendi, "The Master" (Áqá) as he par excellence is called by the Bábís. Subsequent conversation with him served only to heighten the respect with which his appearance had from the first inspired me. One more eloquent of speech, more ready of argument, more apt of illustration, more intimately acquainted with the sacred books of the Jews, the Christians and the Muḥammadans, could, I should think, be scarcely found even amongst the eloquent, ready, and subtle race to which he belongs. These qualities, combined with a bearing at once majestic and genial, made me cease to wonder at the influence and esteem which he enjoyed even beyond the circle of his father's followers. About the greatness of this man and his power no one who had seen him could entertain a doubt.

BY DR. J. ESTLIN CARPENTER, D.LITT.

Excerpts from *Comparative Religions*, pages
70, 71—

From that subtle race issues the most remarkable movement which modern Muḥammadanism has produced. . . . Disciples gathered round him, and the movement was not checked by his arrest, his imprisonment for nearly six years and his final execution in 1850. . . . It, too, claims to be a universal teaching; it has already its noble army

of martyrs and its holy books; has Persia, in the midst of her miseries, given birth to a religion which will go round the world?

BY THE REV. T. K. CHEYNE, D.LITT., D.D.

Excerpts from *The Reconciliation of Races and Religions* (1914)—

There was living quite lately a human being¹ of such consummate excellence that many think it is both permissible and inevitable even to identify him mystically with the invisible Godhead. . . . His² combination of mildness and power is so rare that we have to place him in a line with supernormal men. . . . We learn that, at great points in his career after he had been in an ecstasy, such radiance of might and majesty streamed from his countenance that none could bear to look upon the effulgence of his glory and beauty. Nor was it an uncommon occurrence for unbelievers involuntarily to bow down in lowly obeisance on beholding His Holiness.

The gentle spirit of the Báb is surely high up in the cycles of eternity. Who can fail, as Professor Browne says, to be attracted by him? "His sorrowful and persecuted life; his purity of conduct and youth; his courage and uncomplaining patience under misfortune; his complete self-negation; the dim ideal of a better state of things which can be discerned through the obscure mystic utterances of the *Bayán*; but most of all, his tragic death, all serve to enlist our sympathies on behalf of the young prophet of *Shíráz*."

"Il sentait le besoin d'une réforme profond à introduire dans les moeurs publiques. . . . Il s'est sacrifié pour l'humanité; pour elle il a donné son corps et son âme, pour elle il a subi les privations, les affronts, les injures, la torture et le martyre." (Mons. Nicolas.)

If there has been any prophet in recent times, it is to Bahá'u'lláh that we must go. Character is the final judge. Bahá'u'lláh was a man of the highest class—that of prophets. But he was free from the last infirmity of noble minds, and would certainly not have separated himself from others. He would have understood the saying: "Would God all the Lord's people were prophets!" What he does say, however, is just as fine: "I do not

desire lordship over others; I desire all men to be even as I am."

The day is not far off when the details of 'Abdu'l-Bahá's missionary journeys will be admitted to be of historical importance. How gentle and wise he was, hundreds could testify from personal knowledge, and I, too, could perhaps say something. . . . I will only, however, give here the outward framework of 'Abdu'l-Bahá's life, and of his apostolic journeys, with the help of my friend Lutfulláh. . . .

During his stay in London he visited Oxford (where he and his party—of Persians mainly—were the guests of Professor and Mrs. Cheyne), Edinburgh, Clifton and Woking. It is fitting to notice here that the audience at Oxford, though highly academic, seemed to be deeply interested, and that Dr. Carpenter made an admirable speech. . . .

BY PROFESSOR ARMINIUS VAMBÉRY

Testimonial to the Religion of 'Abdu'l-Bahá. (Published in *Egyptian Gazette*, Sept. 24, 1913, by Mrs. J. Stannard.)—

I forward this humble petition to the sanctified and holy presence of 'Abdu'l-Bahá 'Abbás, who is the center of knowledge, famous throughout the world, and loved by all mankind. O thou noble friend who art conferring guidance upon humanity—May my life be a ransom to thee!

The loving epistle which you have condescended to write to this servant, and the rug which you have forwarded, came safely to hand. The time of the meeting with your Excellency, and the memory of the benediction of your presence, recurred to the memory of this servant, and I am longing for the time when I shall meet you again. Although I have traveled through many countries and cities of Islám, yet have I never met so lofty a character and so exalted a personage as your Excellency, and I can bear witness that it is not possible to find such another. On this account, I am hoping that the ideals and accomplishments of your Excellency may be crowned with success and yield results under all conditions; because behind these ideals and deeds I easily discern the eternal welfare and prosperity of the world of humanity.

This servant, in order to gain firsthand information and experience, entered into the ranks of various religions, that is, outwardly, I became a Jew, Christian, Muḥammadan

¹ Bahá'u'lláh.

² Báb.

and Zoroastrian. I discovered that the devotees of these various religions do nothing else but hate and anathematize each other, that all their religions have become the instruments of tyranny and oppression in the hands of rulers and governors, and that they are the causes of the destruction of the world of humanity.

Considering those evil results, every person is forced by necessity to enlist himself on the side of your Excellency, and accept with joy the prospect of a fundamental basis for a universal religion of God, being laid through your efforts.

I have seen the father of your Excellency from afar. I have realized the self-sacrifice and noble courage of his son, and I am lost in admiration.

For the principles and aims of your Excellency, I express the utmost respect and devotion, and if God, the Most High, confers long life, I will be able to serve you under all conditions. I pray and supplicate this from the depths of my heart.

Your servant,
(Mamhenyn.)

VAMBÉRY.

BY SIR VALENTINE CHIROL

Quotations from *The Middle Eastern Question or Some Political Problems of Indian Defense*, chapter XI, page 116. (The Revival of Bábíism.)—

When one has been like Sa'íd, a great personage, and then a common soldier, and then a prisoner of a Christian feudal chief; when one has worked as a navy on the fortifications of the Count of Antioch, and wandered back afoot to Shíráz after infinite pain and labor, he may well be disposed to think that nothing that exists is real, or, at least, has any substantial reality worth clinging to. Today the public peace of Persia is no longer subject to such violent perturbations. At least, as far as we are concerned, the appearances of peace prevail, and few of us care or have occasion to look beyond the appearances. But for the Persians themselves, have the conditions very much changed? Do they not witness one day the sudden rise of this or that favorite of fortune and the next day his sudden fall? Have they not seen the Atábak-i-A'zam twice hold sway as the Sháh's all-powerful Vazír, and twice hurled down from that pinnacle by a bolt

from the blue? How many other ministers and governors have sat for a time on the seats of the mighty and been swept away by some intrigue as sordid as that to which they owed their own exaltation? And how many in humbler stations have been in the meantime the recipients of their unworthy favors or the victims of their arbitrary oppression? A village which but yesterday was fairly prosperous is beggared today by some neighboring landlord higher up the valley, who, having duly propitiated those in authority, diverts for his own estates the whole of its slender supply of water. The progress of a governor or royal prince, with all his customary retinue of ravenous hangers-on, eats out the countryside through which it passes more effectually than a flight of locusts. The visitation is as ruinous and as unaccountable. Is it not the absence of all visible moral correlation of cause and effect in these phenomena of daily life that has gone far to produce the stolid fatalism of the masses, the scoffing skepticism of the more educated classes, and from time to time the revolt of some nobler minds? Of such the most recent and perhaps the noblest of all became the founder of Bábíism.

Chapter XI, page 120—

The Báb was dead, but not Bábíism. He was not the first, and still less the last, of a long line of martyrs who have testified that even in a country gangrened with corruption and atrophied with indifference like Persia, the soul of a nation survives, inarticulate, perhaps, and in a way helpless, but still capable of sudden spasms of vitality.

Chapter XI, page 124—

Socially one of the most interesting features of Bábíism is the raising of woman to a much higher plane than she is usually admitted to in the East. The Báb himself had no more devoted a disciple than the beautiful and gifted lady, known as Qurratu'l-'Ayn, the "Consolation of the Eyes," who, having shared all the dangers of the first apostolic missions in the north, challenged and suffered death with virile fortitude, as one of the Seven Martyrs of Tíhrán. No memory is more deeply venerated or kindles greater enthusiasm than hers, and the influence which she yielded in her lifetime still inures to her sex.

BY HARRY CHARLES LUKACH

Quotation from *The Fringe of the East*, (Macmillan & Co., London, 1913.)—

Bahá'ism is now estimated to count more than two million adherents, mostly composed of Persian and Indian Shí'íhs, but including also many Sunnís from the Turkish Empire and North Africa, and not a few Brahmans, Buddhists, Taoists, Shintoists and Jews. It possesses even European converts, and has made some headway in the United States. Of all the religions which have been encountered in the course of this journey—the stagnant pools of Oriental Christianity, the strange survivals of sun-worship, and idolatry tinged with Muḥammadanism, the immutable relic of the Sumerians—it is the only one which is alive, which is aggressive, which is extending its frontiers, instead of secluding itself within its ancient haunts. It is a thing which may revivify Islám, and make great changes on the face of the Asiatic world.

BY PROFESSOR JOWETT of Oxford

Quotation from *Heroic Lives*, page 305—

Prof. Jowett of Oxford, Master of Balliol, the translator of Plato, studied the movement and was so impressed thereby that he said: "The Bábite [Bahá'í] movement may not impossibly turn out to have the promise of the future." Dr. J. Estlin Carpenter quotes Prof. Edward Caird, Prof. Jowett's successor as Master of Balliol, as saying, "He thought Bábíism (as the Bahá'í movement was then called) might prove the most important religious movement since the foundation of Christianity." Prof. Carpenter himself gives a sketch of the Bahá'í movement in his recent book on *Comparative Religions* and asks, "Has Persia, in the midst of her miseries, given birth to a religion that will go around the world?"

(Excerpt from an article by Louise Drake Wright.)

When spending the winters of 1906-7 in Alassio, Italy, I often met the late professor Lewis Campbell, professor of Greek in the University of St. Andrews, Scotland, for many years, who was an eminent pupil of Dr. Benjamin Jowett, late master of Balliol College and Professor of Greek in the Uni-

versity of Oxford, also Doctor of Theology of the University of Leyden, Holland.

Because of Professor Campbell's profound spiritual and intellectual attainments he was highly honored as one who spoke with truthful authority and his noted translations of Greek poetry endeared him to all. From him I first heard of the Bahá'í Revelation, the significance of which had been indelibly impressed upon him by Dr. Jowett's deep convictions concerning it, and I wrote down some very telling sentences which Professor Campbell quoted from Dr. Jowett's words to him.

"This Bahá'í Movement is the greatest light that has come into the world since the time of Jesus Christ. You must watch it and never let it out of your sight. It is too great and too near for this generation to comprehend. The future alone can reveal its import."

BY ALFRED W. MARTIN

Excerpts from *Comparative Religion and the Religion of the Future*, pages 81-91—

Inasmuch as a fellowship of faiths is at once the dearest hope and ultimate goal of the Bahá'í movement, it behooves us to take cognizance of it and its mission. . . . Today this religious movement has a million and more adherents, including people from all parts of the globe and representing a remarkable variety of race, color, class and creed. It has been given literary expression in a veritable library of Asiatic, European, and American works to which additions are annually made as the movement grows and grapples with the great problems that grow out of its cardinal teachings. It has a long roll of martyrs for the cause for which it stands, twenty thousand in Persia alone, proving it to be a movement worth dying for as well as worth living by.

From its inception it has been identified with Bahá'u'lláh, who paid the price of prolonged exile, imprisonment, bodily suffering, and mental anguish for the faith He cherished—a man of imposing personality as revealed in His writings, characterized by intense moral earnestness and profound spirituality, gifted with the selfsame power so conspicuous in the character of Jesus, the power to appreciate people ideally, that is, to see them at the level of their best and

to make even the lowest types think well of themselves because of potentialities within them to which He pointed, but of which they were wholly unaware; a prophet whose greatest contribution was not any specific doctrine He proclaimed, but an informing spiritual power breathed into the world through the example of His life and thereby quickening souls into new spiritual activity. Surely a movement of which all this can be said deserves—nay, compels—our respectful recognition and sincere appreciation.

. . . Taking precedence over all else in its gospel is the message of unity in religion. . . . It is the crowning glory of the Bahá'í movement that, while deprecating sectarianism in its preaching, it has faithfully practiced what it preached by refraining from becoming itself a sect. . . . Its representatives do not attempt to impose any beliefs upon others, whether by argument or bribery; rather do they seek to put beliefs that have illumined their own lives within the reach of those who feel they need illumination. No, not a sect, not a part of humanity cut off from all the rest, living for itself and aiming to convert all the rest into material for its own growth; no, not that, but a leaven, causing spiritual fermentation in all religions, quickening them with the spirit of catholicity and fraternalism.

. . . Who shall say but that just as the little company of the *Mayflower*, landing on Plymouth Rock, proved to be the small beginning of a mighty nation, the ideal germ of a democracy which, if true to its principles, shall yet overspread the habitable globe, so the little company of Bahá'ís exiled from their Persian home may yet prove to be the small beginning of the world-wide movement, the ideal germ of democracy in religion, the Universal Church of Mankind?

BY PROF. JAMES DARMESTETER

Excerpt from *Art* in "Persia: A Historical and Literary Sketch" (translated by G. K. Nariman), and incorporated in *Persia and Parsis*, Part I, edited by G. K. Nariman. Published under patronage of the Persian League, Bombay, 1925. (The Marker Literary Series for Persia, No. 2.)—

The political reprieve brought about by the Šúfís did not result in the regeneration

of thought. But the last century which marks the end of Persia has had its revival and twofold revival, literary and religious. The funeral ceremonies by which Persia celebrates every year for centuries—the fatal day of the 10th of Muḥarram, when the son of 'Alí breathed his last at Karbilá—have developed a popular theater and produced a sincere poetry, dramatic and human, which is worth all the rhetoric of the poets. During the same times an attempt at religious renovation was made, the religion of Bábíism. Demoralized for centuries by ten foreign conquests, by the yoke of a composite religion in which she believed just enough to persecute, by the enervating influence of a mystical philosophy which disabled men for action and divested life of all aim and objects, Persia has been making unexpected efforts for the last fifty-five years to remake for herself a virile ideal. Bábíism has little of originality in its dogmas and mythology. Its mystic doctrine takes its rise from Šúfism and the old sects of the 'Alídes formed around the dogma of divine incarnation. But the morality it inculcates is a revolution. It has the ethics of the West. It suppresses lawful impurities which are a great barrier dividing Islám from Christendom. It denounces polygamy, the fruitful source of Oriental degeneration. It seeks to reconstitute the family and it elevates man and in elevating him exalts woman up to his level. Bábíism, which diffused itself in less than five years from one end of Persia to another, which was bathed in 1852 in the blood of its martyrs, has been silently progressing and propagating itself. If Persia is to be at all regenerate it will be through this new faith.

BY CHARLES BAUDOUIN

Excerpts from *Contemporary Studies*, Part III, page 131. (Allen & Unwin, London, 1924.)—

We Westerners are too apt to imagine that the huge continent of Asia is sleeping as soundly as a mummy. We smile at the vanity of the ancient Hebrews, who believed themselves to be the chosen people. We are amazed at the intolerance of the Greeks and Romans, who looked upon the members of all races as barbarians. Nevertheless, we ourselves are like the Hebrews, the Greeks

and the Romans. As Europeans we believed Europe to be the only world that matters, though from time to time we may turn a paternal eye towards America, regarding our offspring in the New World with mingled feelings of condescension and pride.

Nevertheless, the great cataclysm of 1914 is leading some of us to undertake a critical examination of the inviolable dogma that the European nations are the elect. Has there not been of late years a demonstration of the nullity of modern civilization—the nullity which had already been proclaimed by Rousseau, Carlyle, Ruskin, Tolstoy, and Nietzsche? We are now inclined to listen more attentively to whispers from the East. Our self-complacency has been disturbed by such utterances as that of Rabindranath Tagore, who, lecturing at the Imperial University of Tokyo on June 18, 1916, foretold a great future for Asia. The political civilization of Europe was “carnivorous and cannibalistic in its tendencies.” The East was patient, and could afford to wait till the West, “hurry after the expedient,” had to halt for the want of breath. “Europe, while busily speeding to her engagements, disdainfully casts her glance from her carriage window at the reaper reaping his harvest in the field, and in her intoxication of speed, cannot but think him as slow and ever receding backwards. But the speed comes to its end, the engagement loses its meaning, and the hungry heart clamors for food, till at last she comes to the lonely reaper reaping his harvest in the sun. For if the office cannot wait, or the buying and selling, or the craving for excitement—love waits, and beauty, and the wisdom of suffering and the fruits of patient devotion and reverent meekness of simple faith. And thus shall wait the East till her time comes.”

Being thus led to turn our eyes towards Asia, we are astonished to find how much we have misunderstood it; and we blush when we realize our previous ignorance of the fact that, towards the middle of the nineteenth century, Asia gave birth to a great religious movement—a movement signalized for its spiritual purity, one which has had thousands of martyrs, one which Tolstoy has described. H. Dreyfus, the French historian of this movement, says that it is not “a new religion,” but “religion renewed,” and that it provides “the only possible basis for a mutual understanding between religion and free thought.” Above

all, we are impressed by the fact that, in our own time, such a manifestation can occur, and that the new faith should have undergone a development far more extensive than that undergone in the same space of time nearly two thousand years ago, by budding Christianity.

. . . At the present time, the majority of the inhabitants of Persia have, to a varying extent, accepted the Bábíist faith. In the great towns of Europe, America, and Asia, there are active centers for the propaganda of the liberal ideas and the doctrine of human community, which form the foundations of Bahá'íist teaching.

We shall not grasp the full significance of this tendency until we pass from the description of Bahá'ísm as a theory to that of Bahá'ísm as a practice, for the core of religion is not metaphysics, but morality.

The Bahá'íist ethical code is dominated by the law of love taught by Jesus and by all the prophets. In the thousand and one details of practical life, this law is subject to manifold interpretations. That of Bahá'u'lláh is unquestionably one of the most comprehensive of these, one of the most exalted, one of the most satisfactory to the modern mind. . . .

That is why Bahá'u'lláh is a severe critic of the patriotism which plays so large a part in the national life of our day. Love of our native land is legitimate, but this love must not be exclusive. A man should love his country more than he loves his house (this is the dogma held by every patriot); but Bahá'u'lláh adds that he should love the divine world more than he loves his country. From this standpoint, patriotism is seen to be an intermediate stage on the road of renunciation, an incomplete and hybrid religion, something we have to get beyond. Throughout his life Bahá'u'lláh regarded the ideal universal peace as one of the most important of his aims. . . .

. . . Bahá'u'lláh is in this respect enunciating a novel and fruitful idea. There is a better way of dealing with social evils than by trying to cure them after they have come to pass. We should try to prevent them by removing their causes, which act on the individual, and especially on the child. Nothing can be more plastic than the nature of the child. The government's first duty must be to provide for the careful and efficient education of children, remembering that education is something more than instruc-

tion. This will be an enormous step towards the solution of the social problem, and to take such a step will be the first task of the Baytu'l-'Ad'l (House of Justice). "It is ordained upon every father to rear his son or his daughter by means of the sciences, the arts, and all the commandments, and if any one should neglect to do so, then the members of the council, should the offender be a wealthy man, must levy from him the sum necessary for the education of his child. When the neglectful parent is poor, the cost of the necessary education must be borne by the council, which will provide a refuge for the unfortunate."

The Baytu'l-'Ad'l, likewise, must prepare the way for the establishment of universal peace, doing this by organizing courts of arbitration and by influencing the governments. Long before the Esperantists had begun their campaign, and more than twenty years before Nicholas II had summoned the first Hague congress, Bahá'u'lláh was insisting on the need for a universal language and courts of arbitration. He returns to these matters again and again: "Let all the nations become one in faith, and let all men be brothers, in order that the bonds of affection and unity between the sons of men may be strengthened. . . . What harm can there be in that? . . . It is going to happen. There will be an end to sterile conflicts, to ruinous wars; and the Great Peace will come!" Such were the words of Bahá'u'lláh in 1890, two years before his death.

While adopting and developing the Christian law of love, Bahá'u'lláh rejected the Christian principle of ascetism. He discountenanced the macerations which were a nightmare of the Middle Ages, and, whose evil effects persist even in our own days. . . .

Bahá'ism, then, is an ethical system, a system of social morality. But it would be a mistake to regard Bahá'ist teaching as a collection of abstract rules imposed from without. Bahá'ism is permeated with a sane and noble mysticism; nothing could be more firmly rooted in the inner life, more benignly spiritual; nothing could speak more intimately to the soul, in low tones, and as if from within. . . .

Such is the new voice that sounds to us from Asia; such is the new dawn in the East. We should give them our close attention; we should abandon our customary mood of disdainful superiority. Doubtless,

Bahá'u'lláh's teaching is not definitive. The Persian prophet does not offer it to us as such. Nor can we Europeans assimilate all of it; for modern science leads us to make certain claims in matters of thought—claims we cannot relinquish, claims we should not try to forego. But even though Bahá'u'lláh's precepts (like those of the Gospels) may not fully satisfy all these intellectual demands, they are rarely in conflict with our scientific outlooks. If they are to become our own spiritual food, they must be supplemented, they must be relived by the religious spirits of Europe, must be rethought by minds schooled in the Western mode of thought. But in its existing form, Bahá'ist teaching may serve, amid our present chaos, to open for us a road leading to solace and to comfort; may restore our confidence in the spiritual destiny of man. It reveals to us how the human mind is in travail; it gives us an inkling of the fact that the greatest happenings of the day are not the ones we were inclined to regard as the most momentous, not the ones which are making the loudest noise.

BY DR. HENRY H. JESSUP, D.D.

From the *World's Parliament of Religion*; Volume II, 13th Day, under Criticism and Discussion of Missionary Methods, page 1122. At the Columbian Exposition of 1893, at Chicago. Edited by the Rev. John Henry Barrows, D.D. (The Parliament Publishing Company, Chicago, 1893.)—

This, then, is our mission: that we who are made in the image of God should remember that all men are made in God's image. To this divine knowledge we owe all we are, all we hope for. We are rising gradually toward that image, and we owe to our fellowmen to aid them in returning to it in the Glory of God and the Beauty of Holiness. It is a celestial privilege and with it comes a high responsibility, from which there is no escape.

In the Palace of Bahjí, or Delight, just outside the Fortress of 'Akká, on the Syrian coast, there died a few months since, a famous Persian sage, the Bábí Saint, named Bahá'u'lláh—the "Glory of God"—the head of that vast reform party of Persian Muslims, who accept the New Testament as the Word of God and Christ as the Deliverer of

men, who regard all nations as one, and all men as brothers. Three years ago he was visited by a Cambridge scholar and gave utterance to sentiments so noble, so Christ-like, that we repeat them as our closing words:

"That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religions should cease and differences of race be annulled. What harm is there in this? Yet so it shall be. These fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come. Do not you in Europe need this also? Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind."

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BY THE RIGHT HON. THE EARL CURZON

Excerpts from *Persia and the Persian Question*, Vol. I, pages 496-504. (London, 1892.)—

Beauty and the female sex also lent their consecration to the new creed and the heroism of the lovely but ill-fated poetess of Qazvín, Zarrín-Táj (Crown of Gold) or Qurratu'l-'Ayn (Solace of the Eyes), who, throwing off the veil, carried the missionary torch far and wide, is one of the most affecting episodes in modern history. . . . The lowest estimate places the present number of Bábís in Persia a half a million. I am disposed to think, from conversations with persons well qualified to judge, that the total is nearer one million. They are to be found in every walk of life, from the ministers and nobles of the Court to the scavenger or the groom, not the least arena in their activity being the Mussulman priesthood itself. It will have been noticed that the movement was initiated by Siyyids, Hájís and Mullás, i.e., persons who, either by descent, from pious inclination, or by profession, were intimately concerned with the Muḥammadan creed; and it is among even the professed votaries of the faith that they continue to make their converts. . . . Quite recently the Bábís have had great success in the camp of another enemy, having secured many proselytes among the Jewish populations of the Persian towns. I hear that during the past year (1891) they are reported to have made 150 Jewish converts

in Tíhrán, 100 in Hamadán, 50 in Káshán, and 75 per cent of the Jews at Gulpáyigán. . . . The two victims, whose names were Hájí Mírzá Hasan and Hájí Mírzá Husayn, have been renamed by the Bábís: Sulṭánu'sh-Shuhadá', or King of Martyrs, and Maḥ-búbu'sh-Shuhadá', or Beloved of Martyrs—and their naked graves in the cemetery have become places of pilgrimage where many a tear is shed over the fate of the "Martyrs of Iṣfáhán." . . . It is these little incidents, protruding from time to time their ugly features, that prove Persia to be not as yet quite redeemed, and that somewhat staggers the tall-talkers about Iránian civilization. If one conclusion more than another has been forced upon our notice by the retrospect in which I have indulged, it is that a sublime and murmuring [?] devotion has been inculcated by this new faith, whatever it be. There is, I believe, but one instance of a Bábí having recanted under pressure of menace of suffering, and he reverted to the faith and was executed within two years. Tales of magnificent heroism illumine the bloodstained pages of Bábí history. Ignorant and unlettered as many of its votaries are, and have been, they are yet prepared to die for their religion, and fires of Smithfield did not kindle a nobler courage than has met and defied the more refined torture-mongers of Tíhrán. Of no small account, then, must be the tenets of a creed that can awaken in its followers so rare and beautiful a spirit of self-sacrifice. From the facts that Bábíism in its earliest years found itself in conflict with the civil powers and that an attempt was made by Bábís upon the life of the Sháh, it has been wrongly inferred that the movement was political in origin and Nihilist in character. It does not appear from a study of the writings either of the Báb or his successor, that there is any foundation for such a suspicion. . . . The charge of immorality seems to have arisen partly from malignant inventions of opponents, partly from the much greater freedom claimed for women by the Báb, which in the oriental mind is scarcely dissociable from profligacy of conduct. . . . If Bábíism continues to grow at its present rate of progression, a time may conceivably come when it will oust Muḥammadanism from the field in Persia. . . . Since its recruits are won from the best soldiers of the garrison whom it is attacking, there is greater reason to believe that it may ultimately prevail.

. . . The pure and suffering life of the Báb, his ignominious death, the heroism and martyrdom of his followers, will appeal to many others who can find no similar phenomena in the contemporaneous records of Islám. . . .

BY SIR FRANCIS YOUNGHUSBAND

1.

Excerpts from *The Gleam*. (1923.)—

The story of the Báb, as Mírzá 'Alí-Muhammad called himself, was the story of spiritual heroism unsurpassed in Svabhava's experience; and his own adventurous soul was fired by it. That a youth of no social influence and no education should, by the simple power of insight, be able to pierce into the heart of things and see the real truth, and then hold on to it with such firmness of conviction and present it with such suasion that he was able to convince men that he was the Messiah and get them to follow him to death itself, was one of those splendid facts in human history that Svabhava loved to meditate on. This was a true hero whom he would wish to emulate and whose experiences he would profit by. The Báb's passionate sincerity could not be doubted, for he had given his life for his faith. And that there must be something in his message that appealed to men and satisfied their souls, was witnessed to by the fact that thousands gave their lives in his cause and millions now follow him.

If a young man could, in only six years of ministry, by the sincerity of his purpose and the attraction of his personality, so inspire rich and poor, cultured and illiterate, alike, with belief in himself and his doctrines that they would remain staunch, though hunted down and without trial sentenced to death, sawn asunder, strangled, shot, blown from guns; and if men of high position and culture in Persia, Turkey and Egypt in numbers to this day adhere to his doctrines, his life must be one of those events in the last hundred years which is really worth study. And that study fortunately has been made by the Frenchman Gobineau and by Professor E. G. Browne, so that we are able to have a faithful representation of its main features. . . .

Thus, in only his thirtieth year, in the year 1850, ended the heroic career of a true

God-man. Of the sincerity of his conviction that he was God-appointed, the manner of his death is the amplest possible proof. In the belief that he would thereby save others from the error of their present beliefs he willingly sacrificed his life. And of his power of attaching men to him, the passionate devotion of hundreds and even thousands of men who gave their lives in his cause is convincing testimony. . . .

He himself was but "a letter out of that most mighty book, a dewdrop from that limitless ocean." The One to come would reveal all mysteries and all riddles. This was the humility of true insight. And it has had its effect. His movement has grown and expanded, and it has yet a great future before it.

During his six years of ministry, four of which were spent in captivity, he had permeated all Persia with his ideas. And since his death the movement has spread to Turkey, Egypt, India and even into Europe and America. His adherents are now numbered by millions. "The Spirit which pervades them," says Professor Browne, "is such that it cannot fail to affect most powerfully all subject to its influence."

2.

For many years I have been interested in the rise and progress of the Bahá'í Movement. Its roots go deep down into the past and yet it looks far forward into the future. It realizes and preaches the oneness of mankind. And I have noticed how ardently its followers work for the furtherance of peace and for the general welfare of mankind. God must be with them and their success therefore assured.

3.

Excerpt from *Modern Mystics*. (1935, p. 142.)

The martyrdom of the Báb took place on July 9, 1850, thirty-one years from the date of his birth.

His body was dead. His spirit lived on. Husayn had been slain in battle. Quddús had been done to death in captivity. But Bahá'u'lláh lived. The One who shall be made manifest was alive. And in him and in others had been engendered such love for the Báb and what he stood for as, in the words of the chronicler, no eye had ever

beheld nor mortal heart conceived: if branches of every tree were turned into pens, and all the seas into ink, and Earth and Heaven rolled into one parchment, the immensity of that love would still remain untold. This love for the Cause still survived. And it was sufficient. Bahá'u'lláh was, indeed, despoiled of his possessions, deserted by his friends, driven into exile from his native land and, even in exile, confined to his house. But in him the Cause was still alive—and more than alive, purified and ennobled by the fiery trials through which it had passed.

Under the wise control, and direction of Bahá'u'lláh from his prison-house, first at Baghdád and then at 'Akká in Syria, there grew what is now known as the Bahá'í Movement which, silently propagating itself, has now spread to Europe and America as well as to India and Egypt, while the bodily remains of the Báb, long secretly guarded, now find a resting place on Mount Carmel in a Tomb-shrine, which is a place of pilgrimage to visitors from all over the world.

FROM AN ARTICLE IN THE CHRISTIAN COMMONWEALTH, JANUARY 22, 1913: "Abdu'l-Bahá at Oxford"—

'Abdu'l-Bahá addressed a large and deeply interested audience at Manchester College, Oxford, on December 31. The Persian leader spoke in his native tongue, Mírzá Aḥmad Sohrab interpreting. Principal Estlin Carpenter presided, and introduced the speaker by saying that they owed the honor and pleasure of meeting 'Abdu'l-Bahá to their revered friend, Dr. Cheyne, who was deeply interested in the Bahá'í teaching. The movement sprung up during the middle of the last century in Persia, with the advent of a young Muḥammadan who took to himself the title of the Báb (meaning door or gate, through which men could arrive at the knowledge or truth of God), and who commenced teaching in Persia in the year 1844. The purity of his character, the nobility of his words, aroused great enthusiasm. He was, however, subjected to great hostility by the authorities, who secured his arrest and imprisonment, and he was finally executed in 1850. But the movement went on, and the writings of the Báb, which had been copious, were widely read. The movement has been brought into India, Europe,

and the United States. It does not seek to create a new sect, but to inspire all sects with a deep fundamental love. The late Dr. Jowett once said to him: that he had been so deeply impressed with the teachings and character of the Báb that he thought Bábism, as the present movement was then known, might become the greatest religious movement since the birth of Christ.

BY REV. J. TYSSUL DAVIS, B.A.

Quotation from *A League of Religions*. Excerpts from Chapter X: Bahá'ism—The Religion of Reconciliation. (The Lindsey Press, London, England.)—

The Bahá'í religion has made its way . . . because it meets the needs of its day. It fits the larger outlook of our time better than the rigid exclusive older faiths. A characteristic is its unexpected liberality and toleration. It accepts all the great religions as true, and their scriptures as inspired. The Bahá'ísts bid the followers of these faiths disentangle from the windings of racial, particularist, local prejudice, the vital, immortal thread, the pure gospel of eternal worth, and to apply this essential element of life. Instances are quoted of people being recommended to work within the older faiths, to remain, vitalizing them upon the principles of the new faith. They cannot fear new facts, new truths as the Creed-defenders must. They believe in a progressive revelation. They admit the cogency of modern criticism and allow that God is in His nature incomprehensible, but is to be known through His Manifestations. Their ethical ideal is very high and is of the type we Westerners have learnt to designate "Christ-like." "What does he do to his enemies that he makes them his friends?" was asked concerning the late leader. What astonishes the student is not anything in the ethics or philosophy of this movement, but the extraordinary response its ideal has awakened in such numbers of people, the powerful influence this standard actually exerts on conduct. It is due to four things: (1) It makes a *call on the Heroic Element in man*. It offers no bribe. It bids men endure, give up, carry the cross. It calls them to sacrifice, to bear torture, to suffer martyrdom, to brave death. (2) It *offers liberty of thought*. Even upon such a vital question as im-

mortality it will not bind opinion. Its atmosphere is one of trust and hope, not of dogmatic chill. (3) It is a *religion of love*. "Notwithstanding the interminable catalogue of extreme and almost incredible sufferings and privations which this heroic band of men and women have endured—more terrible than many martyrdoms—there is not a trace of resentment or bitterness to be observed among them. One would suppose that they were the most fortunate of the people among whom they live, as indeed they do certainly consider themselves, in that they have been permitted to live near their beloved Lord, beside which they count their sufferings as nothing" (Phelps). Love for the Master, love for the brethren, love for the neighbors, love for the alien, love for all humanity, love for all life, love for God—the old, well-tried way trod once before in *Syria*, trodden again. (4) It is a *religion in harmony with science*. It has here the advantage of being thirteen centuries later than Islám. This new dispensation has been tried in the furnace, and has not been found wanting. It has been proved valid by the lives of those who have endured all things on its behalf. Here is something more appealing than its logic and rational philosophy. "To the Western observer" (writes Prof. Browne), "it is the complete sincerity of the Bábís, their fearless disregard of death and torture undergone for the sake of their religion, their certain conviction as to the truth of their faith, their generally admirable conduct toward mankind, especially toward their fellow-believers, which constitute their strongest claim on his attention."

"By their fruits shall ye know them!" We cannot but address to this youthful religion an All Hail! of welcome. We cannot fail to see in its activity another proof of the living witness in our own day of the working of the sleepless spirit of God in the hearts of men, for He cannot rest, by the necessity of His nature, until He hath made in conscious reality, as in power, the whole world His own.

BY HERBERT PUTNAM
Librarian of Congress

The dominant impression that survives in my memory of 'Abdu'l-Bahá is that of an *extraordinary nobility*: physically, in the head so massive yet so finely poised, and

the modeling of the features; but spiritually, in the serenity of expression, and the suggestion of grave and responsible meditation in the deeper lines of the face. But there was also, in his complexion, carriage, and expression, an assurance of the complete *health* which is a requisite of a sane judgment. And when, as in a lighter mood, his features relaxed into the playful, the assurance was added of a sense of humor without which there is no true sense of proportion. I have never met any one concerned with the philosophies of life whose judgment might seem so reliable in matters of practical conduct.

My regret is that my meetings with him were so few and that I could not benefit by a lengthier contact with a personality combining a dignity so impressive with human traits so engaging.

I wish that he could be multiplied!

BY LEO TOLSTOY

Translated from a letter to Mme. Isabel Grinevskaya, Oct. 22, 1903.

I am very glad that Mr. V. V. Stassov has told you of the good impression which your book has made on me, and I thank you for sending it.

I have known about the Bábís for a long time, and have always been interested in their teachings. It seems to me that these teachings, as well as all the rationalistic social religious teachings that have arisen lately out of the original teachings of Brahmanism, Buddhism, Judaism, Christianity and Islám distorted by the priests, have a great future for this very reason that these teachings, discarding all these distorting incrustations that cause division, aspire to unite into one common religion of all mankind.

Therefore, the teachings of the Bábís, inasmuch as they have rejected the old Muḥammadan superstitions and have not established new superstitions which would divide them from other new superstitions (unfortunately something of the kind is noticed in the exposition of the Teachings of the Báb), and inasmuch as they keep to the principal fundamental ideas of brotherhood, equality and love, have a great future before them.

In the Muḥammadan religion there has been lately going on an intensive spiritual movement. I know that one such movement

is centered in the French colonies in Africa, and has its name (I do not remember it), and its prophet. Another movement exists in India, Lahore, and also has its prophet and publishes its paper *Review of Religions*.

Both these religious teachings contain nothing new, neither do they have for their principal object a changing of the outlook of the people and thus do not change the relationship between the people, as is the case with Bábism, though not so much in its theory (Teachings of the Báb) as in the practice of life as far as I know it. I therefore sympathize with Bábism with all my heart inasmuch as it teaches people brotherhood and equality and sacrifice of material life for service to God.

Translated from a letter to Frid ul Khan Wadelbekow.

(This communication is dated 1908 and is found among epistles written to Caucasian Muḥammadans.)

. . . In answer to your letter which questions how one should understand the term God. I send you a collection of writings from my literary and reading club, in which some thoughts upon the nature of God are included. In my opinion if we were to free ourselves from all false conceptions of God we should, whether as Christians or Muḥammadans, free ourselves entirely from picturing God as a personality. The conception which then seems to me to be the best for meeting the requirements of reason and heart is found in 4th chap. St. John, 7-12-15 that means God is Love. It therefore follows that God lives in us according to the measure or capacity of each soul to express His nature. This thought is implicit more or less clearly in all religions, and therefore in Muḥammadanism.

Concerning your second question upon what awaits us after death I can only reply that on dying we return to God from whose Life we came. God, however, being Love we can on going over expect God only.

Concerning your third question, I answer that so far as I understand Islám, like all other religions, Brahmanism, Buddhism, Confucianism, etc., it contains great basic truths but that these have become corrupted by superstition, and coarse interpretations and filled with unnecessary legendary descriptions. I have had much help in my researches to get clear upon Muḥammadan-

ism by a splendid little book "The Sayings of Muḥammad."

The teachings of the Bábís which come to us out of Islám have through Bahá'u'lláh's teachings been gradually developed and now present us with the highest and purest form of religious teaching.

BY DR. EDMUND PRIVAT

1.

The practical and spiritual understanding between nations, the realization of the unity of mankind above all barriers of language and religion, the feeling of responsibility towards all who suffer from grief or injustice are only different branches of the same central teaching which gives the Bahá'í Movement such a faithful and active family of workers in so many countries.

2.

La superstition, l'intolérance et l'alliance des prêtres avec la tyrannie sévit en Islám comme ailleurs. La grande lumière s'assombrit dans la fumée ténébreuse des formes vides et des passions fanatiques. Il y eut plusieurs fois des réveils et des retours à la pureté du message.

Chez nous, en Perse, le Báb vécut en saint et mourut en martyr à Tabríz, il y a près d'un siècle. Bahá'u'lláh lui succéda, exilé de Perse, emprisonné par le sultan turc. Il proclamait que l'unité divine exclut les rivalités. La soumission à Dieu doit rapprocher les hommes. Si la religion les sépare, c'est qu'elle a perdu son principal sens.

En plein milieu du dix-neuvième siècle, au temps des Lamartine et des Victor Hugo, le grand saint musulman fixait aux Bahá'í, ses disciples, un programme et des principes plus actuels que jamais. . . .

L'Islám a toujours proclamé ce dogme avec majesté, mais les religions luttent en brandissant le nom d'un prophète ou d'un autre, au lieu d'insister sur leur enseignement, qui pourrait les rapprocher. Bahá'u'lláh tâchait de faire tomber les parois, non pas Mahométisme avant tout, mais vraiment *Islám*, c'est-à-dire soumission commune à la volonté suprême.

On ne parlait alors ni d'un Wilson, ni d'un Zamenhof, mais l'exilé de Bahjí montrait aux générations futures le chemin

qu'elles devaient prendre. Son fils 'Abdu'l-Bahá répandit plus tard son message en Europe et en Amérique. Même un libre penseur comme Auguste Forel s'y rallia de grand cœur. Le cercle amical des Bahá'í s'étend autour du monde.

En Perse, un million d'entre eux soutiennent des écoles, fameuses dans le pays. (From *La Sagesse de l'Orient*, Chap. III.)

BY DR. AUGUSTE FOREL

(Excerpt from Dr. Auguste Forel's Will.)

. . . J'avais écrit les lignes qui précèdent en 1912. Que dois-je ajouter aujourd'hui en août 1921, après les horribles guerres qui viennent de mettre l'humanité à feu et à sang, tout en dévoilant plus que jamais la terrible férocité de nos passions haineuses? Rien, sinon que nous devons demeurer d'autant plus fermes, d'autant plus inébranlables dans notre lutte pour le Bien social. Nos enfants ne doivent pas se décourager; ils doivent au contraire profiter du chaos mondial actuel pour aider à la pénible organisation supérieure et supranationale de L'humanité, à l'aide d'une fédération universelle des peuples.

En 1920 seulement j'ai appris à connaître, à Karlsruhe, la religion supraconfessionnelle et mondiale des Bahá'ís fondée en Orient par le person Bahá'u'lláh il y a 70 ans. C'est la vraie religion du Bien social humain, sans dogmes, ni prêtres, reliant entre eux tous les hommes sur notre petit globe terrestre. *Je suis devenu Bahá'í*. Que cette religion vive et prospère pour le bien de l'humanité; c'est là mon voeu le plus ardent. . . .

BY GENERAL RENATO PIOLA CASELLI

Having been engaged all of his life in the training of men, he does this (i.e., write on the subject of religion) more as a "shepherd of a flock" might do, in hope of persuading his friends and brothers to turn spontaneously to the Illumined Path of the Great Revelation.

BY REV. FREDERICK W. OAKES

The Enlightener of human minds in respect to their religious foundations and

privileges is of such vital importance that no one is safe who does not stop and listen for its quiet meaning, and is to the mind of men, as the cooling breeze that unseen passes its breath over the varying leaves of a tree. Watch it! And see how uniformly, like an unseen hand passing caressingly over all its leaves: Full of tender care and even in its gifts of love and greater life: Caresses each leaf. Such it is to one who has seated himself amid the flowers and fruit trees in the Garden Beautiful at 'Akká, just within the circle of that Holy and Blessed shrine where rests the Mortal part of the Great Enlightener. His handiwork is there, you touch the fruit and flowers his hand gave new life's hopes to, and kneeling as I did beside Shoghi Effendi, Guardian of the Marvelous Manifestation, felt the spirit's immortal love of Him who rests there. While I could not speak the words of the Litany, my soul knew the wondrous meaning, for every word was a word of the soul's language that speaks of the Eternal love and care of the Eternal Father. So softly and so living were the reflections from his beautiful personality, that one needed not spoken words to be interpreted. And this Pilgrim came away renewed and refreshed to such a degree, that the hard bands of formalism were replaced by the freedom of love and light that will ever make that sojourn there the prize memory and the Door of revelation never to be closed again, and never becloud the glorious Truth of Universal Brotherhood. A calm, and glorious influence that claims the heart and whispers to each of the pulsing leaves of the great family in all experiences of life, "Be not afraid. It is I!"—And makes us long to help all the world to know the meaning of those words spoken by The Great Revealer, "Let us strive with heart and soul that unity may dwell in the world." And to catch the greatness of the word "Strive," in quietness and reflection.

BY RENWICK J. G. MILLAR

Editor of *John O'Groat Journal*, Wick, Scotland

I was in Chicago for only some ten days, yet it would take a hundred chapters to describe all the splendid sights and institutions I was privileged to see. No doubt Chicago has more than its fair share of alien gangsters and gunmen, and the despicable

doings of this obnoxious class has badly vitiated its civic life and reputation. But for all that it is a magnificent city—in many respects probably the finest in America; a city of which its residents have innumerable reasons to be proud. . . .

Every day indeed was filled up with sight-seeing and the enjoyment of lavish hospitality. One day, for example, I was entertained to lunch at the Illinois Athletic Club as the guest of Mr. Robert Black, a prosperous Scot belonging to Wigtonshire, who is in the building trade. He is an ex-president of the St. Andrew's Society. Mr. Falconer and other Scots' friends were present, and they were all exceedingly kind and complimentary. I could not, in short, have been treated with more distinction if I had been a prominent Minister of State instead of a humble Scottish journalist out on a mission of fraternity and good will.

On the same day I met by appointment Mr. Albert R. Windust with whom I went out to see the Bahá'í Temple which is in course of being erected at Wilmette, a suburb of Chicago on the shore of Lake Michigan. It is about an hour's ride out on the elevated railway. Only the foundation and basement have so far been constructed, and the work was meanwhile stopped, but, we understand, is now shortly to be resumed. I have no hesitation in saying that when completed this Temple will be one of the most beautiful pieces of architecture in the world. I had the privilege of an introduction to the architect, a Frenchman, M. Bourgeois, who speaks English fluently. We spent a considerable time with him in his beautiful studio overlooking the Lake, and he did me the honour of showing me the plans of the Temple, drawings which cost him years of toil, and they are far beyond anything I could have imagined in beauty and spiritual significance. M. Bourgeois, who is well advanced in years, is a genius and mystic—a gentleman of charming personality. In all that I had the pleasure of seeing in his studio I had a privilege that is given to few. My signature is in his personal book, which contains the names of some of the great ones of the earth! Mr. Windust, who is a leading Bahá'í in the city, is a quiet and humble man, but full of fine ideas and ideals. He treated me with the utmost brotherly courtesy. How is it, I kept asking myself, that it should be mine to have all this privilege and honour? There was no

reason save that they told me I had touched the chords of truth and sincerity in referring to and reviewing the Bahá'í writings and principles in a few short articles in this Journal. The Temple is designed to represent these principles—universal religion, universal brotherhood, universal education, and the union of science and religion. Meantime the Chicagoans are seemingly indifferent to all its spiritual significance; but some day they will wake up to a realisation of the fact that its symbolism will mark the city as one of destiny in the world.

BY CHARLES H. PRISK

Editor, *Pasadena Star News*

Humanity is the better, the nobler, for the Bahá'í Faith. It is a Faith that enriches the soul; that takes from life its dross.

I am prompted thus to express myself because of what I have seen, what I have heard, what I have read of the results of the Movement founded by the Reverend Bahá'u'lláh. Embodied within that Movement is the spirit of world brotherhood; that brotherhood that makes for unity of thought and action.

Though not a member of the Bahá'í Faith, I sense its tremendous potency for good. Ever is it helping to usher in the dawn of the day of "Peace on Earth Good Will to Men." By the spread of its teachings, the Bahá'í cause is slowly, yet steadily, making the Golden Rule a practical reality.

With the high idealism of Bahá'u'lláh as its guide, the Bahá'í Faith is as the shining light that shineth more and more unto the perfect day. Countless are its good works. For example, to the pressing economic problems it gives a new interpretation, a new solution. But above all else it is causing peoples everywhere to realize they are as one, by heart and spirit divinely united.

And so I find joy in paying this little tribute to a cause that is adding to the sweetness, the happiness, the cleanness of life.

BY PROF. HARI PRASAD SHASTRI, D.LITT.

My contact with the Bahá'í Movement and my acquaintance with its teachings, given by Ḥaḍrat-i-Bahá'u'lláh, have filled me with real joy, as I see that this Move-

ment, so cosmopolitan in its appeal, and so spiritual in its advocacy of Truth, is sure to bring peace and joy to the hearts of millions.

Free from metaphysical subtleties, practical in its outlook, above all sectarianism, and based on God, the substratum of the human soul and the phenomenal world, the Bahá'í Movement carries peace and illumination with it.

As long as it is kept free from orthodoxy and church-spirit, and above personalities, it will continue to be a blessing to its followers.

BY SHRI PUROHIT SWAMI

I am in entire sympathy with all of the principles that the Bahá'í Movement stands for; there is nothing which is contrary to what I am preaching. I think at this stage of the world such teachings are needed more than anything else. I find the keynote of the Teachings is the spiritual regeneration of the world. The world is getting more and more spiritually bankrupt every day, and if it requires anything it requires spiritual life. The Bahá'í Movement stands above all caste, creed and color and is based on pure spiritual unity.

BY PROF. HERBERT A. MILLER

In *World Unity Magazine*

1.

The central drive of the Bahá'í Movement is for human unity. It would secure this through unprejudiced search for truth, making religion conform to scientific discovery and insisting that fundamentally all religions are alike. For the coming of universal peace, there is great foresight and wisdom as to details. Among other things there should be a universal language; so the Bahá'ís take a great interest in Esperanto though they do not insist on it as the ultimate language. No other religious movement has put so much emphasis on the emancipation and education of women. Everyone should work whether rich or poor and poverty should be abolished. . . . What will be the course of the Bahá'í Movement no one can prophesy, but I think it is no exaggeration to claim that the program is the finest fruit of the religious contribution of Asia.

2.

“. . . Shoghi Effendi's statement cannot be improved upon. The Bahá'ís have had the soundest position on the race question of any religion. They not only accept the scientific conclusions but they also implement them with spiritual force. This latter is necessary because there is no other way to overcome the emotional element which is basic in the race problem. . . .

“I have not said enough perhaps in the first paragraph. Please add the following: The task of learning to live together, though different, is the most difficult and the most imperative that the world faces. The economic problem will be relatively easy in comparison. There are differences in the qualities of cultures but there are no differences in qualities of races that correspond. This being recognized by minorities leads them to resist methods of force to keep them in subordination. There is no solution except coöperation and the granting of self-respect.”

BY VISCOUNT HERBERT SAMUEL OF CARMEL, G.C.B., G.B.E., M.P.

In *John O'London's Weekly*,
March 25, 1933.

1.

It is possible indeed to pick out points of fundamental agreement among all creeds. That is the essential purpose of the Bahá'í Religion, the foundation and growth of which is one of the most striking movements that have proceeded from the East in recent generations.

2.

If one were compelled to choose which of the many religious communities of the world was closest to the aim and purpose of this Congress, I think one would be obliged to say that it was the comparatively little known Bahá'í Community. Other faiths and creeds have to consider, at a Congress like this, in what way they can contribute to the idea of world fellowship. But the Bahá'í Faith exists almost for the sole purpose of contributing to the fellowship and the unity of mankind.

Other communities may consider how far a particular element of their respective faith

may be regarded as similar to those of other communities, but the Bahá'í Faith exists for the purpose of combining in one synthesis all those elements in the various faiths which are held in common. And that is why I suggest that this Bahá'í community is really more in agreement with the main idea which has led to the summoning of the Congress than any particular one of the great religious communities of the world.

Its origin was in Persia where a mystic prophet, who took the name of the Báb, the "Gate," began a mission among the Persians in the earlier part of the nineteenth century. He collected a considerable number of adherents. His activities were regarded with apprehension by the Government of Persia of that day. Finally, he and his leading disciples were seized by the forces of the Persian Government and were shot in the year 1850. In spite of the persecution, the movement spread in Persia and in many countries of Islám. He was followed as the head of the Community by the one who has been its principal prophet and exponent, Bahá'u'lláh. He was most active and despite persecution and imprisonment made it his life's mission to spread the creed which he claimed to have received by direct divine revelation. He died in 1892 and was succeeded as the head of the Community by his son, 'Abdu'l-Bahá, who was born in 1844. He was living in Haifa, in a simple house, when I went there as High Commissioner in 1920, and I had the privilege of one or two most interesting conversations with him on the principles and methods of the Bahá'í Faith. He died in 1921 and his obsequies were attended by a great concourse of people. I had the honour of representing His Majesty the King on that occasion.

Since that time, the Bahá'í Faith has secured the support of a very large number of communities throughout the world. At the present time it is estimated that there are about eight hundred Bahá'í communities in various countries. In the United States, near Chicago, a great Temple, now approaching completion, has been erected by American adherents of the Faith, with assistance from elsewhere. Shoghi Effendi, the grandson of 'Abdu'l-Bahá, is now the head of the community. He came to England and was educated at Balliol College, Oxford, but now lives in Haifa, and is the center of a community which has spread throughout the world.

(Introductory address delivered at the Bahá'í session of the World Congress of Faiths, held in London, July, 1936.)

3.

In 1920 I was appointed as the first High Commissioner for Palestine under the British Mandate, and took an early opportunity of paying a visit to 'Abdu'l-Bahá Effendi at His home in Haifa.

I had for some time been interested in the Bahá'í movement, and felt privileged by the opportunity of making the acquaintance of its Head. I had also an official reason as well as a personal one. 'Abdu'l-Bahá had been persecuted by the Turks.

A British régime had now been substituted in Palestine for the Turkish. Toleration and respect for all religions had long been a principle of British rule wherever it extended; and the visit of the High Commissioner was intended to be a sign to the population that the adherents of every creed would be able to feel henceforth that they enjoyed the respect and could count upon the goodwill of the new Government of the land.

I was impressed, as was every visitor, by 'Abdu'l-Bahá's dignity, grace and charm. Of moderate stature, His strong features and lofty expression lent to His personality an appearance of majesty. In our conversation He readily explained and discussed the principal tenets of Bahá'í, answered my inquiries and listened to my comments. I remember vividly that friendly interview of sixteen years ago, in the simple room of the villa, surrounded by gardens, on the sunny hillside of Mount Carmel.

I was glad I had paid my visit so soon, for in 1921 'Abdu'l-Bahá died. I was only able to express my respect for His creed and my regard for His person by coming from the capital to attend His funeral. A great throng had gathered together, sorrowing for His death, but rejoicing also for His life.

BY REV. K. T. CHUNG

(From Rev. K. T. Chung's Preface to the Chinese version of Dr. Esslemont's Book.)

Last summer upon my return from a visit to Japan, I had the pleasure of meeting Mrs.

Keith Ransom-Kehler on the boat. It was learnt that this lady is a teacher of the Bahá'í Cause, so we conversed upon various subjects of human life very thoroughly. It was soon found that what the lady imparted to me came from the source of Truth as I have felt inwardly all along, so I at once realized that the Bahá'í Faith can offer numerous and profound benefits to mankind.

My senior, Mr. Y. S. Tsao, is a well-read man. His mental capacity and deep experience are far above the average man. He often said that during this period of our country when old beliefs have lost their hold upon the people, it is absolutely necessary to seek a religion of all-embracing Truth which may exert its powerful influence in saving the situation. For the last ten years, he has investigated indefatigably into the teachings of the Bahá'í Cause. Recently, he has completed his translations of the book on the New Era and showed me a copy of the proof. After carefully reading it, I came to the full realization that the Truth as imparted to me by Mrs. Ransom-Kehler is veritable and unshakable. This Truth of great value to mankind has been eminently translated by Mr. Tsao and now the Chinese people have the opportunity of reading it, and I cannot but express my profound appreciation for the same. . . . Should the Truth of the Bahá'í Faith be widely disseminated among the Chinese people, it will naturally lead to the coming of the Kingdom of Heaven. Should everybody again exert his efforts towards the extension of this beneficent influence throughout the world, it will then bring about world peace and the general welfare of humanity.

BY PROF. DIMITRY KAZAROV

University of Sofia, Bulgaria

Une des causes principales de la situation actuelle du monde c'est que l'humanité est trop en arrière encore dans son développement spirituel. Voilà pourquoi tout enseignement qui a pour but à éveiller et fortifier la conscience morale et religieuse des hommes est d'une importance capitale pour l'avenir de notre race. La Bahá'ísme est un de ces enseignements. Il a ce mérite qu'en portant des principes qui sont communs de toutes les grandes religions (et spécialement du christianisme) cherche à les adapter aux

conditions de la vie actuelle et à la psychologie de l'homme moderne. En outre il travail pour l'union des hommes de toute nationalité et race dans une conscience morale et religieuse commune. Il n'a pas la prétention d'être autant une religion nouvelle qu'on trait d'union entre les grandes religions existantes: ce sur quoi il insiste surtout ce n'est pas d'abandonner la religion à laquelle nous appartenons déjà pour en chercher une autre, mais à faire un effort pour trouver dans cette même religion l'élément qui nous unit aux autres et d'en faire la force déterminante de notre conduite toute entière. Cet élément (commun à toutes les grandes religions) c'est la conscience que nous sommes avant tout des êtres spirituels, unis dans une même entité spirituelle dont nous ne sommes que des parties-unies entre elles par l'attribut fondamental de cette entité spirituelle—à savoir *l'amour*. Manifester, réaliser, développer chez nous et chez les autres (surtout chez les enfants) cette conscience de notre nature spirituelle et l'amour comme son attribut fondamental c'est la chose principale que nous devons poursuivre avant tout et par toutes les manifestations de notre activité. C'est en même temps le seul moyen par lequel nous pouvons espérer de réaliser une union toujours grandissant parmi les hommes.

Le Bahá'ísme est un des enseignements qui cherche à éveiller chez nous—n'importe à quelle religion nous appartenons—justement cette conscience de notre nature spirituelle.

Il y a plus de 20 ans un groupe d'hommes et femmes de différentes nationalités et religions, animés par le désir de travailler pour l'union des peuples, ont commencé à publier un journal en esperanto sous le titre "Universala Unigo." Le premier article du premier numero de ce journal était consacré au Bahá'ísme et à son fondateur. Il me semble que ce fait est une preuve éclatante de ce que je viens de dire sur le Bahá'ísme.

BY REV. GRIFFITH J. SPARHAM

Highgate Hill Unitarian Christian Church,
London, England

In his book *A League of Religions*, by the Rev. J. Tyssul Davis, formerly minister of the Theistic Church in London, and at present minister of a Unitarian Church in Bristol, England, the writer sets out to dem-

onstrate that each great religious movement in the world has contributed something of peculiar importance to the spiritual life of man. Thus, he says, the great contribution of Zoroastrianism has been the thought of Purity; of Brahmanism that of Justice; of Muḥammadanism that of Submission; of Christianity that of Service; and so on. In each instance he lays his finger on the one thing *par excellence* for which the particular religious culture seemed to him to stand, and tries to catch its special contribution in an epigrammatic phrase. Coming, in this way, to Bahá'ísm, he names it "the Religion of Reconciliation." In his chapter on Bahá'ísm he says:

"The Bahá'í religion has made its way because it meets the need of the day. It fits the larger outlook of our time, better than the rigid older faiths. A characteristic is its unexpected liberality and toleration. It accepts all the great religions as true and their scriptures as inspired."

These, then, as he sees Bahá'ísm, are its essential features: liberality, toleration, the spirit of reconciliation; and that, not in the sense, as Mr. H. G. Wells has it in his *Soul of a Bishop*, of making a "collection" of approved portions of the world's varied and differing creeds, but in the sense, as he also puts it in the same book, of achieving a great "simplification."

"Bahá'ísts," says Dr. Davis, "bid the followers of these (that is, the world's) faiths disentangle from the windings of racial, particularist, local prejudices, the vital, immortal thread of the pure gospel of eternal worth, and to apply this essential element to life."

That is Dr. Davis's interpretation of the genius of Bahá'ísm, and that it is a true one, no one who has studied Bahá'ísm, even superficially, can question, least of all the outsider. Indeed one may go further and assert that no one who has studied Bahá'ísm, whether superficially or otherwise, would wish to question it; particularly if he approaches the subject from a liberal and unprejudiced point of view. In the last act of his *Wandering Jew*, Mr. Temple Thurston puts into the mouth of Matteos, the Wandering Jew himself, the splendid line, "All men are Christians—all are Jews." He might equally well have written, "All men are Christians—all are Bahá'ís." For, if the sense of the Unity of Truth is a predominant characteristic of liberally-minded peo-

ple, whatever may be their religious tradition, it is predominantly a characteristic of Bahá'ísm; since here is a religious system based, fundamentally, on the one, simple, profound, comprehensive doctrine of the unity of God, which carries with it, as its necessary corollary and consequence, the parallel doctrine of the unity of Man.

This, at all events, is the conviction of the present writer; and it is why, as a Unitarian, building his own faith on the same basic principles of divine and human unity, he has long felt sympathy with and good will toward a religious culture which stands on a foundation identical with that of the faith he holds. And a religion that affirms the unity of things must of necessity be a religion of reconciliation; the truth of which in the case of Bahá'ísm is clear.

BY ERNEST RENAN

Passage tiré de *Les Apôtres*, Edition Lévy, Paris, 1866

Notre siècle a vu des mouvements religieux tout aussi extraordinaires que ceux d'autrefois, mouvements qui ont provoqué autant d'enthousiasme, qui ont eu déjà, proportion gardée, plus de martyrs, et dont l'avenir est encore incertain.

Je ne parle pas des Mormons, secte à quelques égards si sotté et si abjecte que l'on hésite à la prendre au sérieux.

Il est instructif, cependant, de voir en plein 19^{ème} siècle des milliers d'hommes de notre race vivant dans le miracle, croyant avec une foi aveugle des merveilles qu'ils disent avoir vues et touchées. Il y a déjà toute une littérature pour montrer l'accord du Mormonisme et de la science; ce qui vaut mieux, cette religion, fondée sur de naïves impostures, a su accomplir des prodiges de patience et d'abnégation; dans cinq cents ans des docteurs prouveront sa divinité par les merveilles de son établissement.

Le Bábisme, en Perse, a été un phénomène autrement considérable. Un homme doux et sans aucune prétention, une sorte de Spinoza modeste et pieux, s'est vu, presque malgré lui, élevé au rang de thaumaturge d'incarnation divine, et est devenu le chef d'une secte nombreuse, ardente et fanatique, qui a failli amener une révolution comparable à celle de l'Islám. Des milliers de martyrs sont accourus pour lui avec l'al-

légresse audevant de la mort. Un jour sans pareil peut-être dans l'histoire du monde fut celui de la grande boucherie qui se fit des Bábís, à Téhéran. "On vit ce jour-là dans les rues et les bazars de Téhéran," dit un narrateur qui a tout su d'original, "un spectacle que la population semble devoir n'oublier jamais. Quand la conversation encore aujourd'hui se met sur cette matière, on peut juger l'admiration mêlée d'horreur que la foule éprouve et que les années n'ont pas diminuée. On vit s'avancer entre les bourreaux des enfants et des femmes les chairs ouvertes sur tout le corps, avec des mèches allumées, flambantes, fichées, dans les blessures. On traînait les victimes par des cordes et on les faisait marcher à coups de fouet. Enfants et femmes s'avançaient en chantant un verset qui dit: En vérité nous venons de Dieu et nous retournons à Lui. Leurs voix s'élevaient, éclatantes, au-dessus du silence profond de la foule. Quand un des suppliciés tombait et qu'on le faisait relever à coups de fouet ou de baïonnette, pour peu que la perte de son sang qui ruisselait sur tous ses membres lui laissât encore un peu de force, il se mettait à danser et criait avec un surcroît d'enthousiasme: "En vérité nous sommes à Dieu et nous retournons à Lui." Quelques-uns des enfants expirèrent pendant le trajet; les bourreaux jetèrent leurs corps sous les pieds de leurs pères et de leurs soeurs, qui marchèrent fièrement dessus et ne leur donnèrent pas deux regards. Quand on arriva au lieu d'exécution, on proposa encore aux victimes la vie pour leur abjuration. Un bourreau imagina de dire à un père que, s'il ne cédait pas, il couperait la gorge à ses deux fils sur sa poitrine. C'étaient deux petits garçons dont l'aîné avait 14 ans et qui, rouges de leur sang, les chairs calcinées, écoutaient froidement le dialogue; le père répondit, en se couchant par terre, qu'il était prêt et l'aîné des enfants, réclamant avec emportement son droit d'aînesse, demanda à être égorgé le premier.¹ Enfin tout fut achevé. La nuit tomba sur un amas de chairs informes; les têtes étaient attachées en paquets au poteau justicier et les chiens

des faubourgs se dirigeaient par troupes de ce côté.

Cela se passait en 1852. La secte de Mozdak sous Chosroès Nousch fut étouffée dans un pareil bain de sang. Le dévouement absolu est pour les nations naïves la plus exquise des jouissances et une sorte de besoin. Dans l'affaire des Bábís, on vit des gens qui étaient à peine de la secte, venir se dénoncer eux-mêmes afin qu'on les adjoignit aux patients. Il est si doux à l'homme de souffrir pour quelque chose, que dans bien des cas l'appât du martyr suffit pour faire croire.

Un disciple qui fut le compagnon de supplice du Báb, suspendu à côté de lui aux remparts de Tabriz et attendant la mort, n'avait qu'un mot à la bouche: "Es-tu content de moi, maître?"

BY THE HON. LILIAN HELEN MONTAGUE,
J.P., D.H.L.

As a Jewess I am interested in the Bahá'í Community. The teaching lays particular stress on the Unity of God and the Unity of Man, and incorporates the doctrine of the Hebrew Prophets that the Unity of God is revealed in the Unity of Men. Also, we seem to share the conception of God's messengers as being those people who in their deep reverence for the attributes of God, His beauty, His truth, His righteousness and His justice, seek to imitate Him in their imperfect human way. The light of God is reflected in the soul of him who seeks to be receptive. Like the members of the Bahá'í community, we Jews are scattered all over the world, but united in a spiritual brotherhood. The Peace ideal enumerated by the Hebrew Prophets is founded on faith in the ultimate triumph of God's justice and righteousness.

BY PROF. NORMAN BENTWICH
Hebrew University, Jerusalem

(From "Palestine," by Norman Bentwich, p. 235.)

Palestine may indeed be now regarded as the land not of three but of four faiths, because the Bahá'í creed, which has its center of faith and pilgrimage in 'Akká and Haifa, is attaining to the character of a world-religion. So far as its influence goes

¹ Un autre détail que je tiens de source première est celui-ci: Quelques sectaires, qu'on voulait amener à rétractation, furent attachés à la gueule de canons amorcés d'une mèche longue et brûlant lentement. On leur proposait de couper la mèche, s'ils reniaient le Báb. Eux, les bras tendus vers le feu, le suppliaient de se hâter de venir bien vite consommer leur bonheur.

in the land, it is a factor making for international and inter-religious understanding.

BY ÉMILE SCHREIBER

1.

Trois prophètes

(From *Les Échos*, Paris, France, September 27, 1933.)

Alors que le marxisme soviétique proclame le matérialisme historique, alors que les jeunes générations sionistes sont également de plus en plus indifférentes aux croyances établies, une nouvelle religion est née en Orient, et sa doctrine prend, dans les circonstances actuelles, un intérêt d'autant plus grand que, s'écartant du domaine purement philosophique, elle préconise en économie politique des solutions qui coïncident curieusement avec les préoccupations de notre époque.

Cette religion, de plus, est par essence antiraciste. Elle est née en Perse, vers 1840, et les trois prophètes successifs qui l'ont prêchée sont des Persans, c'est-à-dire des musulmans de naissance.

Le premier, le créateur, s'appelait le Báb. Il prêcha vers 1850, et préconisa, outre la réconciliation des différents cultes qui divisent l'humanité, la libération de la femme, réduite aujourd'hui encore à un quasi esclavage dans tout l'Islám.

Une Persane d'une rare beauté, et qui, chose rare chez les musulmanes, était douée d'un grand talent oratoire, répondant au nom difficile à prononcer de Qourratou-l-'Aïn, l'accompagna dans ses réunions, n'hésitant pas, en donnant elle-même l'exemple, à préconiser la suppression du voile pour les femmes.

Le Báb et elle réussirent à convaincre, à l'époque, des dizaines de milliers de Persans et le shah de Perse les emprisonna l'un et l'autre, ainsi que la plupart de leurs partisans. Le Báb fut pendu. Sa belle collaboratrice fut étranglée dans sa prison. Leurs disciples furent exilés à Saint-Jean-d'Acre, devenue temple du "Bahá'ísme." C'est ainsi que j'ai visité la maison du successeur du Báb, Bahá'u'lláh, transformée aujourd'hui en temple du "Bahá'ísme." C'est ainsi que s'intitule cette religion, qui est plutôt une doctrine philosophique, car elle ne comporte ni culte défini, ni surtout de clergé. Les

prêtres, disent les Bahá'ístes, sont tentés de fausser, dans un but de lucre, l'idéalisme désintéressé des créateurs de religions.

Bahá'u'lláh, le principal des trois prophètes, répandit sa doctrine non seulement en Orient, mais dans beaucoup de pays d'Europe, et surtout aux États-Unis où son influence fut telle que le nombre des Bahá'ístes attient aujourd'hui plusieurs millions. Il fut persécuté par les Perses et mourut en exil.

Son fils, 'Abdu'l-Bahá, lui succéda et formula, d'après les principes de son père, la doctrine économique du Bahá'ísme; elle indique une prescience étonnante des événements qui se sont déroulés depuis: la guerre d'abord, la crise ensuite. Il mourut peu après la guerre, ayant vu la réalisation de la première partie de ses prophéties.

L'originalité du Bahá'ísme est de chercher à faire passer dans le domaine pratique, et plus particulièrement dans le domaine social, les principes essentiels du judaïsme, du catholicisme et de l'islamisme, en les combinant et en les adaptant aux besoins de notre époque.

La Bahá'ísme proclame que les rapports sociaux deviennent fatalement impossibles dans une société où l'idéalisme individuel ne donne pas une base certaine aux engagements qui lient les hommes entre eux.

L'individu se sent de plus en plus isolé au milieu d'une jungle sociale qui menace, à beaucoup d'égards, son bien-être et sa sécurité. La bonne volonté et l'honnêteté, ne produisant plus dans sa vie et dans son travail le résultat qu'il attend, tendent à perdre pour lui toute valeur pratique. De là naissent, selon les caractères, l'indifférence et le découragement, ou l'audace, le manque de scrupules qui tendent à se procurer par tous les moyens, même les plus répréhensibles, les bénéfices matériels nécessaires à l'existence.

La société, n'étant plus soumise à aucun contrôle, ni politique ni moral, devient un vaisseau sans gouvernail où personne ne peut plus rien prévoir et qui est sujet à des crises de plus en plus fréquentes et de plus en plus violentes. L'époque actuelle, déclarent les prophètes persans, marque la fin d'une civilisation qui ne sert plus les intérêts de l'humanité.

Elle aboutit à la faillite complète des institutions morales et matérielles destinées à assurer le bien-être et la sécurité des hom-

mes, c'est-à-dire l'État, l'Église, le Commerce et l'Industrie. Le principe fondamental d'où peut venir le salut de la civilisation engagée dans des voies qui conduisent à sa destruction est la solidarité des nations et des races. Car l'interpénétration des peuples est devenue telle qu'il leur est impossible de trouver isolément la voie de la prospérité.

Ces prophéties, qui pouvaient paraître excessives et quelque peu pessimistes à l'époque où elles ont été faites, vers 1890, ne sont pas, les événements l'ont prouvé, de simples jérémiades. Il reste à examiner comment, partant de ces données, qui ne sont que trop exactes, le Bahá'isme, conçu dans la Perse lointaine et si arriérée à l'époque, aboutit aux mêmes conclusions que la plupart des économistes modernes qui, dans les différents pays de civilisation occidentale, proclament qu'en dehors d'une collaboration internationale il n'y a pas d'issue possible à la crise actuelle entraînant tous les peuples à une misère toujours plus grande.

2.

Une religion "économique"

(From *Les Échos*, Paris, France, September 28, 1933.)

Les principes du Bahá'isme, formulés par son principal prophète, Bahá'u'lláh, peuvent paraître sérieusement compromis en un temps où la frénésie nationaliste, récemment aggravée de racisme, semble en éloigner de plus en plus l'application.

Toute la question est de savoir si ceux qui sont en faveur aujourd'hui, dans tant de pays, sont susceptibles de résoudre le problème non pas de la prospérité, mais simplement du logement et de la faim, dans les différentes nations qui nient par leurs théories et tous leurs actes la solidarité des peuples et des races.

Une nouvelle guerre mondiale sera sans doute nécessaire pour que l'humanité, qui n'a pas encore compris la leçon de 1914, se rende enfin compte que les solutions de violence et de conquête ne peuvent engendrer que la ruine générale, sans profit pour aucun des belligérants.

Quoi qu'il en soit, les principales pensées économiques de Bahá'u'lláh, telles qu'elles ont été formulées il y a un demi-siècle, prouvent que la sagesse et le simple bon sens ont

cela de commun avec les écrevisses, c'est qu'il leur arrive fréquemment de marcher à reculons.

Voici les principaux préceptes de ce moderne Marc-Aurèle:

"L'évolution humaine se divise en cycles organiques, correspondant à la durée d'une religion, laquelle est d'environ un millier d'années. Un cycle social nouveau commence toutes les fois qu'apparaît un prophète dont l'influence et les enseignements renouvellent la vie intérieure de l'homme et font déferler à travers le monde une nouvelle vague de progrès.

"Chaque nouveau cycle détruit les croyances et les institutions usées du cycle précédent et fonde sur d'autres croyances, en étroite conformité, celles-là, avec les besoins actuels de l'humanité, une civilisation nouvelle.

"L'influence de chaque prophète s'est, dans le passé, limitée à une race ou à une religion, en raison de l'isolement géographique des régions et des races, mais le siècle dans lequel nous entrons nécessite la création d'un ordre organique s'étendant au monde entier. Si le vieil esprit de tribu persiste, la science détruira le monde, ses forces destructrices ne pouvant être contrôlées que par une humanité unie travaillant pour la prospérité et le bien commun.

"La loi de la lutte pour la vie n'existe plus pour l'homme dès qu'il devient conscient de ses pouvoirs spirituels et moraux. Elle est alors remplacée par la loi plus haute de la coopération. Sous cette loi, l'individu jouira d'un statut beaucoup plus large que celui qui est accordé aux citoyens passifs du corps politique actuel. L'administration publique passera des mains de partisans politiques qui trahissent la cause du peuple aux mains d'hommes capables de considérer une charge publique comme une mission sacrée.

"La stabilité économique ne dépend pas de l'application de tel plan socialiste ou communiste plus ou moins théorique, mais du sentiment de la solidarité morale qui unit tous les hommes et de cette conception que les richesses ne sont pas la fin de la vie, mais seulement un moyen de vivre.

"L'important n'est pas en une aveugle soumission générale à tel système politique, à tel règlement, qui ont pour effet de supprimer chez l'individu tout sentiment de responsabilité morale, mais en un esprit d'entraide et de coopération. Ni le principe

démocratique, ni le principe aristocratique ne peuvent fournir séparément à la société une base solide. La démocratie est impuissante contre les querelles intestines et l'aristocratie ne subsiste que par la guerre. Une combinaison des deux principes est donc nécessaire.

“En cette période de transition entre le vieil âge de la concurrence et l'ère nouvelle de la coopération, la vie même de l'humanité est en péril. Les ambitions nationalistes, la lutte des classes, la peur et le convoitises économiques sont autant de forces qui poussent à une nouvelle guerre internationale. Tous les Gouvernements du monde doivent soutenir et organiser une assemblée dont les membres soient élus par l'élite des nations. Ceux-ci devront mettre au point, au-dessus des égoïsmes particuliers, le nouveau statut économique du monde en dehors duquel tous les pays, mais surtout l'Europe, seront conduits aux pires catastrophes.”

‘Abdu’l-Bahá, son successeur, reprenant la doctrine de son père, concluait dans un discours prononcé à New-York en 1912:

“La civilisation matérielle a atteint, en Occident, le plus haut degré de son développement. Mais c'est en Orient qu'a pris naissance et que s'est développée la civilisation spirituelle. Un lien s'établira entre ces deux forces, et leur union est la condition de l'immense progrès qui doit être accompli.

“Hors de là, la sécurité et la confiance feront de plus en plus défaut, les luttes et les dissensions s'accroîtront de jour en jour et les divergences entre nations s'accroîtront davantage. Les pays augmenteront constamment leurs armements; la guerre, puis la certitude d'une autre guerre mondiale angoisseront de plus en plus les esprits. L'unité du genre humain est le premier fondement de toutes les vertus.”

Ainsi parla ‘Abdu’l-Bahá en 1912, et tout se passa comme il l'avait prédit.

Mais ces paroles n'ont pas vieilli; elles pourraient, sans le moindre changement, être répétées en 1933. Aujourd'hui, comme il y a vingt ans, la menace de la guerre est de nouveau suspendue au-dessus de nos têtes et les causes de haines et de conflits s'accroissent à tel point que, s'il existe vraiment un flux et un reflux des idées, on peut presque conclure, avec une certaine dose d'optimisme, que nous n'avons jamais été si près de venir aux idées de coopération qui, seules, peuvent nous sauver.

3.

(Excerpt from a letter dated October 29, 1934.)

Malgré les tristesses de notre époque et peut-être même à cause d'elles, je reste convaincue que les idées à la fois divines et humaines qui sont l'essence du Bahá'isme finiront par triompher, pourvu que chacun de ceux qui en comprennent l'immense intérêt continue quoi qu'il advienne à les défendre et à les propager.

BY MISS HELEN KELLER

(In a personal letter written to an American Bahá'í after having read something from the Braille edition of *Bahá'u'lláh and the New Era*.)

The philosophy of Bahá'u'lláh deserves the best thought we can give it. I am returning the book so that other blind people who have more leisure than myself may be “shown a ray of Divinity” and their hearts be “bathed in an inundation of eternal love.”

I take this opportunity to thank you for your kind thought of me, and for the inspiration which even the most cursory reading of Bahá'u'lláh's life cannot fail to impart. What nobler theme than the “good of the world and the happiness of the nations” can occupy our lives? The message of universal peace will surely prevail. It is useless to combine or conspire against an idea which has in it potency to create a new earth and a new heaven and to quicken human beings with a holy passion of service.

BY DR. ROKUICHIRO MASUJIMA

“The Japanese race is of rational mind. No superstition can play with it. Japan is the only country in the world where religious tolerance has always existed. The Japanese Emperor is the patron of all religious teachings. The Bahá'í publications now form part of His Majesty's Library as accepted by the Imperial House. . . .

“The search for truth and universal education inculcated by the Bahá'í Teachings, if soundly conducted, cannot fail to interest the Japanese mind. Bahá'ism is bound to permeate the Japanese race in a short time.”

BY SIR FLINDERS PETRIE

(In a letter to the *Daily Sketch*, London, England, December 16, 1932.)

The Bahá'í Movement of Persia should be a welcome adjunct to true Christianity; we must always remember how artificial the growth of Latin Christian ideas has been as compared with the wide and less defined beliefs native to early Christian faith.

BY FORMER PRESIDENT MASARYK OF
CZECHOSLOVAKIA

(In an audience with an American Bahá'í journalist in Praha, in 1928.)

Continue to do what you are doing, spread these principles of humanity and do not wait for the diplomats. Diplomats alone cannot bring the peace, but it is a great thing that official people begin to speak about these universal peace principles. Take these principles to the diplomats, to the universities and colleges and other schools, and also write about them. It is the people who will bring the universal peace.

BY ARCHDUCHESS ANTON OF AUSTRIA

Archduchess Anton of Austria, who before her marriage was Her Royal Highness Princess Ileana of Rumania, in an audience with Martha L. Root, June 19, 1934, in Vienna, gave the following statement for *The Bahá'í World*, Vol. V: "I like the Bahá'í Movement, because it reconciles all Faiths, and teaches that science is from God as well as religion, and its ideal is peace."

BY DR. HERBERT ADAMS GIBBONS

American Historian

(Excerpt from personal letter dated May 18, 1934.)

I have had on my desk, and have read several times, the three extracts from 'Abdu'l-Bahá's Message of Social Regeneration. Taken together, they form an unanswerable argument and plea for the only way that the world can be made over. If we could put into effect this program, we should indeed have a new world order.

"The morals of humanity must undergo change. New remedy and solution for human problems must be adopted. Human intellects themselves must change and be subject to the universal reformation." In these three sentences we really have it all.

BY H. R. H. PRINCESS OLGA OF YUGOSLAVIA

H. R. H. Princess Olga, wife of H. R. H. Prince Regent Paul of Yugoslavia, daughter of H. R. H. Prince Nicholas of Greece and cousin of His Majesty King George II of Greece, is deeply interested in religion and in education, and her wonderful kindnesses to every one have been commented upon beautifully in several English books and magazines as well as by the Balkan press.

"I like the Bahá'í Teachings for universal education and universal peace," said this gracious Princess in her charming villa on the Hill of Topcidor, Belgrade, on January 16, 1936; "I like the Bahá'í Movement and the Young Men's Christian Association, for both are programs to unite religions. Without unity no man can live in happiness." Princess though she is, she stressed the important truth that *every man must do his job!* "We are all sent into this world for a purpose and people are too apt to forget the Presence of God and true religion. I wish the Bahá'í Movement every success in the accomplishment of its high ideals."

BY EUGEN RELGIS

(Excerpt from *Cosmométapolis*, 1935, pp. 108-109.)

Nous avons tracé dans ces pages seulement la signification du Bahá'isme, sans examiner tous ses principes et son programme pratique dans lequel sont harmonisées avec l'idéal religieux "les aspirations et les objectifs de la science sociale." Mais on doit attirer l'attention de tous les esprits libres sur ce mouvement, dont les promoteurs ont le mérite d'avoir contribué à la clarification de l'ancienne controverse entre la religion et la science—et d'avoir donné à maint homme un peu de leur tolérance et de leur optimisme: "L'humanité était jusqu'ici restée dans le stade de l'enfance; elle approche maintenant de la maturité" ('Abdu'l-Bahá, Washington, 1912).

Qui osera répéter aujourd'hui, dans la

mêlée des haines nationales et sociales, cette sentence de progrès? C'est un Oriental qui nous a dit cela, a nous, orgueilleux ou sceptiques Occidentaux. Nous voudrions voir aujourd'hui, dans l'Allemagne hitlériste, dans les pays terrorisés par le fascisme, paralysés par la dictature politique,—un spectacle décrit par le suisse Auguste Forel d'après l'anglais Sprague qui a vu en Birmanie et en Inde, des Bouddhistes, des Mahométans, des Chrétiens et des Juifs, qui allaient bras-dessus bras-dessous, comme des frères, "au grand étonnement de la population qui n'a jamais vu une chose pareille!"

BY ARTHUR HENDERSON

(Excerpt from a letter dated January 26, 1935.)

I have read the pamphlet on the *New World Order* by Shoghi Effendi. It is an eloquent expression of the doctrines which I have always associated with the Bahá'í Movement and I would like to express my great sympathy with the aspirations towards world unity which underlie his teaching.

BY PROF. DR. V. LESNY

1.

The conditions are so changed now, since the technique of the present time has destroyed the barriers between nations, that the world needs a uniting force, a kind of super-religion. I think Bahá'ism could develop to such a kind of religion. I am quite convinced of it, so far as I know the Teachings of Bahá'u'lláh. . . . There are modern saviors and Bahá'u'lláh is a Savior of the twentieth century. Everything must be done on a democratic basis, there must be international brotherhood. We must learn to have confidence in ourselves and then in others. One way to learn this is through inner spiritual education, and a way to attain such an education may be through Bahá'ism.

2.

I am still of the opinion that I had four years ago that the Bahá'í Movement can form the best basis for international good-

will, and that Bahá'u'lláh Himself is the Creator of an eternal bond between the East and the West. . . . The Bahá'í Teaching is a living religion, a living philosophy. . . .

I do not blame Christianity, it has done a good work for culture in Europe, but there are too many dogmas in Christianity at the present time. . . . Buddhism was very good for India from the sixth century B.C. and the Teachings of Christ have been good for the whole world; but as there is a progress of mind there must be no stopping and in the Bahá'í Faith one sees the continued progress of religion.

BY PRINCESS MARIE ANTOINETTE
DE BROGLIE AUSSENAC

À cette époque où l'humanité semble sortie d'un long sommeil pour revivre à l'Esprit, consciemment ou inconsciemment, l'homme cherche et s'élançait à la poursuite de l'invisible et de sciences qui nous y conduisent.

L'angoisse religieuse aussi n'a jamais été plus intense.

Par sa grande évolution l'homme actuel est prêt à recevoir le grand message de Bahá'u'lláh dans son mouvement synthétique qui nous fait passer de l'ancienne compréhension des divisions à la compréhension modern où nous cherchons à suivre les ondes qui se propagent traversant toute limitation humaine et de la création.

Chaque combat que nous livrons à nos penchants nous dégage des voiles qui séparent le monde visible du monde invisible et augmente en nous cette capacité de perception et de s'accorder aux longueurs d'ondes les plus variées, de vibrer au contact des rythmes les plus divers de la création.

Tout ce qui nous vient directement de la nature est toujours harmonie absolue. Le tout est de capter l'équilibre de toute chose et lui donner la voix au moyen d'un instrument capable d'émettre les mêmes harmonies que notre âme, ce qui nous fait vibrer et devenir le lien entre le passé et l'avenir en atteignant une nouvelle étape correspondant à l'évolution du monde.

En religion, la Cause de Bahá'u'lláh, qui est la grande révélation de notre époque, est la même que celle du Christ, son temple et son fondement les mêmes mis en harmonie avec le degré de maturité moderne.

BY DAVID STARR JORDAN

Late President of Stanford University

'Abdu'l-Bahá will surely unite the East and the West: for He treads the mystic way with practical feet.

BY PROF. BOGDAN POPOVITCH
University of Belgrade, Yugoslavia

The Bahá'í Teaching carries in its Message a fine optimism—we must always in spite of everything be optimists; we must be optimists even when events seem to prove the contrary! And Bahá'ís can be hopeful, for there is a power in these Teachings to bring to humanity tranquillity, peace and a higher spirituality.

BY EX-GOVERNOR WILLIAM SULZER

(Excerpt from the *Roycroft Magazine*)

While sectarians squabble over creeds, the Bahá'í Movement goes on apace. It is growing by leaps and bounds. It is hope and progress. It is a world movement—and it is destined to spread its effulgent rays of enlightenment throughout the earth until every mind is free and every fear is banished. The friends of the Bahá'í Cause believe they see the dawn of the new day—the better day—the day of Truth, of Justice, of Liberty, of Magnanimity, of Universal Peace, and of International Brotherhood, the day when one shall work for all, and all shall work for one.

BY LUTHER BURBANK

I am heartily in accord with the Bahá'í Movement, in which I have been interested for several years. The religion of peace is the religion we need and always have needed, and in this Bahá'í is more truly the religion of peace than any other.

BY PROF. YONE NOGUCHI

I have heard so much about 'Abdu'l-Bahá, whom people call an idealist, but I should like to call Him a realist, because no idealism, when it is strong and true, exists without the endorsement of realism. There is nothing more real than His words on

truth. His words are as simple as the sunlight; again like the sunlight, they are universal. . . . No Teacher, I think, is more important today than 'Abdu'l-Bahá.

BY PROFESSOR RAYMOND FRANK PIPER

These writings (Bahá'í) are a stirring fusion of poetic beauty and religious insight. I, like another, have been "struck by their comprehensiveness." I find they have extraordinary power to pull aside the veils that darken my mind and to open new visions of verity and life.

BY ANGELA MORGAN

One reason I hail with thanksgiving the interpretation of religion known as the Bahá'í Faith and feel so deep a kinship with its followers is that I recognize in its Revelation an outreach of the Divine to stumbling humanity; a veritable thrust from the radiant Center of Life.

Every follower of this faith that I have ever met impressed me as a living witness to the glory at the heart of this universe. Each one seemed filled with a splendor of spirit so great that it overflowed all boundaries and poured itself out upon the world here in this moment of time, by some concentrated act of love toward another human being.

BY ARTHUR MOORE

The lovely peace of Carmel, which still attracts mystics of different faiths, dominates Haifa. On its summit are the Druses in their two villages; at its feet the German Templars, whose avenue leads up to the now large and beautiful terraced property of the Persian Bahá'ís on the mountainside. Here the tombs of the Báb and of 'Abdu'l-Bahá, set in a fair garden, are a place of international pilgrimage. On Sundays and holidays the citizens of Haifa of all faiths come for rest and recreation where lie the bones of that young prophet of Shíráz who nearly a hundred years ago preached that all men are one and all the great religions true, and foretold the coming equality of men and women and the birth of the first League of Nations.

BY PROF. DR. JAN RYPKA

Charles University, Prague, Czechoslovakia

The Bahá'ís of Persia are resolutely firm in their religion. Their firmness does not have its roots in ignorance. The Persian in-born character causes them to see things somewhat too great, slightly exaggerated, and their dissensions with the ruling Islám make them a little bitter towards it. Everything else in their characters is accounted for as due to their Teachings; they are wonderfully ready to help and happy to sacrifice. Faithfully they fulfil their office and professional duties. Long ago they already solved the problem of the Eastern woman; their children are carefully educated. They are sometimes reproached for their lack of patriotism. Certainly, as specifically Persian as the Shí'ih Faith, the Bahá'í Faith can never become; but the Bahá'í Religion like Christianity does not preclude the love of one's fatherland. . . . Are the Europeans not sufficiently patriotic! According to my experiences, the Bahá'ís in that respect, are very unjustly criticized by their Muḥammadan brothers. During the centuries the Shí'ih Religion has developed a deep national tradition; with this the universal Bahá'í Faith will have a hard battle. Nevertheless, the lack of so great numbers is richly recompensed by the fervor and the inner spirit of the Persian Bahá'í Community. The Bahá'í world community will educate characters which will appear well worthy of emulation by people of other Faiths, yes, even by the world of those now enemies of the Bahá'í Cause.

The experience acquired in the West, for me was fully verified also in the Persian Orient. The Bahá'í Faith is undoubtedly an immense cultural value. Could all those men whose high morality I admired and still admire have reached the same heights only in another way, without it? No, never! Is it based only on the novelty of the Teachings, and in the freshness of its closest followers?

BY A. L. M. NICOLAS

Je ne sais comment vous remercier ni comment vous exprimer la joie qui inonde mon coeur. Ainsi donc, il faut non seulement admettre mais aimer et admirer le Báb. Pauvre grand Prophète né au fin fond de la Perse sans aucun moyen d'instruction et qui

seul au monde, entouré d'ennemis, arrive par la force de son génie à créer une religion universelle et sage. Que Bahá'u'lláh lui ait, par la suite, succédé, soit, mais je veux qu'on admire la sublimité du Báb, qui a d'ailleurs payé de sa vie, de son sang la réforme qu'il a prêchée. Citez-moi un autre exemple, semblable. Enfin, je puis mourir tranquille. Gloire à Shoghi Effendi qui a calmé mon tourment et mes inquiétudes, gloire à lui qui reconnais la valeur de Siyyid 'Alí-Muḥammad dit le Báb.

Je suis si content que je baise vos mains qui ont tracé mon adresse sur l'enveloppe qui m'apporte le message de Shoghi. Merci, Mademoiselle. Merci du fond du coeur.

BY FORMER PRESIDENT EDUARD BENEŠ

1.

I have followed it (the Bahá'í Cause) with deep interest ever since my trip to London to the First Races Congress in July, 1911, when I heard for the first time of the Bahá'í Movement and its summary of the principles for peace. I followed it during the war and after the war. The Bahá'í Teaching is one of the spiritual forces now absolutely necessary to put the spirit first in this battle against material forces. . . . The Bahá'í Teaching is one of the great instruments for the final victory of the spirit and of humanity.

2.

The Bahá'í Cause is one of the great moral and social forces in all the world today. I am more convinced than ever, with the increasing moral and political crises in the world, we must have greater international co-ordination. Such a movement as the Bahá'í Cause which paves the way for universal organization of peace is necessary.

BY SIR RONALD STORRS,
K.C.M.G., C.B.E.

1.

I met 'Abdu'l-Bahá first in 1900, on my way out from England and Constantinople through Syria to succeed Harry Boyle as Oriental Secretary to the British Agency in Cairo. (The episode is fully treated in my

Orientalisms, published by Ivor Nicholson and Watson.) I drove along the beach in a cab from Haifa to 'Akká and spent a very pleasant hour with the patient but unsubdued prisoner and exile. . . .

I never failed to visit Him whenever I went to Haifa. His conversation was indeed a remarkable planning, like that of an ancient prophet, far above the perplexities and pettiness of Palestine politics, and elevating all problems into first principles.

He was kind enough to give me one or two beautiful specimens of His own handwriting, together with that of Mishkín-Qalam, all of which, together with His large signed photograph, were unfortunately burned in the Cyprus fire.

I rendered my last sad tribute of affectionate homage when in 1921 I accompanied Sir Herbert Samuel to the funeral of 'Abbás Effendi. We walked at the head of a train of all religions up the slope of Mount Carmel, and I have never known a more united expression of regret and respect than was called forth by the utter simplicity of the ceremony.

2.

(From an address delivered at the opening of the Bahá'í Centenary Exhibition in London, May, 1944.)

My first connection with the Bahá'í Faith dates from the beginning of this century, when it was my fortune and honour to become the Arabic pupil of Edward Browne.

My first glimpse of 'Abbás Effendi was in the summer of 1909, when I drove round the Bay of Acre in an Arab cab, visited him in the barracks and marvelled at his serenity and cheerfulness after 42 years of exile and imprisonment. I kept touch with him through my confidential agent, Husayn Bey Ruhi, son of a Tabríz martyr, and the "Persian Mystic" of my book "*Orientalisms*."

After the Young Turk Revolution, 'Abbás Effendi was released. He visited Egypt in 1913, when I had the honour of looking after him, and of presenting him to Lord Kitchener, who was deeply impressed by his personality—as who could fail to be? Then war cut him off from us and it might have gone hard with him in Haifa but for the indirect interposition of His Majesty's Government.

When, in his famous victory drive to the North, Allenby captured Haifa, he detached

me from Jerusalem to organise the British Administration there. On the evening of my arrival I visited my revered friend. "I found him sitting in spotless white. He placed at my disposal the training and talents of his community, and I appointed one or two to positions of trust, which they still continue to deserve." Later, he visited me in Jerusalem, and was held in great esteem and respect by the High Commissioner, Lord Samuel. In Egypt he presented me with a beautiful specimen of writing by the celebrated Bahá'í calligraphist, Mishkín-Qalam, and with his own Persian pen box; in Palestine with an exquisite little Bokkara rug from the tomb of the Báb: all three, alas, destroyed by fire in Cyprus. When, on November 29, 1921, he was buried, 10,000 men, women and children, of many varying races and creeds, walked in the funeral procession up Mount Carmel, to lay his body in the exquisite cypress-avenued shrine.

Telegrams reached Haifa from all over the world. Mr. Winston Churchill, then Secretary of State for the Colonies, desired the High Commissioner for Palestine to convey to the Bahá'í Community on behalf of His Majesty's Government their sympathy and condolence on the death of Sir 'Abdu'l-Bahá 'Abbás, K.B.E., and Field Marshal Lord Allenby telegraphed likewise from Egypt.

With 'Abbás Effendi the Apostolic and Heroic Age of the Bahá'í Faith is considered to be ended.

I have not lost contact with the Bahá'í world, and I hope I never shall. Recently I had the honour of receiving at the British Legation in Tíhrán, a deputation of the Bahá'í Community, headed by Samimi, the respected Chief Munshi of the Legation, and Varga, President of the National Spiritual Assembly of the Bahá'ís of Persia. Later I was received by the Council at a tea, so sumptuous that the remembrance adds a sting to my British Ration Card. My diary of April 5, 1943, at Shíráz, tells me:

"After luncheon, off to visit the House of the Báb, leaving the car for the narrow winding streets, and shown over by Fazlullah Benana and the curator. A small but perfect courtyard, with a little blue tiled, eight feet square tank, six large red goldfish, a tiny orange tree and runner carpets round the sides, and a narrow deep well. Above, His bed and His sitting rooms (for which our hosts took off their shoes), and on the second floor the room in which in 1844 He

declared His mission, to a solitary disciple."

What can I say more? Half a century ago the great Dr. Jowett, of Balliol, wrote: "This is the greatest light the world has seen since Christ, but it is too great and too close for the world to appreciate its full import." Already over many parts of the globe there are Bahá'ís actively, honourably, peaceably employed.

May this auspicious centenary prove propitious also for the early restoration of world peace.

3.

Having enjoyed the signal honor of many years friendship with the late Head of the Faith, together with that of the present Guardian, I beg to justify herewith my admiration for the members and practice of Bahá'ísm, which not only produced and are still producing constant and positive good, but which, unlike, alas, many other religions, have never occasioned the slightest harm to any living creature or any good cause.

BY COL. RAJA JAI PRITHVI BHADUR SINGH,
RAJA OF BAJANG (NEPAL)

Even as early as 1929 or perhaps even a little earlier, I used to hear the names of Bahá'u'lláh and Bahá'ísm; and in 1929 when I undertook a lecturing tour in Europe on the humanistic methods of promoting peace and unity among races, nations and individuals, my attention was once again drawn to Bahá'u'lláh and his teachings by my friend Lady Blomfield, who gave me some books, too, on the subject. But my eyes were then too weak to permit any reading, and the need and urgency of some expert treatment for my eyes was in fact an additional reason for my leaving for Europe. Besides, I was then too full of my own philosophy of "Humanism," and was too busy with my own programme of lectures for Europe, and did not acquaint myself with any full details about the Bahá'ís and their tenets and principles. Perhaps, I imagined that the Bahá'ís were some sort of religious or philosophical mystics, and I was not particularly interested in any mere mysticism or in any merely theoretical creed, however much its conclusions might be logical and satisfying to the intellect.

When afterwards, in 1933, the Second Parliament of Religions or the World Fel-

lowship of Faiths was held in Chicago—a conference inspired by the high ideals of mutual understanding, good-will, co-operation and peace and progress, and I went there to attend and participate in the conference, my attention was again drawn to the Bahá'í Faith by some of its followers there, who took me to their temple at Wilmette, Illinois, which was then under construction but was nearly finished, and showed me the nine gates and chambers of worship for the nine principal religions of the world. Naturally enough, I took it that Bahá'ísm was something like theosophy, which is interested in studying and comparing the respective merits of religions and in recognising their respective greatness, and which can therefore appeal only to the intellectual section of mankind and hardly appeal to the masses.

Later, in 1936, however, while I was in Rangoon, I had an opportunity, rather, the opportunity was thrust upon me—to acquaint myself more fully with the tenets and teachings of Bahá'ísm. Mr. S. Schopflocher, a Bahá'í from Canada, who was on a lecturing tour, was then in Rangoon, and I was asked to introduce him to the public and to preside over a lecture of his. Therefore I secured a few books on the subject, and on reading them, I was struck with the remarkable fact that Bahá'ísm is a faith, which not merely recognises the respective merits of the world religions, but goes a step further and teaches that all religions are One, all the religious seers, saints and prophets are the religious seers, saints and prophets of One religion only, that all mankind is One, and that we must think and feel and act in terms of brotherhood. "We must realise," as a Bahá'í very beautifully puts it, "that, as the aeroplane, radio and other instruments have crossed the frontiers drawn upon the map, so *our sympathy and spirit of oneness should rise above the influences that have separated race from race, class from class, nation from nation and creed from creed.* One destiny now controls all human affairs. The fact of world-unity stands out above all other interests and considerations."

Sometime back, in this year, Mr. N. R. Vakil, a Bahá'í gentleman of Surat, gave me a copy of the book, *The Bahá'í World: 1936-1938*. Though I have not been able to read the whole book through, I find it is a mine of information, a regular cyclopædia on the subject. It is interesting to read that

the origin of the faith was in Persia, where a mystic prophet who took the name of "Báb" (which means "gate") began the mission among the Persians in the early part of the nineteenth century, that he and his disciples were persecuted by the Persian Government and were finally shot in 1850, that, notwithstanding the persecution, the movement spread under the able and inspiring leadership of Bahá'u'lláh, its principal prophet and exponent, that on his death in 1892 he was succeeded by his son, 'Abdu'l-Bahá, who continued the work till 1921, when, on his death, his grandson, Shoghi Effendi, became the head of the community—a community now numbering nearly a million and spread in all the five continents of the world.

Though the traditionally orthodox Hindus, Muslims, Christians, etc., may not agree to call themselves Bahá'ís or even to subscribe to its main tenet, viz., that all religions are One, I think that the really enlightened among them can have no conscientious objection and will indeed wholeheartedly subscribe to it.

Another important aspect of the Bahá'í Faith is its absolutely non-political nature. In the *Golden Age of the Cause of Bahá'u'lláh* Shoghi Effendi categorically rules out any participation by adherents of the Faith, either individually or collectively, in any form of activity which might be interpreted as an interference in the political affairs of any particular government. So that no government need apprehend any sort of danger or trouble from Bahá'íism.

On the whole, the perusal of the Book *The Bahá'í World: 1936-1938* has deeply impressed me with the belief that the principles of Bahá'íism, laying stress as they do on the Oneness of mankind, and being directed as they are towards the maintenance of peace, unity and co-operation among the different classes, creeds and races of people, will go a long way in producing a healthy atmosphere in the world for the growth of Fellowship and Brotherhood of Man. Further, I see no harm in the followers of other faiths accepting these main principles of Bahá'íism, wherein, I think, they can find nothing against the teachings of their own prophets, saints and seers. I rather think that by accepting these main principles of Bahá'íism they will help in hastening the establishment of a New World Order, an idea perhaps first clearly conceived by Bahá'u'

lláh and which every thinking man will now endorse as a "consummation to be devoutly wished for."

AN ARTICLE IN THE JANUARY (1922) NUMBER OF THE JOURNAL OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND—

The death of 'Abbás Effendi, better known since he succeeded his father, Bahá'u'lláh, thirty years ago as 'Abdu'l-Bahá, deprives Persia of one of the most notable of her children and the East of a remarkable personality, who has probably exercised a greater influence not only in the Orient but in the Occident, than any Asiatic thinker and teacher of recent times. The best account of him in English is that published in 1903 by G. P. Putnam's Sons under the title of the *Life and Teachings of 'Abbás Effendi* compiled by Myron H. Phelps chiefly from information supplied by Bahíyyih Khánum. She states that her brother's birth almost coincided with the "manifestation" of Mírzá 'Alí Muhammad the Báb (24th May, 1844), and that she was his junior by three years. Both dates are put three years earlier by another reputable authority, but in any case both brother and sister were mere children when, after the great persecution of the Bábís in 1852 their father Bahá'u'lláh and his family were exiled from Persia, first to Baghdád (1852-63) then to Adrianople (1863-68), and lastly to 'Akká (St. Jean d'Acre) in Syria, where Bahá'u'lláh died on 28th May, 1892, and which his son 'Abdu'l-Bahá was only permitted to leave at will after the Turkish Revolution in 1908. Subsequently to that date he undertook several extensive journeys in Europe and America, visiting London and Paris in 1911, America in 1912, Budapest in 1913, and Paris, Stuttgart, Vienna, and Budapest in the early summer of 1914. In all these countries he had followers, but chiefly in America, where an active propaganda had been carried on since 1893 with very considerable success, resulting in the formation of important Bahá'í Centers in New York, Chicago, San Francisco and other cities. One of the most notable practical results of the Bahá'í ethical teaching in the United States has been, according to the recent testimony of an impartial and qualified observer, the establishment in Bahá'í circles in New York of a real fraternity between black and white,

and an unprecedented lifting of the "color bar," described by the said observer as "almost miraculous."

Ample materials exist even in English for the study of the remarkable personality who has now passed from our midst and of the doctrines he taught; and especially authoritative are the works of M. Hippolyte Dreyfus and his wife (formerly Miss Laura Clifford Barney), who combine intimacy and sympathy with their hero with sound knowledge and wide experience. In their works and in that of Mr. Myron H. Phelps must be sought those particulars which it is impossible to include in this brief obituary notice.

BY RT. HON. M. R. JAYAKAR,

Privy Councillor, London

Bahá'ísm insists on points which constitute the essentials of the several creeds and faiths which have divided and still divide the human family. It seeks thereby to establish human unity. It inculcates pursuit of truth through the miasma of superstitions old and new. These features ought to secure for Bahá'ísm an enduring place in the religions of the world. It is one of the noblest contributions which Asia has made to human civilization. The history of its martyrdom in Tíhrán is a glorious chapter, indicating how much suffering the awakened human spirit can endure for the sake of its convictions. In the world as one sees it to-day, divided and torn asunder by warring ambitions, Bahá'ísm has undoubtedly a great part to play.

BY PROF. BENOY KUMAR SARKAR,
M.A., Ph.D.

For over a quarter of a century,—since my American days,—I have been under the conviction that the Bahá'í movement serves to expand the intellectual and moral personality of every individual that comes into contact with it. The movement has set in motion some of those currents of thought and work which lead to the silent but effective conversion of men and women to humaner and world-embracing principles of daily conduct. Because of these creative forces in the social domain the Bahá'í move-

ment is to be appreciated as one of the profoundest emancipators of mankind from the tradition of race-chauvinism and ethno-religious bigotry.

With best wishes and greetings,

I remain, Cordially Yours,

Benoy Sarkar.

BY MRS. SAROJINU NAIDU

(Hyderabad, Deccan, February 1, 1941.)

The founder of the Bahá'í Faith is undoubtedly one of the Great Seers of the Modern Age. The Gospel that he enunciated and the programme that he enjoined upon his followers are singularly like a prophecy of the ideal and dream that inspire the heart of youth with (the) quest for a brave new world built upon equity, fellowship and peace.

In the midst of all the tragic horror of hate and bloodshed that surround us to-day, his message to humanity does indeed fulfill the meaning of his name, and carries the "glory of God" into the darkness.

BY JULES BOIS

. . . Mírzá 'Alí-Muḥammad, the Báb, or the portal of a new wisdom,—a young man, brave, handsome, and tempered like a steel blade, the finest product of his country. This new Alexander, "the beloved of the worlds," subjugator of souls, died in 1850 at the age of thirty-one, having shed no blood but his own, a martyr of spotless love, of universal charity.

The Bábís, his partisans, were "beheaded, hanged, blown from the mouth of cannons, burnt, or chopped to pieces." Their homes were burned, their womenfolk carried off or executed. Still the movement progressed. Scarcely had the Báb's mission begun,—he was allowed a bare two years of preaching,—when he was cast into prison, questioned, bastinadoed, disfigured, then tried for heresy before a clerical court, and finally put to death.

The Báb was led to the scaffold at Tabríz with a young devotee who had implored to share his fate. About two hours before noon the two were suspended by ropes, under their armpits, in such a manner that the head of the disciple rested against the breast

of his beloved master. Armenian soldiers received the order to fire; but when the smoke cleared, the Báb and his companion were found to be unscathed. The bullets had merely severed the ropes by which they were suspended. Amazed by what they considered a miracle, the soldiers were unwilling to fire again. They were replaced by a more docile squad, and this time the volley took effect. The bodies of both victims were riddled by bullets and horribly mutilated, but their faces, spared by a strange caprice of destiny, bore an expression of radiant transfiguration.

All Europe was stirred to pity and indignation. The event occurred on the ninth of July, 1850; among the "litterateurs" of my generation, in the Paris of 1890, the martyrdom of the Báb was still as fresh a topic as had been the first news of his death. We wrote poems about him. Sarah Bernhardt entreated Catulle Mendès for a play on the theme of this historic tragedy. When he failed to supply a manuscript, I was asked to write a drama entitled "Her Highness the Pure," dealing with the story of another illustrious martyr of the same cause,—a woman, Qurratu'l-'Ayn, the Persian Joan of Arc and the leader of emancipation for women of the Orient.

Her case was unique. Had it been admissible for a woman to be a Mahdí, or a "Point," Qurratu'l-'Ayn,—who bore resemblance to the mediæval Héloïse and the neo-platonic Hypatia,—would have been recognized as the equal of the Báb. Such virile courage and power did she inherit that all who saw and heard her were uplifted to a new understanding of the mission of her sex. A poetess, philosopher, linguist, and theologian, an early convert of the Báb, she threw aside her veil, despite the immemorial custom of Asia, carried on controversies with the most learned scholars of her country, discomfited them, and won recognition as their master. Imprisoned, anathematized, driven from town to town, stoned in the streets, she defied, single-handed, a Sháh who "through his decree could slaughter a thousand men each day,"—and often did so. To her executioners she said, "You may kill me as soon as you please, but you cannot stop the emancipation of women." Then, having donned her choicest robes, as if to join a bridal party, she was dragged into a garden and strangled by a negro.

The Báb had exhorted the people to purify themselves that they might welcome the Divine Sun, of whom he was the Radiant Morn. When the Báb declared his mission in 1844, Mírzá Ḥusayn-'Alí, a young man of twenty-seven, the son of a vizier, and of royal descent, boldly espoused the perilous cause. Prison and exile soon became his portion. Scenes were enacted during this period which recall the Terror in France, with its horrors and its heroism. . . .

Bahá'ís, previously members of antagonistic sects, have manifested toward every one, even their enemies, a spirit of help and amity. We can only be glad that persecutions have diminished and that a gentle and ennobling influence has regenerated the Orient, from Syria to Burma. It is quite possible that Bahá'ism has a mission to pacify and spiritually quicken races and tribes which we have so far been unable to evangelize.

BY THE LATE SIR JOHN MARTIN HARVEY,
D.LITT.

You honour me with a request that I should add my small brick to the exalted edifice of the Bahá'í teaching. Its happy creed so passionately urged and so convincingly stated is an inspiration to all who work and who, in the words of Kipling, have realised the significance of "No one shall work for money and no one shall work for fame, but all for the joy of the working."

I would like to add my conviction to your teaching that "*absolute equality is a chimerá*" which, socially, is entirely impracticable. It has become a slogan to many workers, reliance upon which will only lead to a cruel disillusionment. The only "equality" is that which any man may attain by being prominent in his *work*. It has been truly said that "every man can do some one thing better than any other man." So let our ambition be, no matter how humble our work may appear, to be of the *aristocracy of work*. And if to "work is to pray" may not this noble ambition to be among the elect of the workers of the world, bring us by steps to the dream of your great Teacher of a *Great Universal Peace*, against which if any government among you take up arms to destroy that peace, "the whole human race,"

he tells, "shall resolve with every power at its disposal to destroy."

BY DR. HEWLETT JOHNSON

Dean of Canterbury

I read with interest the social programme of your movement demonstrating the best education for everyone, equal status for men and women and the like and also your encouragement of scientific research and emphasis on the need for a World Commonwealth, together with the oneness of mankind. I am in complete agreement with those aims and wish you well in the pursuit of them.

BY ARNOLD TOYNBEE, HON. D.LITT. OXON.

From *A Study of History*, Volume V, p. 665.

. . . The Bahá'iyah sect has been excommunicated by the Imámi Mujtahids and been evicted from its Iranian homeland; but it is already apparent that these bitter experiences of persecution and expatriation have served this infant religion in good stead; for it has thereby been driven into looking beyond the Mediterranean and the Atlantic for new worlds to conquer in the strength of a principle (Non-Violence) which is apt to work as an "open sesame" for any missionary religion that has the faith to embrace it.

BY SIR RAMASWAMI MUDALIAR, K.C.S.I.

President, Economic Social Council of UN; Leader, Indian Delegation of United Nations Conference on Freedom of Information; Prime Minister, Mysore State.

It was in San Francisco in 1945 that I first had the privilege of meeting the followers of the Bahá'í Faith and learning something of the teachings of their great Prophet. I had spoken at the Plenary Session of the General Assembly of the United Nations, and had pointed out that it was not the independence of the nations, but their

interdependence that had to be emphasized and constantly kept in view. The distinctions of Race and Religion, of colour and creed, are but superficial; the welfare of one part of the world cannot be sustained if other areas are depressed. The War had illustrated most forcibly the indivisibility of human happiness and human misery. It had, in fact, taught us that there was only one undivided world and that we are the children of one God.

A little group of Bahá'ís who were at the conference and met me afterwards, congratulated me on having given expression on that world platform to some of the beliefs that they held dear. That is how I became acquainted with and soon deeply interested in the Bahá'í Faith. I have since had the privilege of meeting Bahá'ís in various centres in India, Europe and America. I have a very happy and lively recollection of my visit to Wilmette, Illinois, where I was taken round the "Temple of Light"—the Bahá'í Temple—a beautiful and inspiring structure, which in its very architecture, with its nine sides dedicated to the nine great religions of the world, emphasizes the universality of all religions.

"You are the fruits of one tree and the leaves of one branch," says the Prophet. Again and again I have come across such sayings which have forcibly reminded me of the teachings of the Vedas. "Whenever virtue subsides and vice triumphs, then am I reborn to redeem mankind," says the Divine in the Gita. The Bahá'í Faith remarkably speaks not of one Prophet for all time, but of a succession of prophets as Divine dispensation sees the need for them.

In fact, the Bahá'í Faith gives us the great and previous message of unity in religion. The Bahá'ís do not form a sect by themselves. Rather, through the teachings of their Prophet, they try to illumine the eternal verities of every religion and to quicken the noble impulses of the true followers of every religion with the spirit of catholicity and fraternalism. How much the world needs such a spirit today . . . How far we are from that one far off divine event to which the whole creation is destined to move . . . the Fatherhood of God and the Brotherhood of Man.

Perhaps the Bahá'í Faith is destined to be, and may prove, the greatest single force in achieving that Godly consecrated consummation . . .

BY BHAGAVAN DAS

"Shanti Sadan," Sagra,
Benares (Cantt).

May 20, 1949

I understand that a public meeting will be held in Benares for the celebration of the 105th Anniversary of the Declaration of the Báb, i. e. Gateway, the forerunner of Bahá'u'lláh, father of 'Abdu'l-Bahá. Bahá'u'lláh is the prophet of the Movement now known in all the countries of the world as the Bahá'í Faith. From such literature of the Movement as I have come across and read, and from conversations I have had with members of the Movement who have kindly come to see me, I have acquired a great admiration for it. One of its twelve principal items of belief is that the essentials of all religions are one. This belief is very dear to my heart and I have endeavoured to propound it at length in my book "The Essential Unity of All Religions" supporting it with some 1400 (fourteen hundred) texts of the Sacred Scriptures of eleven living great religions, quoted in original with English translation. I wish with all my heart every success for this philanthropic and spiritual Movement.

BY S. EITREM

Professor, University of Oslo, Norway
Oslo 27/12. 1947.

Dear Madam:

Many thanks for your kind gift of Bahá'í Literature.

To-day I got the package, and I have been sitting almost the whole day absorbed in the perusal of this new "Gospel," which contains so much of eternal truth, of wonderful beauty and comfort.

Truly I have never heard anything about this new form for a World Religion, which really permits the human thought and scientific discoveries to have their rights, and at the same time speak a simple language of the heart.

It is truly note-worthy how all the great Religions meet in agreement on all essential points. How very near all this seems to be the last great movement, the New-Platonism, you might discover, if you could get hold of some of those writings. My old kolleg, professor Gunnar Rudberg, now in Uppsala, has translated some choice selec-

tions in Swedish, "Plotinus, the Mystic and the Reformer" (Stockholm 1927).

In the University Library you may be able to get the loan of it. From this we learn how every living thing, all worlds are bound together in sympathy, that the "reality of goodness" is the birthright of all. The old stoics had seen far, when they claimed that all mankind formed a unity, that we all were brothers, that we all aimed towards the same goal. The great wonder of it is, that the plain and great truths have been proclaimed by the very best of men at different times, perhaps with growing clearness, as humanity grows into age on this planet. It is a sign of that it must be "truths," since the best of men time and again discover them. Bahá'u'lláh is undoubtedly one of these "good" Prophets.

With renewed thanks, and the best wishes for the New Year

Very truly yours
S. Eitrem.

BY DR. G. W. CARVER

*Director, Tuskegee Normal and Industrial
Institute Research and Experiment Station*

I am so happy to know that the Christ-like Gospel of good will is growing throughout the world.

You hold in your organization the key that will settle all of our difficulties, real and imaginary. I was with you in spirit.

May God bless, keep and prosper you.

BY GEORGE N. MAYHEW

*Dean, School of Religion,
Vanderbilt University.*

The Bahá'í faith is one among many, both ancient and modern, calling to man to share a deeper spirituality, a nobler ethic and a saner mind. Though young in years the Bahá'ís have their saints and prophets who have paid their last measure of devotion for the faith.

The spirit of God, to be effective among men must be applied to concrete situations and this application always involves doctrine and practices in the particularity of time and culture. Their successful application

leads to a reverence for form rather than for the spirit which gave life to the mode of expression. That is the reason why all religious forms become lifeless when bereft of the spiritual life which gave them power. Every effort to return to or recover this original spirit, is commendable.

The Bahá'í doctrine that man is one and that the great religions of man are essentially one, is a viewpoint which promises justice to God's witness to himself among others and at the same time utilizes all the insights of the past in giving direction and meaning to the life of modern man. The great historic religions suffer from the particularities of their regional contexts. The Bahá'ís essay a large undertaking when they attempt to divorce the temporal from the eternal in the religions of the past and relate this eternal to the needs of the modern world. Time only will reveal whether so much of ancient truth which has become uncouth can again be made relevant. To make ancient truth relevant is to save it, not to do so is to lose it. Man's task is not to repudiate or liquidate the good of the past but to complete and fulfill. This task will require the work of many prophetic minds.

As God is one, so is man and so is religion, despite their diversity of form. That which belongs to all is more important; our differences are incidental. God's blessing be upon those whatever their faith or name who will lead man to this deep sense of community with man and God.

BY KENNETH WALKER, F.R.C.S., F.I.C.S.

Fear has no power to draw nations together, but drives them further apart, and the sole hope for the future lies in a spiritual revival based on the realization that all the great World Faiths proclaim identical religious truths. "The earth," said 'Abdu'l-Bahá, "is one nativity, one home and all mankind are the children of one father. God has created them and they are the recipients of His compassion . . . The obstacle to human happiness is racial or religious prejudice, the competitive struggle for existence and inhumanity toward each other."

There could be no more fitting message for the world of 1953 than these words uttered many years ago. I send you my best wishes for the success of your Jubilee Celebration of Bahá'u'lláh's Dispensation.

BY PROF. JOSEPH KLAUSNER

Jerusalem, Israel

The Bahá'í World Faith is of great ethical value. Full of love for all humanity; but it has come before its time. In these days of cold wars and after two hot wars, very much too hot, humanity has turned a deaf ear. But the day will come when these moral ideals will overcome the beast in man. Then that great hour will come when all people will unite in brotherhood to war against everything that leads to war of man against man.

This is indeed the true basis of the teachings of all of the Great Prophets.

—January 20, 1952.

BY PROF. FRANCESCO GABRIELI

*Professor, University of Rome,
Institute of Oriental Study*

A richiesta degli interessati, certificato che il Baháismo, nato nella seconda metà del secolo scorso quale sviluppo di una riforma nell'Islamismo persiano (Babismo), ha attualmente lasciato cadere quasi ogni specifico contatto con l'Islamismo tradizionale, e si è sviluppato in una fede sopranazionale e superconfessionale, diffusa non solo in Oriente, ma in Europa e in America. Capisaldi di questa fede sono ideali e dottrine altamente morali e umanitarie, di pace di concordia e fratellanza umana, di miglioramento interiore dell'uomo e della società, in nulla ripugnanti alla moderna coscienza morale e religiosa. Onde nulla a mio avviso osterebbe al libero esercizio del culto baháista, quale è ammesso in altri paesi d'Europa e d'America, e che si restringe del resto a semplici e ordinate cerimonie di edificazione e preghiera in comune.

BY DR. G. A. BORGESSE

*Late Professor of Italian Literature,
University of Chicago*

The reference to Bahá'í was the first; I do not think it will be the last. To the purity and intensity of this religious movement I have given long since the attention which should be given to it by any one-worlder aware that a political union is empty if a unifying religion does not overarch the variances of the creeds.

BY PROF. RAFFAELE PETTAZZONI

*Professor of the History of Religion,
University of Rome*

Il Bahaismo è una religione universalista cresciuta sul tronco dell'Islamismo sciita come protesta e riforma, e ormai quasi completamente svincolata della tradizione musulmana ed organizzata su un piano internazionale.

Esso prende nome da Baha Allah ('Splendore di Dio'), nome del persiano Mirza Hussain Ali (1817-1892), che dopo l'uccisione del Bab, fondatore del Babismo, avvenuta nel 1850, ne continuò la missione dandole nuovi impulsi e nuovi atteggiamenti.

Il Baha, come il Bab, che ne è il precursore (un po' come il Battista è il precursore di Gesù), è un essere divino, una nuova manifestazione (dopo Mosè, dopo Gesù e dopo Maometto) dello Spirito universale, annunziatore di una religione più perfetta, superiore alla religione di Maometto e a quella di Gesù, come questa è a sua volta superiore alla religione di Mosè.

Erede dello spirito non conformista del Babismo, ma alieno delle sue pratiche mistiche, attaccato alla memoria dei suoi martiri e delle prime persecuzioni, ma aperto alle correnti liberali ed umanitarie, il Bahaismo in questa forma modernizzante si è diffuso in Occidente, specie in America, dove ha oggi i suoi centri ed organi principali.

Nella situazione odierna del mondo, il movimento spirituale Bahai, con le sue tendenze cosmopolitistiche, le sue aspirazioni pacifistiche, le sue attività propagandistiche, i suoi interessi culturali, merita di essere seguito con attenzione.

BY DR. MARSHALL WINGFIELD, D.D.,
LITT.D.

First Congregational Church of Memphis,
Tennessee.

Of the multitude of pilgrims to the Holy Land, thousands visit the tomb of Bahá'u'lláh and the tomb of his forerunner the Báb. I had that inspiring experience in the spring of 1951. I had entered many buildings in stocking feet. At these two tombs I was so aware of the holy that I really felt like removing my shoes. As I thought of these God-filled men, I gave thanks for their vision of the unity of mankind and for their

appreciation of every manifestation of the God who is eternally One. And I gave silent thanks also for the world-mindedness which seems to come naturally to all who are hospitable to the Bahá'í faith.

To lovers of God and man, there is nothing more depressing than the thought of the divisiveness of the numerous exclusive religions of mankind. Conversely, there is no thought more heartening than the thought that there is at work in the world a religion which transcends all sectarianism and recognizes Abraham, Moses, Buddha, Zoroaster, Jesus by declaring my belief that the future is on the side of Bahá'í. It was not Jesus who made Western Christianity more Western than Christian. Jesus preached the gospel of universal brotherhood: his followers marred his teachings with exclusiveness. As I look on Christianity with its pathetic fragmentation, I am haunted by the feeling that Jesus has a better chance to win through the universalism of Bahá'í than through the institutionalism which bears his name. Character is the final arbiter of all religions. The spiritual quality of the adherents of Bahá'í whom I have personally known, have given the faith a warm place in my heart.

The Mayor of Haifa gave a dinner on April 13, 1951, to the commission of which I was a member. My seatmate was a noted journalist of the Jewish faith. I had spent the afternoon in the beautiful Persian Gardens sacred to Bahá'í, hence it was natural for me to speak of the Bahá'í Faith. The journalist said: "The people of that faith are truly catholic. All men of goodwill can subscribe to their faith without renouncing anything good in their own, be they Christian, Muslim or Jew. It is a religion of additions, not subtractions. You are not asked to renounce anything but hate and narrow-mindedness. The Bahá'í people are gentle and free from hate: they bless everything they touch."

—June 5, 1953.

SIR ALFRED ZIMMERN OF SWITZERLAND

One day Sir Alfred Zimmern said to the School: The Bahá'í Faith is a great Movement working for world order and peace. Its achievements are outstanding in a very short period, and it holds the promise of the future. I wish it all success. The Bahá'ís will have a great mission. It is to hold high the banner of Unity before the whole world.

III

IN MEMORIAM

WILLIAM SUTHERLAND MAXWELL

1874-1952

Cablegram from Shoghi Effendi, Guardian of the Bahá'í Faith:

With sorrowful heart announce through National Assemblies Hand of Cause of Bahá'u'lláh highly esteemed dearly beloved Sutherland Maxwell gathered into the glory of the Abhá Kingdom. His saintly life extending well-nigh four-score years, enriched during the course of 'Abdu'l-Bahá's ministry by services in the Dominion of Canada, ennobled during Formative Age of the Faith by decade of services in Holy Land, during darkest days of my life, doubly honored through association with the crown of martyrdom won by May Maxwell and incomparable honor bestowed upon his daughter, attained consummation through his appointment as architect of the Arcade and Superstructure of the Báb's Sepulcher as well as his elevation to the front ranks of the Hands of the Cause of God. Advise all National Assemblies hold befitting memorial gatherings particularly in the Mashriqu'l-Adhkár in Wilmette, and in the Hazratu'l-Quds in Tíhrán.

Have instructed Hands of the Cause in United States and Canada, Horace Holley and Fred Schopflocher, to attend as my representatives the funeral in Montreal. Moved to name after him the southern door of Báb's Tomb as tribute to his services to second holiest Shrine of Bahá'í World. The mantle of Hand of Cause now falls upon the shoulders of his distinguished daughter, Amatu'l-Bahá Rúhiyyih, who has already rendered and is still rendering no less meritorious self-sacrificing services at World Center of Faith of Bahá'u'lláh.

Haifa, Israel,
March 26th, 1952.

William Sutherland Maxwell was born in Montreal, Canada, in 1874. On both sides

he was of Scotch descent, his grandfather having migrated from Jedburgh with his family in the early part of the nineteenth century. Other ancestors had come from Aberdeen. Both William and his older brother Edward were interested in building. Edward graduated as an engineer from McGill University, but when William left High School, he refused to follow this course as he could not study architecture there at that time. He went to Boston, at the age of seventeen, and the extraordinary ability he had for both drawing and design soon became apparent and he was given ornamental details of important buildings to work up into their final form. In 1899 he went to the École des Beaux Arts in Paris where he was allowed to attend as a courtesy to the Canadian Government, in view of the fact he had no diplomas and was not planning to sit for any examinations. He worked for two years in the studio of the well-known architect Paschal. It was in this studio that he met a fellow-student, Randolph Bolles, who introduced him to his mother and sister; the sister, May Bolles, was already a convinced and active Bahá'í and had just returned to Paris from her pilgrimage to the Prison City of 'Akká, where she had met 'Abdu'l-Bahá. William's great interest at that time was art and architecture. However, he made up his mind Miss Bolles was the only woman he would ever marry. She reciprocated his sentiments, but refused to leave Paris and her teaching work for the Bahá'í Faith. He had to return to Canada, entered the office of his brother Edward, but continued to correspond with Miss Bolles in the hope she would marry him. At last Mrs. Bolles wrote 'Abdu'l-Bahá and laid the situation before Him. He gave His permission for May Bolles to leave France, and blessed the marriage. In 1902 they were married in London. May Maxwell introduced the Faith to Canada, her home being its first Center. She never liked the name of William for her husband, and called him by his middle

name, Sutherland, all her life—a name no one else had ever used. Sutherland became the partner of his brother, and the Firm of Edward and W. S. Maxwell became famous throughout Canada; before World War I they had the biggest architectural offices in the country. The engineering and business sense of the older brother, as well as his knowledge and fine taste, combined with the genius for proportion, design and detail of the younger brother, turned out many Canadian landmarks, such as: The Regina Parliament Buildings; Palliser Hotel, Calgary; Chateau Frontenac Hotel, Quebec; the Art Gallery, Church of the Messiah, and Nurses Wing of Royal Victoria Hospital, in Montreal, as well as many other public edifices and private homes.

In 1909, May and Sutherland Maxwell made a pilgrimage together to the Prison City of 'Akká, to visit 'Abdu'l-Bahá. Sutherland was not yet a convinced Bahá'í. One day at table, he said to 'Abdu'l-Bahá: "The Christians worship God through Christ; my wife worships God through You; but I worship Him direct." 'Abdu'l-Bahá smiled and said: "Where is He?" "Why, God is everywhere," replied Sutherland. "Everywhere is nowhere," said 'Abdu'l-Bahá. He then went on to demonstrate that such worship was worship of a figment of the imagination and had no reality; we must worship God through something tangible and real to us, hence the rôle of the Manifestations. Sutherland bowed his head in acceptance. The real seed of his faith germinated from that hour. The way this faith grew in him was a beautiful thing. He had all the profound Scotch reticence, the horror of being peculiar, talked about, or different. For years in Montreal the Bahá'ís were called "Muhammadans," "Sun-Worshippers," "Heretics," etc. A city composed of a large fanatical French Canadian Catholic element, and an equally conservative Protestant English-Scotch element, was determined to think the worst, with no investigation whatsoever, of the strange Oriental Cult "that Mrs. Maxwell" belonged to.

Since he built his home in 1907-8 until the present day, the Maxwell house has been the center of Bahá'í activity in Montreal; Mrs. Maxwell taught ceaselessly; Mr. Maxwell was the silent but willing partner. In 1912, 'Abdu'l-Bahá visited Montreal, attracted there, as He said Himself, by the devotion of May Maxwell. The morning of

His arrival Sutherland was waiting on the platform as 'Abdu'l-Bahá's train drew in to ask Him most humbly to honor his home by being his guest. The Master accepted. He loved Sutherland very much; He told his wife once during His three-day visit in their house: "He is a very good man." He also admonished her not to neglect the father, now that she had a child. The Maxwells had been childless up until their visit to 'Akká in 1909. At that time He had assured them He would pray for them to have a child. In 1910, Mary Sutherland, their only child, had been born.

In order to appreciate Sutherland Maxwell, and the achievements of the last years of his life, one has to recognize two great factors in his nature: The first is that he was one of those souls whose nature is all goodness. This is what led the Guardian of the Bahá'í Faith to attest to his "saintly life" in his obituary cable. It is a nature not uncommon amongst the Scots. He was upright, truthful, and never approached a human being except in courtesy, friendliness, and that graciousness that is the essence of the democratic spirit. In spite of this trusting attitude, he had remarkably sound judgment. This was of great help in the workings of the Montreal Spiritual Assembly, of which he was a member and most often Chairman, for decades.

The second deep strain that colored all his nature was that he was an artist through and through. His wife, in one of her letters to him (and no one knew him better or appreciated him more) wrote: "You have the charm of originality." Two things not often found together were combined conspicuously in him: an encyclopedic knowledge of all the arts, and a creative capacity for bringing new things into being. One must remember that an architect almost never has free reign for his own ideas, but is constantly interfered with and limited by his clients' desires and concepts. There was nothing he could not do with his hands in fulfillment of his mental image. When the Chateau Frontenac was built, he designed not only the lines of the twenty-story modern structure, but practically every detail of the interior: wrought-iron railings, furniture, grills, lamps, ceilings, elevator interiors, etc. He would take the chisel from the stone carver, the gouge from the wood carver, and "sweeten the lines" as he termed it. He was idolized by the workmen, need-



NOTMAN, MONTREAL

William Sutherland Maxwell.

less to say. In the course of years his achievements and talents brought honors. He was made a Fellow of the Royal Institute of British Architects; a Fellow and past president of the Royal Architectural Institute of Canada; an Academician of the Royal Canadian Academy and its vice-president and his water colors often hung in Academy shows; a member and past president of the Province of Quebec Association of Architects; a founding member of the "Pen and Pencil Club" and the "Arts Club" in Montreal. The honors, medals and distinctions which he received testified not only to his ability as an architect and artist, but were also a recognition of his inner qualities of character.

In 1937 the course of his life was drastically changed through the marriage of his daughter, Mary, to the Guardian of the Bahá'í Faith. May and Mary, after a two-year sojourn in France, Belgium and Germany, had proceeded to Haifa as pilgrims. They had already visited the Guardian in 1923, shortly after 'Abdu'l-Bahá's passing. Mary

had returned in the winter 1926-27 for another visit; but when a cable reached Sutherland, urging him to come at once in order to be present for his daughter's marriage, he was thrown into a turmoil of feeling. From that moment he added to the respect and affection he already had for Shoghi Effendi as his Guardian, a profound and tender love that grew, at the end of his life, into a thing of rare and touching beauty.

May's health, bordering all the thirty-eight years of their marriage, on invalidism, was even frailer as she approached seventy. She and Sutherland, after some months in Haifa, returned by slow stages to their home in Montreal. The signal and overwhelming honor bestowed on them created an intense desire to render greater services to the Faith. Hitherto the demands of his professional activity had kept Sutherland tied, except for attendance at a few annual Conventions and visits to Green Acre Bahá'í School in the summer, to Montreal. Now they made a much prized tour together of some of the eastern cities in America, as



Rúhíyyih Khánum at grave of her father, William Sutherland Maxwell, Hand of the Cause of God, in Mount Royal Cemetery, N
Floral spray sent by the Guardian of the Bahá'í World Faith from Haifa, in foreground.
Mrs. Amelia Collins stands to the right of Rúhíyyih Khánum, and others include
National Spiritual Assembly members and Montreal Bahá'ís, May, 1953.

well as visiting the 1938 Convention in Chicago. In 1940, upon arrival with her niece Jeanne Bolles in Buenos Aires, where she had gone on a teaching trip with the consent of Sutherland, May suffered a heart attack and died.

The first act of the Guardian was to invite Sutherland, now entirely alone, to come and live in Haifa. From 1940, until his death in 1952, may be said to be the true years of burgeoning in this distinguished man's life. He accepted the loss of his wife with a meekness and faith, a gratitude for all the happy years of marriage they had shared, a pride in her death at the age of seventy in the field of service—a death of which Shoghi Effendi said she “laid down her life with such a spirit of consecration and self-sacrifice as has truly merited the crown of Martyrdom.” He always felt her near him.

The years he spent in Haifa coincided with some of the hardest in Shoghi Effendi's life. Quietly, unassumingly, like a rock, Sutherland stood by him; the faith, planted in his heart by ‘Abdu'l-Bahá, was now in fullest flower. He was a tower of spiritual strength. Gradually the Guardian referred small matters to Sutherland for his advice: a new flight of steps, a lamp post, a new entrance. To the architect of over forty years' practical experience this was pleasant child's play. He would make a pen sketch in perspective, color it and submit it to the Guardian, so he could see what the finished article would look like *in situ*. Shoghi Effendi was delighted. He decided to ask Sutherland to work on a scheme for completing the Shrine of the Báb. He knew that ‘Abdu'l-Bahá had wanted a dome and an arcade added to the original building. By 1942, Sutherland submitted to him studies for the Shrine. It was not an easy task; a square, fortress-like stone building, one story high, already existed half-way up a steep mountain; about this and above this, not destroying or hiding any part of the previous structure erected “with tears” by ‘Abdu'l-Bahá, must come a worthy envelope, a case for the pearl. By 1944, the completed and accepted design, in model form, was exhibited to the Bahá'ís gathered on the One Hundredth Anniversary of the Declaration of the Báb's Mission, in the precincts of His resting-place. A number of the elements in Sutherland's design were either suggested by or modified by the Guardian.

Sutherland had the highest respect for Shoghi Effendi's taste and judgment.

By 1946—for a period of about one year—Sutherland found himself in charge of the Guardian's outside work. Mail, visitors, Government contacts, errands were managed single-handed by the white-haired man of seventy-two. He did a good job, but it was too much for him—a blood-vessel broke in his ear and left him totally deaf on one side, shaken and dizzy for weeks on end. In 1948, accompanied by Mr. Weeden, he flew to Italy and placed, in collaboration with Dr. Ugo Giachery, the first contract for the stone work of the Báb's Shrine. In spite of failing strength he continued his detailed and working drawings right up to the night when his health broke down in 1949. There followed a long and serious illness, when he was condemned by the best doctors as being beyond hope of recovery. It was then that the deep spiritual attachment he had formed to Shoghi Effendi became manifest. No matter how desperate his state, he invariably responded to the Guardian. It was the Guardian's love, his determination not to let him die, that brought him back. The man condemned to die lived to visit the completed Arcade of the Shrine he had worked on with such love, and sacrificed his health for.

His age and the hard work of a lifetime had, however, taken their toll. He suffered ups and downs, recovery followed collapse, collapse recovery. It was a heart-breaking two years for those who loved him. Sutherland's cherished wish was to visit Montreal again. Arrangements were made for him to pass the summer of 1951, accompanied by his devoted nurse, in his home. He was to return in the autumn to Haifa. This plan suited him perfectly; but when Fall came, it was evident that in view of the acute shortages in Israel, he could not be fed the fresh food he needed, and which alone kept him from relapsing into violent gall-bladder upsets. He remained in Canada, longing for the day he could return to his home in the Holy Land.

It was during this winter that Shoghi Effendi bestowed upon him the inestimable bounty of becoming a Hand of the Cause of God. He understood and was deeply touched; he said “I did not do it all alone; there were so many others who helped.” The humility was typical of the man. After a fall, and a relapse into his illness, he sank

rapidly. It was not possible for his daughter to reach him in time; he died in the night of March 25, 1952; his nurse and his favorite nephew, Sterling Maxwell, by his side.

On the slopes of Mt. Royal, where the wind plays with the falling autumn leaves of gold and red, where the snow all winter long lays its dazzling cloak and in spring snow drops break up through the ice, William Sutherland Maxwell, in the city of his birth, lies buried.

On the slopes of Mt. Carmel an immortal monument to his abilities and his devotion covers the Tomb of the Martyr Prophet of a World Faith—the superstructure of the Shrine of the Báb.

ROY C. WILHELM

“Heart filled (with) sorrow (for) loss (of) greatly prized, much loved, highly admired herald (of) Bahá'u'lláh's Covenant, Roy Wilhelm. Distinguished career enriched annals (of) concluding years (of) Heroic (and) opening years (of) Formative Age (of) Faith. Sterling qualities endeared him (to) his beloved Master, 'Abdu'l-Bahá. His saintliness, indomitable faith, outstanding services local, national, international, (his) exemplary devotion, qualify him (to) join ranks (of) Hands (of) Cause, insure him everlasting reward (in) Abhá Kingdom. Advise hold memorial gathering (in) Temple befitting his unforgettable services (and) lofty rank.”

—SHOGHI

December 24, 1951.

In the history of the Bahá'í Faith during the first half of the twentieth century, Roy C. Wilhelm occupied an important place. The firmness of his faith, the purity of his devotion, his self-sacrifice and his untiring activity enabled him to make a unique contribution to the establishment of the Faith in North America and indirectly, through his generous aid to Miss Martha Root, and his distribution of Bahá'í literature in many languages, to its spread in other continents. Essentially humble, he carried heavy administrative responsibilities with a winning charm which endeared him to a host of friends.

Roy Wilhelm was first and foremost a

man of integrity who applied the high Bahá'í standards of conduct to himself before he applied them to others.

Born in Zanesville, Ohio, September 17, 1875, Roy Wilhelm and his parents moved to West Englewood, New Jersey, and opened their import firm in New York City, which he actively conducted until the last few years of his life. It was on this property in West Englewood that 'Abdu'l-Bahá in 1912, during His North American visit, held a unity feast for the Bahá'ís of the New York metropolitan area at which He announced that on that date the Faith of Bahá'u'lláh was truly established in America. The site of that gathering will, in the future, mark the only public Memorial which the American Bahá'ís are permitted to construct in reverent observance of 'Abdu'l-Bahá's visit from April to December, 1912.

From a Bahá'í who was also associated with a group which met in the Dodge home, New York City, for many years after 1900, has come this description: “The meetings were intensely interesting and full of fervor. It was a happy group, and there was an apparent spiritual intelligence, one might say, even if our knowledge of the Teachings was limited. A baptism of the Holy Spirit must have been the pure bounty of the Lord to this group. Without exception every one had a great and sincere desire to serve the Cause in the way he or she seemed to be guided. Roy (Wilhelm) attended these meetings regularly . . .”

At that time the available Bahá'í literature was slight, and copies of prayers and tablets were typewritten and distributed from friend to friend. One of the earliest efforts to make the sacred texts more widely available was voluntarily initiated and sustained by Mr. Wilhelm. His compilations, successively translated into a number of languages, were widely used at fireside (home) and public meetings conducted more and more frequently as Bahá'í centers increased in number in North America. To this one devoted worker may be attributed the great service of printing and making readily available hundreds of thousands of Bahá'í pamphlets in the course of his lifetime. In addition, his business advertisements in trade journals became notable for the use of a brief Bahá'í text in each.

Much could be written about his visits to Bahá'í centers on his business trips throughout the country, carrying the great Message

to countless inquirers and strengthening the ardor of the active Bahá'í workers themselves.

"The Bahá'ís everywhere looked forward to his coming, and prepared meetings for him . . ." one of his contemporaries has written.

The year 1907 marked the greatest experience in the formative years of his Bahá'í life. In April of that year Roy Wilhelm, accompanied by his mother, went on a pilgrimage to attain the presence of 'Abdu'l-Bahá at 'Akká in the Holy Land. The words of welcome uttered by 'Abdu'l-Bahá, as translated into English, were written down by Mr. Wilhelm immediately afterward and quoted in a letter written to his fellow Bahá'í teacher, Mrs. Mariam Hancy: "Welcome! Very welcome! I have been waiting for your coming. It is with God's help that you have reached 'Akká . . . You represent all the American believers . . . Thank God that you came."

The following year Roy Wilhelm prepared and distributed a booklet recounting his pilgrimage, which he entitled "Knock, and it shall be opened unto you. (Matt. 7:7)." On the front cover was reproduced a photograph of the door leading to 'Abdu'l-Bahá's room. Quoting from the text:

"That which most impresses the pilgrim to the 'Most Great Prison' at 'Akká, is the spirit of sacrifice. Nowhere have I witnessed such love, such perfect harmony. The desire of those in that prison was to serve one another. In our Western liberty it is difficult to realize the bitter antagonism and hatred which exists in the East between the followers of the several great religious systems. For example, a Jew and a Muḥammadan would refuse to sit at meat together: a Hindu to draw water from the well of either. Yet, in the house of 'Abdu'l-Bahá we found Christians, Jews, Muḥammadans, Zoroastrians, Hindus, blending together as children of the one God, living in perfect love and harmony . . ."

"At the house of 'Abdu'l-Bahá, in 'Akká, we met many of these peoples, but they had lost all trace of the discord and hatred which has been inbred and cultivated for centuries, and now they are as members of one Household. They sacrifice their lives for one another. To what shall we attribute this miracle of unity? . . . We had heard much of the love and kindness shown by the Oriental brothers to the pilgrims from



Roy C. Wilhelm.

the West—after our visit . . . we understood . . . In the meeting of the West with the East is fulfilled the prophecies of the Books . . . During our last meal 'Abdu'l-Bahá broke a quantity of bread into His bowl; then asking for the plates of the pilgrims He gave to each of us a portion. When the meal was finished, He said: 'I have given you to eat from My bowl—now distribute My Bread among the people.'"

The Bahá'í message of the oneness of mankind and the essential unity of Revelation brought its own severe tests to the followers in all countries, that the sincere might be separated from the insincere. The storm of bitter controversy raged around the calm and radiant Presence of 'Abdu'l-Bahá, Center of Bahá'u'lláh's Covenant to humanity. Victim of official persecution and confined to prison quarters until 1908, 'Abdu'l-Bahá was also assailed by the unfaithful within His own family, and these enemies attempted to create the basis for general disloyalty within the Bahá'í communities of East and West. With other stalwart souls of his generation Roy Wilhelm stood above a frequently bewildering

and subtle controversy and radiated the spirit of firmness in that Covenant.

He was very dear to 'Abdu'l-Bahá and received many evidences of his Master's trust and esteem. For a long period the cablegrams and letters (tablets) sent by 'Abdu'l-Bahá to Bahá'í groups and individuals in North America were addressed in Roy Wilhelm's care and forwarded by him to their destinations.

In 1909 the American Bahá'ís, under the initiative of the Chicago group, elected a national Bahá'í body to represent all the Bahá'ís of North America in their united effort to purchase land and plan the construction of the House of Worship recently completed in Wilmette, Illinois.

From that year until his retirement from active Bahá'í service in 1946, with the exception of a single year of illness, Roy Wilhelm was elected annually to the Bahá'í Temple Unity and to the later National Spiritual Assembly, and for years served as its treasurer. No other American believer has achieved a comparable record. As treasurer, the integrity of his character and the simple, direct humanness of his exposition of financial matters brought about a rapid development of the Bahá'í fund as an organic institution of the community.

After the passing of 'Abdu'l-Bahá in 1921, the Guardian who was appointed in His Will and Testament summoned two American Bahá'ís for conference in Haifa—Roy Wilhelm and Mountfort Mills.

The Guardian's cablegram lamenting the passing of Roy Wilhelm from this world on December 20, 1951, is cited at the beginning of this article. In conclusion it is appropriate to quote from letters addressed to him by 'Abdu'l-Bahá. They illumine the essential worth of this man, and his service as a steadfast pillar of a new and world-wide Faith.

"Verily thou art serving in every respect; thou art striving more than thine energy permits, and thou art rendering self-sacrifice. I am pleased with thee to the utmost."

"Verily thou art Bahá'í, thou art godly and heavenly. Thou art self-sacrificing in service to the Kingdom. Even a minute thou dost not neglect. Thy heart is overflowing with the love of God. Be thou assured that thou wilt receive great Confirmations!"

"The sight of your portrait brought joy to My heart, because it is luminous and celestial, and looking at the photograph of

your house, I saw the charm of the spot, the beauty of its environment, and the perfection of its building.

"I am extremely pleased with you because you are a true Bahá'í. Your house is My house; there is no difference whatsoever between yours and Mine."

—HORACE HOLLEY

SIEGFRIED SCHOPFLOCHER

"Profoundly grieved (at) passing (of) dearly loved, outstandingly staunch Hand (of) Cause Fred Schopflocher. (His) numerous, magnificent services extending over thirty years (in) administrative (and) teaching spheres (for) United States, Canada, Institutions Bahá'í World Center greatly enriched annals (of) Formative Age (of) Faith. Abundant reward assured Abhá Kingdom. Advising American National Assembly hold befitting memorial gathering (at) Temple he generously helped raise. Advise hold memorial gathering (at) Maxwell home (to) commemorate his eminent part (in) rise (of) Administrative Order (of) Faith (in) Canada. Urge ensure burial (in) close neighborhood (of) resting place (of) distinguished Hand (of) Cause Sutherland Maxwell."

—SHOGHI

A world-renowned symbol of the great evolution of the Bahá'í Faith, the Mashriqu'l-Adhikár at Wilmette, is nearing completion, representing the collective effort of believers throughout the world and particularly in North America. Of the many international services to the Faith rendered by Fred Schopflocher over the last thirty years, perhaps none is more enduring than his contribution to the completion of the Temple. Mr. Schopflocher early understood the significance of the Temple and through numerous visits to the Guardian realized its importance to the growth of the Faith. It was after one of these visits to Haifa that Mr. Schopflocher arrived at a National Bahá'í Convention in Wilmette and generated afresh an enthusiasm for resumption of construction work on the exterior ornamentation of the Temple. It was for this service that the Guardian called Fred Schopflocher "the Chief Temple Builder."



Siegfried Schopflocher.

Born in Germany in 1877 of Jewish parentage, Mr. Schopflocher was brought up along orthodox lines but, after leaving school, ceased to follow the customs of his faith and leaned towards an agnosticism which included a search for a more universal expression of religion. Years later, after he had become permanently settled in business in Canada, Mr. Schopflocher heard of the Bahá'í Faith and, shortly thereafter, became a Bahá'í.

In 1922, Mr. Schopflocher made his first visit to Haifa which was the beginning of many journeys to the Center of the Faith. His devotion to the Guardian was immediate and lasting and, on several of his international tours, the Guardian gave him specific assignments to carry out. His trips, usually undertaken in conjunction with his business, took him to every corner of the globe where he was able to visit Bahá'í communities and learned to appreciate, at first hand, the extraordinary bond linking the believers throughout the world in their love for a common Cause. Normally, as Fred said, it would have been impossible for a Westerner to make contact with so wide a

variety of peoples in East and West, especially on short and relatively infrequent visits to so many places, but the world-wide community of the believers has destroyed all barriers.

One of Mr. Schopflocher's earliest interests as a Bahá'í was in Green Acre which, when he entered the Faith, was in need of considerable improvement and repair. Mr. Schopflocher donated several important properties to Green Acre and played a major rôle in the development and expansion of its facilities. Subsequently, when Geyserville was developed as a Summer School, Mr. Schopflocher also took a great personal interest in its success and attended many of its sessions.

During the period from 1924 to 1947, Mr. Schopflocher was elected a member of the National Spiritual Assembly of the Bahá'ís of the United States and Canada for fifteen different years. When the National Spiritual Assembly of Canada was formed as an independent administrative body in 1948, Mr. Schopflocher was elected a member and has continuously served on that body ever since. It was chiefly through Fred's efforts, with the able assistance of Horace Holley, that the National Spiritual Assembly of Canada secured a unique form of incorporation by an Act of the Parliament of Canada.

In this last year, coincident with his appointment as a Hand of the Cause of God, the Guardian instructed Fred to assist the National Spiritual Assembly of Canada in the establishment of the *Házíra*.

This brief sketch of Mr. Schopflocher's life was approved by him in February, 1953.

Two months later he attended the Canadian National Convention before proceeding to the Intercontinental Conference in Chicago. At the Convention he made valuable contributions to the discussion, particularly of the *Házíra* and the Temple plans and of financial matters. He yielded to the urgent appeals of the Western delegates to visit their communities at an early date. He spoke at the Feast of *Ridván* on the functions of the Hands of the Cause of God and shared some of the notes from his pilgrimage to Haifa in January, 1953. This talk, so deeply moving, so inspiring, so revealing of the profound humility and devotion of the man, will be long remembered by the friends.

Fred kept his promise to the Western Canadian believers in the latter part of June. He brought them too a new understanding of the Hands of the Cause and a clearer appreciation of our Guardian and of the tremendous services he renders the Bahá'í world.

Fred had a deep affection for the friends in India. He had been eagerly looking forward to attending the New Delhi Conference. It was not to be. He passed away in Montreal at 9:30 A.M. on Monday, July 27, 1953, after a few days' illness.

The funeral service was conducted by the Canadian National Spiritual Assembly in Montreal on July 31. Burial was made, at the Guardian's request, close to the grave of Sutherland Maxwell, the first Canadian Hand of the Cause. On August 23, the Montreal Assembly arranged a memorial service in the Maxwell Home which was attended by members of the National Assembly and friends, mainly from the Montreal area. This service in Fred's home community was intimate and personal. Many people recalled with loving gratitude personal associations with Fred, kindly and helpful things he had done in his unobtrusive way, gifts of hospitality or consideration that they had treasured sometimes for many years.

On August 28, a second memorial service was arranged by the National Spiritual Assembly of the United States. A report of this service is published in the September issue of their *Bahá'í News*.

The cable from the Guardian, the many messages received from Hands of the Cause of God, from National and Local Assemblies, from individuals throughout the Bahá'í world and from many non-Bahá'í friends and business associates attested to the deep sense of loss felt in every continent on the passing of this humble, staunch and devoted soul.

LOUIS G. GREGORY

"Profoundly deplore grievous loss dearly beloved, noble-minded, golden-hearted Louis Gregory, pride (and) example (to the) Negro adherents (of the) Faith, keenly feel loss (of) one so loved, admired (and) trusted (by) 'Abdu'l-Bahá. Deserves rank



Louis G. Gregory.

(of) first Hand (of the) Cause (of) his race. Rising Bahá'í generation African continent will glory (in) his memory (and) emulate his example. Advise hold memorial gathering (in) Temple (in) token recognition (of his) unique position, outstanding services."

—SHOGHI

Cablegram received August 6, 1951.

Dearly loved, universally respected Louis G. Gregory passed away on July 30, 1951. Although he had been frail in body for many months, the luminous spirit and great heart were so apparent, so overwhelming, that none anticipated his sudden departure.

Only a week before, he had arranged and carried out a meeting in his home in Eliot, Maine, where he discussed the prophecies in the Bible, with their import for these perilous times. The dozen or more who gathered there will forever treasure this meeting which proved to be his last. Seated at his desk, his warm and radiant smile welcoming everyone, with his indescribable spiritual dignity, a manifest evidence of the world in which he lived, he carried on the meeting with joy and radiance.

His body was laid to rest in the burying ground at Eliot, Maine. On Wednesday afternoon, August 1, a Memorial Service

was held at Fellowship House in the large room which was filled to overflowing, not only with the members of the Eliot Bahá'í Community but also with the many friends who were attending the Green Acre Bahá'í School. In this room he had conducted teaching meetings, fireside groups and conferences on race amity, the subject so close to his heart, and it seemed fitting that in this beautiful spot the prayers of the friends should pour forth in gratitude for such a wonderful life lived in their midst, and in supplication for his eternal progress.

On November 24, 1951, a memorial service was held in the Bahá'í House of Worship, Wilmette, Illinois, under the auspices of the National Spiritual Assembly. It was attended by friends from various parts of the United States and Canada who had come to pay tribute to this great soul.

Louis Gregory was born in Charleston, South Carolina, June 6, 1874. His father died when he was five years of age; until his mother married again matters were difficult for her and her two sons, and they were sometimes hungry. His stepfather was kind to him and when he became a youth apprenticed him to a tailor. Later his stepfather paid the expenses of his first year at Fisk University, and Louis supported himself and put himself through this university by obtaining scholarships, by work at cleaning, pressing and tailoring for the students, and sometimes working as a waiter during the summer vacations.

After he graduated from Fisk he taught at Avery Institute, a small private school maintained by people from the North to help students of exceptional intellectual capacity. He had studied there as a young boy. After this period of teaching he began the study of law at Howard University, receiving his LL.B. degree March 26, 1902. When he had passed the necessary examinations he began the practice of law in Washington, D.C., where he formed a partnership with another lawyer, James A. Cobb. They continued as law partners until 1906, when Louis took a position in the United States Treasury Department. James A. Cobb, later appointed Judge of the District Court, has written of Louis Gregory:

"It was my privilege to have known Mr. Gregory intimately from 1895 until a short time before his passing. I knew him as a student, teacher, practicing lawyer, lecturer and friend, and in each capacity he was

strong and outstanding. In other words he was a fine student, a lovely character and a person with a great mind which he devoted to the betterment of mankind. Those of us who knew him well cannot but mourn his loss, but there should be some comfort in the fact that he lived long and well, and those with whom he came in contact were and are better for their association with him. In fact, he was one of those who enriched the life of America."

Louis first heard about the Bahá'í Faith while he was employed with the Government, in 1908. He always spoke with great love and appreciation of the cultivated, southern white gentleman, a co-worker in the same department, who first brought the Cause to his attention, saying: "I think that this is something that will interest you. I am too old to investigate it. You are young and I would like you to do so." Although this gentleman did not accept the Faith, he was the means of putting Louis in contact with Mr. and Mrs. Joseph Hannen, Bahá'ís of Washington, D.C., who taught him and exemplified in their lives the beauty of the Teachings, thereby attracting his heart. His first Tablet from 'Abdu'l-Bahá came through Mr. Hannen.

We know at present relatively little about his childhood and youth. The picture of his mother reveals a person of great love and spiritual beauty. We have no picture of his father. When we realize how well prepared Louis was for the Bahá'í teachings, we can well appreciate how deep and wide his inner life had really been. There is no doubt that he was created with a great destiny and that time would show that in the history of his race he would stand among its leaders. In fact, in response to his letter to 'Abdu'l-Bahá telling of his acceptance of the Faith, 'Abdu'l-Bahá called upon him to become the cause of guidance of both the white and the colored races. In this beautiful Tablet 'Abdu'l-Bahá wrote:

"O Thou Wooer of Truth! Thy letter was received. Its contents indicated thy attainment to the Most Great Guidance. Thank God that thou hast attained to such a bounty, discovered the Path of the Kingdom and received the Glad-Tidings of the Universe of the Most High. This Divine Bestowal is conducive to the Everlasting Glory in both worlds. I hope that thou mayest become the Herald of the Kingdom, become the means whereby the white and colored

peoples shall close their eyes to racial differences and behold the reality of humanity, and that is the universal unity which is the oneness of the kingdom of the human race, the basic harmony of the world and the appearance of the Bounty of the Almighty.

"In brief, do not look upon thy weak body and thy limited capacity; look thou upon the Bounties and Providence of the Lord of the Kingdom, for His confirmation is great, and His Power unparalleled and incomparable. . . ."

With a heart full of longing, Louis asked permission to visit the Holy Threshold, and in reply he received another Tablet early in 1910:

". . . Thou hast asked for permission to present thyself in this Holy Land; it is not at present in accord with wisdom. Postpone this matter to another and more appropriate time."

However, through the Bounty of God the doors opened, and in 1911 when 'Abdu'l-Bahá was in Ramleh, Egypt, Louis visited Him. He arrived in Ramleh on April 10, 1911. There and later in Haifa and 'Akká where he went to visit the sacred Shrines of the Báb and Bahá'u'lláh, he drank deeply from the ocean of inspiration, guidance and steadfastness. His notes of this visit and extracts from some Tablets he received from 'Abdu'l-Bahá were printed in a booklet entitled *A Heavenly Vista*.

The words of 'Abdu'l-Bahá described this visit in Tablets written at that time, for it was apparent that this was not an ordinary pilgrimage. To an American Bahá'í 'Abdu'l-Bahá wrote:

"Mr. Gregory arrived with the utmost love and spirituality and returned with infinite happiness. He added to his faith and found firmness and steadfastness. Undoubtedly you shall see these things at the time of his arrival. It is my hope that he may become the cause of increasing the love of the friends and the maid-servants of the Merciful."

To another 'Abdu'l-Bahá wrote: "Mr. Gregory is at present in great happiness; he went to 'Akká and visited the Holy Threshold and the Supreme Court. He is now, day and night mingling with the friends of God and 'Abdu'l-Bahá, in joy and gladness. He will return to America very soon, and you, the white people, should then honor and welcome this shining colored man in such a way that all the people will be astonished."

Louis did not return directly to the United States but, at the request of 'Abdu'l-Bahá, visited Germany amidst heavenly confirmations. Of this we are assured, because in a Tablet to one of the German friends 'Abdu'l-Bahá wrote:

"Your letter arrived and its contents showed that Mr. Gregory, by visiting the Blessed Tomb, has received a new power and a new life. When he arrived at Stuttgart, although being of black color, yet he shone as a bright light in the meeting of the friends. . . ."

Louis Gregory returned to the United States radiant and happy, filled with a zeal and a determination to bring to pass the expectations and hopes of 'Abdu'l-Bahá. He began a task which he pursued steadily until his death—to unify the white and colored peoples of the world and to aid in establishing the oneness of humanity.

During the visit of 'Abdu'l-Bahá in the United States in 1912 a luncheon in His honor was given in Washington by Mírzá Ali-Kuli Khan and Madame Khan, who were both Bahá'ís. Khan was at that time chargé d'affaires of the Persian Legation in the capital city. Many noted people were invited, some of whom were members of the official and social life of Washington, as well as a few Bahá'ís. Just an hour before the luncheon 'Abdu'l-Bahá sent word to Louis Gregory that he might come to Him for the promised conference. Louis arrived at the appointed time, and the conference went on and on; 'Abdu'l-Bahá seemed to want to prolong it. When luncheon was announced, 'Abdu'l-Bahá led the way and all followed Him into the dining room, except Louis. All were seated when suddenly 'Abdu'l-Bahá stood up, looked all around, and then said to Mírzá Khan, Where is Mr. Gregory? Bring Mr. Gregory! There was nothing for Mírzá Khan to do but find Mr. Gregory, who fortunately had not yet left the house, but was quietly waiting for a chance to do so. Finally Mr. Gregory came into the room with Mírzá Khan. 'Abdu'l-Bahá, Who was really the Host (as He was wherever He was), had by this time rearranged the place setting and made room for Mr. Gregory, giving him the seat of honor at His right. He stated He was very pleased to have Mr. Gregory there, and then, in the most natural way as if nothing unusual had happened, proceeded to give a talk on the oneness of mankind.

Addressing Mr. and Mrs. Gregory in the early months of 1914 'Abdu'l-Bahá wrote: "O ye two believing souls! Continually do I remember you. I beg of God that through you, good fellowship may be obtained between the white and colored races, for you are the introduction to this accomplishment . . . I know also that your thought and mention by day and by night is the guidance of souls . . . white and black. Therefore be ye most happy, because ye are confirmed in this great matter."

When Mrs. Agnes Parsons visited 'Abdu'l-Bahá in the Holy Land in 1920 He asked her to inaugurate, in Washington, D.C., the first Conference for Amity and Unity between the white and colored peoples. Assisted by a capable committee Mrs. Parsons organized this Conference. It was held in Washington, May 19-21, 1921, and was a great success, bringing together able and important representatives of both white and colored peoples. It became a prototype of many similar meetings held in cities large and small throughout the United States and Canada in the years to come. Mr. Gregory was one of the speakers and reported the proceedings of the Conference in the *Star of the West*.¹

It is probable that no individual teacher in the Faith has traveled more extensively throughout the United States than Mr. Gregory. Living in the utmost simplicity, sacrificing at every turn, he spoke in schools, colleges, churches, forums, conferences and with individuals throughout the land. With a marvelous blending of humility and courage, of tenderness and adamant firmness and steadfastness, he met high and low, rich and poor, educated and ignorant, and gave to them the cup of the Water of Life. He spoke in Protestant, Catholic and Jewish schools and before nondenominational groups, and everywhere he was accepted.

His radiant and gentle spirit opened the doors for those who followed after him; many a Bahá'í teacher seeking an opening to teach has been met with the words: "O yes! We know Mr. Gregory and we love him. If you are a friend of his, you are welcome."

For more than thirty-five years Louis Gregory was the mainspring behind the work for Race Amity. Whether as chairman

of the Bahá'í National Committee for Race Unity or as a member, and he was either one or the other for a great many years, or as an individual, he was tireless in his activities in promoting unity.

Green Acre, in Eliot, Maine, was the scene of many Unity Conferences at which prominent leaders shared the platform, with Mr. Gregory, the moving force and the organizer, oftentimes completely in the background. He never lost sight of the goal.

He was elected a member of the National Spiritual Assembly and served faithfully for many years. When he was elected, Shoghi Effendi wrote him that he welcomed his election but that he wished him to concentrate, first and foremost, upon the teaching work and to arrange his affairs in such a way that no administrative responsibilities would in any way interfere with the effective conduct of his teaching work. This Louis Gregory accomplished by arranging his teaching trips so that the itinerary allowed him to attend the meetings of the National Spiritual Assembly.

That his dependable, trustworthy and faithful services were appreciated is evidenced by the many letters he received from the Guardian through the years. He made the Guardian happy. In one of his letters Shoghi Effendi wrote:

"Your letter has infused strength and joy in my heart . . . For your own dear self, I have nothing but admiration and gratitude for the heroic constancy, mature wisdom, tireless energy and shining love with which you are conducting your ever expanding work of service to the Cause of Bahá'u'lláh. You hardly realize what a help you are to me in my arduous task."

The capacities of Louis Gregory were versatile, for he shone equally as a delegate to the Convention, as secretary of the Convention, as the recording secretary of the National Spiritual Assembly, as a speaker and as a writer. Articles by him appeared in the *Star of the West*, *The Bahá'í Magazine*, the *World Order Magazine*, and in nearly every issue of *The Bahá'í World*. These articles like the addresses he gave are thoughtful, factual and filled with the spirit of love and exaltation that characterized his life.

Twice at the invitation of the great Negro educator, Booker T. Washington, Louis Gregory visited Tuskegee Institute and was called upon to address the students on the

¹ Vol. 12, p. 115, June, 1921.

Bahá'í Faith. Their response to the Bahá'í ideals and principles was most enthusiastic. Here he made the acquaintance of that outstanding Negro genius and man of God, Dr. George Washington Carver, who showed the utmost appreciation of the Faith. This was the beginning of an increasingly rich friendship. Whenever Mr. Gregory went to Tuskegee, and he visited there many times, he had understanding and sympathetic talks with Dr. Carver in his famous laboratory or in his room.

Louis Gregory's spiritual position was so well centered in the Teachings and in his complete obedience to 'Abdu'l-Bahá and the Guardian that he held the banner of oneness high in the heavens yet never became the subject of controversy. He showed infinite patience, for his faith in the goal of his hopes was such that he possessed a long range view, and he met every opposition or intolerance with understanding and radiant acquiescence. His heart was full of fire but he knew the wishes of 'Abdu'l-Bahá and transmuted that fire into brilliant light.

When a serious operation and increasing bodily weakness curtailed his traveling and he was obliged to stay in Eliot and be content with shorter trips, Louis Gregory turned to correspondence and to a deeper study of the Teachings. His spiritual awareness became increasingly vivid. He lived again the high lights of his life. He drew ever nearer to the beloved of his heart, the Guardian. In retrospect we realize that he was being prepared for that transition which came suddenly to a great personage, a great lover of all mankind, "golden-hearted" Louis Gregory.

—HARLAN F. OBER

DOROTHY BEECHER BAKER

Cablegram from the Guardian:

Hearts grieved (at) lamentable, untimely passing (of) Dorothy Baker, distinguished Hand (of the) Cause, eloquent exponent its teachings, indefatigable supporter its institutions, valiant defender its precepts. (Her) long record (of) outstanding service (has) enriched (the) annals (of the) concluding years (of the) Heroic (and the) opening epoch (of the) Formative Age (of the) Bahá'í Dispensation. Fervently praying



Dorothy Beecher Baker.

(for the) progress (of her) soul (in the) Abhá Kingdom.

Assure relatives profound loving sympathy. (Her) noble spirit (is) reaping bountiful reward.

Advise hold memorial gathering (in the) Temple befitting her rank (and) imperishable services . . .

—SHOGHI

Haifa, Israel,
January 13, 1954.

Mystery of mysteries is the tragic British jet plane disaster near the island of Elba in the Mediterranean Sea, which, on January 10, 1954, deprived the Bahá'í Cause of Dorothy Baker's spiritually intelligent services in this world. Distinguished in her life as a Hand of the Cause, an administrator, a remarkably gifted teacher, she was lifted out of her lofty position at the time when she was in the full tide of her capacities for service to our beloved Faith. Mere words cannot express the quality of grief which afflicted Bahá'ís on every continent. But a life of genuine Bahá'í service so pure and beautiful had its effect on many lives, and, even in this sudden passing to her Heavenly Home, she proclaimed the Bahá'í Faith. The news of the disaster went round the world,

and undoubtedly millions of people heard the word "Bahá'í" for the first time.

Dorothy Beecher Baker was born in Newark, New Jersey, December 21, 1898. Her father was related to Henry Ward Beecher, a liberal clergyman famous for his eloquence on the subjects of the abolition of slavery and prohibition, and to Harriet Beecher Stowe, the author of *Uncle Tom's Cabin*. Dorothy was graduated from the Montclair Normal College and thereafter taught in the public schools of Newark for two years. She was then offered a contract to teach in the Ethical Culture School in New York but declined the offer and, in the summer of 1921, she was married to Frank Baker. They had two children, Louise Baker Matthias and William, both of them comprehending and loyal Bahá'ís. Frank Baker deserves much gratitude, for he stood by Dorothy's side always, and, in his own magnificent services and his support of Dorothy's teaching activities, there was the element of true sacrifice.

In the early pioneering days of the Bahá'í Cause in New York City (1900-1905), I was closely associated with Dorothy's grandmother, known to the Bahá'ís as Mother Beecher. We worked together, arranging the programs and meetings at Genealogical Hall and in many other activities. Mother Beecher was an elderly person even then. She lived near us, and I used to see her practically every day in connection with our Bahá'í duties. I loved to hear her dwell on her religious experiences. Her stories were without end.

After Dorothy had grown to a little girl, Mother Beecher was full of anxiety, at times, about her. Dorothy's parents were not Bahá'ís then, although now they are both active in the Faith, and Mother Beecher would say to me: "I will train Dorothy; I will train her. She shall be my spiritual child. I would not be loyal to Bahá'u'lláh if my granddaughter did not receive the true Bahá'í Teachings." She said this so many times that it has remained indelibly impressed upon me.

We have heard much about this mystical bond which brought grandmother and granddaughter together; and indeed it was Mother Beecher who trained Dorothy and brought her safely into the Bahá'í fold. Louise Baker Matthias tells how in 1912 Mother Beecher took Dorothy, then fourteen years old, to New York to see 'Abdu'l-

Bahá. She had been a very shy child, sensitive to the point of deep suffering in the presence of adults. She was so shy that years later she still remembered the tension she felt when she entered the room where 'Abdu'l-Bahá was speaking. He smiled at her, and without speaking to her directly, motioned her to a foot-stool at His side. At first she was so much afraid that He might speak to her that she could hardly bear it, but as He seemed to pay no further attention to her, she gradually relaxed. She was never able to remember what He talked about that day, but it was the moment of her birth as a Bahá'í, and from that time on she considered herself a Bahá'í. Although she left without speaking to Him, she could think of nothing else for days afterward and finally wrote Him a letter saying that she wished to serve the Faith. He immediately sent her a Tablet in His own hand, translated by one of His secretaries which is now in the National Archives, in which He told her that He would pray that God would grant her desire.

A few nights after that meeting in New York, 'Abdu'l-Bahá sent for Mother Beecher, who went to Him immediately. When she entered the room He was speaking to some people but interrupted what He was saying, turned to her, and said, rather abruptly: "I called you to say that your granddaughter is My own daughter. You must train her for Me."

This rare and lovely soul was almost a perfect student; she studied the Bahá'í Teachings in such a way (that is, with both mind and heart) that one would think her very life depended on her being filled to overflowing with the Revelation of Bahá'u'lláh. She often said something to this effect: Nothing worth knowing is attained without labor, tremendous effort, and undivided attention. She always felt sure that she was to go forth to service and that her duty would be to give out "thoughts that breathe." She often said that she wished her service would "kindle the feelings" and touch the hearts. She certainly attained this wish, for as a speaker in small or large groups, she was eloquent, persuasive, and convincing. She also had that quality of personality so necessary for a public speaker, inimitable charm. But the most important quality, which was ever present, and which strangers as well as friends could observe, was that of sincerity

—her pure sincerity. She was an ardent Bahá'í first, last, and all the time.

Her first talk before the public was given in Foundation Hall of the Temple, probably about 1929, at a Ridván Feast. I shall never forget how the friends rejoiced in her "arising," as they called it; in fact she was surrounded, both before and after this talk, and one could hear the comments about the attainment of Mother Beecher's granddaughter. It produced a profound sensation because most of the friends did not know that Dorothy had become (among all the young people) one of the best informed on the Bahá'í Teachings. From that time on, the evolution of this Bahá'í speaker was rapid, phenomenal. She was wanted everywhere.

Soon thereafter she became very prominent in inter-racial work and as a traveling teacher, covering first one part and then another of this country and Canada, speaking before large audiences. One year she proclaimed the Bahá'í Teachings in ninety colleges throughout the South, and she fearlessly spoke in every one of them (both white and Negro) on the Bahá'í doctrine of the brotherhood of man. "The future must be quite different from the past," she would say; and then she would enlarge upon this theme. "We must recognize and live in actual deeds as well as in words this great brotherhood." She never failed to give the Source of her Light as the Revelation of Bahá'u'lláh. She served always with zeal, determination, sincerity, and a logic unanswerable. Her own faith was so intense, so elevating, so noble, that she certainly could easily be called one of the "vivifiers" of the world.

We are not attempting to write here a complete history of Dorothy Baker's life, but even briefly we must not fail to mention her many services at the Bahá'í Summer Schools: Green Acre, Louhelen, International School in Colorado Springs. She gave courses on the Bahá'í Teachings in all these schools, and reports from those in attendance invariably referred to her influence on the young people; they would gather around her, asking questions and trying to imbibe some of her enthusiasm. They did not just admire her, but they had for her esteem and reverence and love.

In the course of time our beloved Guardian sent her to Latin America. She not only made one teaching tour there, but several (including Central and South America and

the Islands), always working directly under the Guardian's instructions. He conferred upon her the station of Hand of the Cause, and in the last years of her life she promptly and joyously followed his direct instructions to her. The story of her services in the countries below the borders of the United States will one day be a very thrilling record of magnificent work in the Most Great Cause. She must have had an unusual capacity for associating with, and reaching the hearts of, the Latin people. They loved her enthusiasm, her methods, her personality, her spiritual knowledge and achievements. She will certainly be a cherished star in their memory forever.

Mrs. Margot Worley, Chairman of the National Bahá'í Assembly of South America, has sent us the following tribute:

"We were stunned at the news of Dorothy's tragic end, and our hearts felt the tremendous void and loss. Ever since the news of her passing reached us, the Bahia, Brazil, Bahá'í Community has been praying for her. . . . We of South America can never forget Dorothy, nay, she now stands close to our hearts as never before. Her first visit to us was when she brought experience and wisdom to our Fourth Congress, held in Lima, Peru. We felt childlike in her presence, for truly we were all so young and puny by comparison, our knowledge so scanty and vague. All through that Congress each soul grew and developed, whether it was aware of it or not. Dorothy laid the World Order at our feet, and by her clear explanations, brought us step by step to where you dear souls stood. . . . We had a glimpse, as it were, of the glory of Bahá'u'lláh's handiwork and of Shoghi Effendi's guidance . . .

"We must confess we almost stood in awe in Dorothy's presence. We know she had ample preparation for her great work and that she stood as a shining example to us all. When once again she was with us at Buenos Aires for our Second Convention, April, 1952, she stood before us in a different capacity. Shoghi Effendi had just conferred upon her the station of Hand of the Cause of God. Upon her beamed a different light and her countenance was radiant . . . Her prayers were felt surrounding us; her strong sense of duty threw a different light upon our tasks, and we of South America came to understand that we were living in precious times. . . . Dorothy again

guided us in our decisions, helped us with our plans, encouraged us with advice and understanding. She showed us how the dear friends in North America had sacrificed over the years and had helped establish the Faith throughout the Bahá'í world. Dorothy had the gift of pointing out the way to sacrifice, the way to earn the right of being known as a Bahá'í and thus become 'the supreme moving impulse in the world of being.'

"Dorothy took part in every service our beloved Faith offered her; she had visited the Guardian, stepped upon the Thresholds of the Holy Shrines, prayed where Bahá'u'lláh had spent His last days. Can any soul ask for more!"

Artemus Lamb, of the Central American National Spiritual Assembly, has written: "Her influence in Central America is most powerful, and at the same time mysterious, for in reality she spent only a few days here on several occasions; yet all loved her deeply and feel dependent upon her like children to a mother. After her passing, many have written to say that her influence is both felt and seen more powerfully than ever . . . Letters have poured in from all sides. On the night of February 19, all the Central American Assemblies and Groups have been requested to hold a Memorial Service in her honor. What tribute could be higher to that great and lovely soul that was and is Dorothy than that a whole Continent of believers love her like a mother and sister and are now arising to new and greater service to the Faith in her memory and to try in their way to make up for the crushing loss which they feel?"

Dorothy Baker also visited many Centers in the goal countries of Europe and was a speaker on the public programs of many Bahá'í Conferences. Of course her eloquent and persuasive presentation of the Faith won for her the plaudits of strangers and friends; and letters indicate that they longed for her services, her continued rich blessings from the Court of the Divine King.

The Master said: "The most efficient capital of the Bahá'í teacher is the Divine Power. With that alone he may conquer the cities of the hearts." She seemed always to have that necessary confirmation. When any public meeting anywhere was open for questions from the audience after the address, Dorothy was equal to what we might call a pressure from all sides. She could answer all

questions intelligently and with entire confidence in the Teachings she proclaimed. She had many personal interviews and private Bahá'í meetings in nearly every city she visited. We have often heard her quote these words of Bahá'u'lláh: "This is a matchless Day. Matchless must, likewise, be the tongue that celebrateth the praise of the Desire of all nations, and matchless the deed that aspireth to be acceptable in His sight."

For sixteen years, although she was engaged so actively in the teaching work, she served on the National Spiritual Assembly and was its chairman for four years. As a Hand of the Cause of God, she attended the four Intercontinental Conferences during the Holy Year of the Cause and was a speaker on the public programs of all of them. After the New Delhi Conference, in the last months of her life, she made an arduous teaching trip through India.

A letter from Doris McKay, pioneer in Charlottetown, Prince Edward Island, contains a tribute to Dorothy Baker and an interesting account of her first meeting with Martha Root. ". . . It was on a visit to Jamestown, N.Y., in, I think, 1936, that Dorothy met Martha Root, another of her kind. I sat with Martha at a table in the dining room of the Y.W.C.A., waiting for Dorothy to join us. 'How very strange,' I said to Martha, 'that you and Dorothy have never met!' Then the doors opened, and Dorothy's fragrance and light moved through the room toward Martha's tender glow. We arose and went to meet her, and Dorothy's outstretched hands met Martha's. Not a word was spoken in this moment too great for words. At the table we talked, Dorothy clad in a deep and listening humility. For a few days the two great stars were in conjunction as they devoted themselves to us and to our friends. . . . In the Supreme Concourse we have a recently arrived delegate from this world. Because of her 'the world to come' is closer to all of us who earnestly wish it. . . ."

The crowning event in her almost miraculous life in the Cause was her pilgrimage to the presence of our beloved Guardian in Haifa; this was during the first part of 1953. She had asked permission a few times previously to be allowed this pilgrimage, but each time it was deferred because her teaching work was of such great importance. In a letter to me about this visit, she said:

"I would not attempt to write the real things, the things of the heart, but I can say this, that the Glory of the Cause, its grandeur, shines like the sun; and as for our beloved Guardian; he is at times a servant, and again a king; and he is at once the point of all joy and again the nerve center of suffering. One does not accept part of him and refuse part. He is, alas, a ransom; we are his beneficiaries. He suffers the grief of the Prophets, and yet is the 'true brother.' And as he casts himself into the sea of sacrifice, he is willing to cast us, one and all, into that shining sea also. America is the lead horse. He drives a chariot that must win over the combined forces of the world. He cracks the whip over the lead horse, not the others. Do the friends not realize this? The pilgrimage begins when you take his hand, and ends when you last look upon his dear face, and in between you kneel at the Shrines and ask for divine direction to serve him. And when your prayer is answered, there is no doubt about it at all; a thousand mercies circle around such an answer, and the Guardian is in the center of them all."

The Master said: "The service of the friends belongs to God and not to them." Dorothy Baker's services belonged to God. He chose her for furthering the great Plan of the Ages. She had ceaseless, tireless energy and used it to carry the Divine Remedies to a drifting world. But her place is empty. There is no one at present who possesses quite the same qualities. That which will remain with us who knew her so well will always be her freshness and vigor, her lucidity in teaching the Bahá'í Faith, and her power to reach the hearts. Her assurance, born of the spirit and of true knowledge of the Teachings, made her a magnificent demonstration of the power of the revealed Word in this age.

—MARIAM HANEY

MARION JACK

Cablegram from the Guardian:

Mourn loss (of) immortal heroine, Marion Jack, greatly-loved and deeply-admired by 'Abdu'l-Bahá, (a) shining example (to) pioneers (of) present (and) future generations (of) East (and) West, surpassed (in) constancy, dedication, self-abnegation (and)

fearlessness by none except (the) incomparable Martha Root. Her unremitting, highly-meritorious activities (in the) course (of) almost half (a) century, both (in) North America (and) Southeast Europe, attaining (their) climax (in the) darkest, most dangerous phase (of the) second World War, shed imperishable luster (on) contemporary Bahá'í history.

(This) triumphant soul (is) now gathered (to the) distinguished band (of her) co-workers (in the) Abhá Kingdom: Martha Root, Lua Getsinger, May Maxwell, Hyde Dunn, Susan Moody, Keith Ransom-Kehler, Ella Bailey (and) Dorothy Baker, whose remains, lying (in) such widely scattered areas (of the) globe as Honolulu, Cairo, Buenos Aires, Sydney, Tíhrán, Isfáhán, Tripoli (and the) depths (of the) Mediterranean (Sea) attest the magnificence (of the) pioneer services rendered (by the) North American Bahá'í community (in the) Apostolic (and) Formative Ages (of the) Bahá'í Dispensation.

Advise arrange (in) association (with the) Canadian National Assembly (and the) European Teaching Committee (a) befitting memorial gathering (in the) Mashriqu'l-Adhkár. Moved (to) share with (the) United States (and) Canadian National Assemblies (the) expenses (of the) erection, (as) soon as circumstances permit, (of a) worthy monument (at) her grave, destined (to) confer eternal benediction (on a) country already honored (by) its close proximity (to the) sacred city associated (with the) proclamation (of the) Faith (of) Bahá'u'lláh.

Share message all National Assemblies.

—SHOGHI

Haifa, Israel,
March 29, 1954.

Marion Jack, "immortal heroine," "shining example to pioneers," passed from this life on March 25, 1954, in Sofia, Bulgaria, where she had been living for twenty-four years as a pioneer of the Bahá'í Faith. Her remains are buried in the British cemetery there. The Guardian's tribute, expressed in his cablegram of March 29, attests the high station which this "triumphant soul" has attained.

Marion Jack's services in the Bahá'í Faith began early in the new century. Born in Saint John, New Brunswick, Canada, on December 1, 1866, of a prominent family,



Marion Jack.

she received much of her education in England and particularly in France, where she studied art. Landscape painting was her special field. Some of her paintings are preserved in the Holy Land at the World Center of the Faith.

She first learned of the Faith at a social gathering during her student days in Paris. Charles Mason Remey writes of this first introduction:

"My first remembrance of Marion Jack was when we were students in the Latin Quarter in Paris. She was studying painting, I, architecture, and I used to see her in the 'Quarter' along the boulevard on Mont Parnasse. In the Quarter lived a Mme. Philippe who kept a Pension where a number of girl students lived. Mme. Philippe gave dancing parties at infrequent intervals. It was at one of these affairs, a fancy dress dance, that I met Marion. She was dressed in a fiery red costume that she had made herself of crinkled tissue paper topped off by an enormous 'Merry Widow' hat decorated with large yellow paper flowers . . . It was as we danced and sat out between dances that I told Marion of the Bahá'í Faith. She was, as many were in those early days, afire with the Faith then and there, all at once. Marion met the Bahá'ís, came to meetings in my studio and elsewhere, and that was the beginning of her belief."

From this time forward, her life was

dedicated to the service of the Faith. She spent some time in 'Akká and was there in 1908, where she taught English to 'Abdu'l-Bahá's grandchildren. She continued her painting while she was there.

By 1914 she had returned to North America. She was one of the first to respond to the call of the Divine Plan of 'Abdu'l-Bahá, performing pioneer service in Alaska and teaching in Toronto, Montreal, and many other places. She also spent a good deal of time in Green Acre, Eliot, Maine, helping with the teaching work at the Bahá'í School and continuing her painting.

Many friends remember this joyous, wholly dedicated soul from those days. Impressed by her gracious charm, her understanding, her twinkling sense of humor, everyone who recounts some association with her does so with a smile which seems to spring spontaneously from the mention of her name. "Jackie," as she was affectionately called, was ageless in her complete at-home-ness with young and old alike, was beloved wherever she went, drawing all to her and to each other through the quality of her faith, love and devotion to the Cause and to her beloved Guardian.

One of her Green Acre friends writes: "She was such a lovely person—so joyous and happy that one loved to be with her. Her shining eyes and beautiful smile showed how much the Bahá'í Faith meant to her . . . We used to love to go to her studio and talk with her, also to see her paintings of the Holy Land and familiar Green Acre landscapes. . . . She always entered into any plan with zest. . . . If we could all radiate happiness as did Jackie, I am sure we would attract more people to the Faith."

In 1930 Marion Jack returned to Haifa and following this visit went to Sofia, Bulgaria, where she spent the remainder of her life. During the earlier years of this period she attended the German Summer School and undertook teaching missions to Vienna and Budapest. In Sofia she held frequent meetings that were well attended by people of prominence and capacity. As World War II approached, and all who could fled the country, the Guardian suggested that she go to Switzerland or to some safer place. She pleaded to be allowed to remain at her post, preferring, as she put it, to "remain at the switch." Living on a small pension, which did not always reach her in recent

years, suffering serious deprivation, aged and in poor health, she remained at her post. It was not without reason that 'Abdu'l-Bahá used to call her "General Jack."

One of the friends writes of these days: "She was much sought out and beloved everywhere she went. As the so-called Iron Curtain dropped; fewer people attended her meetings because of fear of the government. Towards the end of her life even her closest friends no longer went to see her, except one Bahá'í. . . . During the last months of her severe illness, I wrote Miss Jack almost every week and in her last letter she bade me goodbye, hoping for a reunion in the Kingdom. When Miss Jack still corresponded, her letters were always cheerful, most spiritual and even humorous. . . . The British Consulate called her 'our friend.' . . . She was a consecrated Bahá'í teacher, full of charm, understanding, gaiety and humor."

One of her devoted students, who became a Bahá'í through her, writes of the later years in Sofia:

"I met Miss Jack in June, 1938, in Sofia. I had left Austria when Hitler took over and found a temporary position in Sofia, waiting for my visa to the United States. I noticed her in the restaurant where I took my luncheon and she impressed me immediately with her friendly smile that she had for everybody. One day when her regular waiter who spoke English had his day off, the hostess asked me to serve as interpreter and from that day on, I shared the luncheon table with her regularly. It did not take long before she invited me to join a small group of her friends with whom she had discussions in her hotel room, and that was how I met the Faith.

"Her room was a museum, full of her pictures, books and papers all over. We sat wherever there was some place—on 'the' chair, the bed, on the floor, and she always had some refreshments for her guests. The discussions on the Faith were handicapped by the complicated language question. Marion had no Bahá'í literature in the Bulgarian language, few people understood English, and her favored book, 'Abdu'l-Bahá's *Paris Talks*, had to be translated by one person from French into German or English and by somebody else into Bulgarian. It was fun, but how much of the original spirit remained was questionable.

"Marion had to be very careful in the choice of her guests. Bulgaria had one offi-

cial State Religion, the Greek Orthodox Church, and only a few other religions were permitted, like Catholic, Jewish, Lutheran, Baptist, Seventh Day Adventist and Islám. Every Faith that was not permitted was forbidden and meetings like ours were illegal. State employees had to sign loyalty oaths stating their adherence to the legal Faith and we had one girl who worked for the government.

"When World War II broke out, Marion had to discontinue her meetings. Sofia became the center of European spy systems. Neither she nor I (a German citizen of secondary quality) could dare to be seen together. I kept contact with her indirectly through 'neutral' Bulgarian citizens. She was in financial difficulties because her funds did not get to her. But her spirit was unbroken.

"In October, 1940, when I finally got my visa for the United States, I dared to call her on the phone and even to see her. She had moved to a cheaper hotel. Her room was probably too small for two people and we met in the hotel lobby. I told her of my plan to go to the United States by the complicated way, crossing the Black Sea to Odessa, through Russia on the Trans-Siberian Railroad and across the Pacific from Japan to the United States. I invited her to come along and promised that I would take care of her. But she declined. She told me that the Guardian had permitted her to go to Switzerland rather than to wait for the German invasion in Bulgaria which was expected daily. She considered it her duty to stay in Sofia and would neither seek security in Switzerland nor in her native Canada, nor the United States.

"We exchanged letters until Bulgaria became part of the Iron Curtain and she indicated that it was too dangerous to receive my letters and to write to me."

In a letter dated June 17, 1954, to the National Spiritual Assembly of the Bahá'ís of the British Isles, the Guardian, through his secretary, extols the standard set by Marion Jack as a pioneer:

"To remain at one's post, to undergo sacrifice and hardship, loneliness and, if necessary, persecution, in order to hold aloft the torch of Bahá'u'lláh, is the true function of every pioneer.

"Let them remember Marion Jack, who for over twenty years, in a country the language of which she never mastered; during

war and bombardment; evacuation and poverty; and at length, serious illness, stuck to her post, and has now blessed the soil of the land she had chosen to serve at such cost with her precious remains, every atom of which was dedicated to Bahá'u'lláh. Perhaps the friends are not aware that the Guardian, himself, during the war on more than one occasion urged her to seek safety in Switzerland rather than remain behind enemy lines and be entirely cut off. Lovingly she pleaded that he would not require her to leave her post; and he acquiesced to her request. Surely the standard of Marion Jack should be borne in mind by every pioneer!"

In a letter to the European Teaching Committee, dated May 24, 1954, through his secretary, the Guardian also stressed the quality of Marion Jack's services to the Cause and the heroic conditions under which she lived and worked:

"He would suggest that, when writing to the European centers, you share with the believers the glorious example of the life of Marion Jack. Young or old could never find a more inspiring pioneer in whose footsteps to walk, than this wonderful soul.

"For over thirty years, with an enlarged heart, and many other ailments she remained at her post in Bulgaria. Never well-to-do, she often suffered actual poverty and want: want of heat, want of clothing, want of food, when her money failed to reach her because Bulgaria had come under the Soviet zone of influence. She was bombed, lost her possessions, she was evacuated, she lived in drafty, cold dormitories for many, many months in the country, she returned, valiant, to the capital of Bulgaria after the war and continued, on foot, to carry out her teaching work.

"The Guardian himself urged her strongly, when the war first began to threaten to cut her off in Bulgaria, to go to Switzerland. She was a Canadian subject, and ran great risks by remaining, not to mention the dangers and privations of war. However, she begged the Guardian not to insist, and assured him her one desire was to remain with her spiritual children. This she did, up to the last breath of her glorious life. Her tomb will become a national shrine, immensely loved and revered, as the Faith rises in stature in that country.

"He thinks that every Bahá'í and most particularly those who have left their homes and gone to serve in foreign fields, should

know of, and turn their gaze to, Marion Jack."

As requested by the Guardian, a Memorial gathering was held for Marion Jack in the Bahá'í House of Worship in Wilmette, Illinois, the program prepared by the National Spiritual Assembly of the Bahá'ís of the United States in association with the Canadian National Bahá'í Assembly and the European Teaching Committee, on July 3, 1954. Among the over two hundred Bahá'ís attending were representatives from the Canadian Bahá'í Community. To permit more of the Canadian Bahá'ís to share in a Memorial to Marion Jack, a time had been set aside at the Canadian National Bahá'í Convention, on May 1, 1954, for the Canadian friends to gather for commemoration and prayers.

In their tribute to Marion Jack, published by the National Spiritual Assembly of the Bahá'ís of Canada as an insert to their *Bahá'í News* of April, 1955, are cited the following Words of Bahá'u'lláh (*Gleanings*, p. 319):

"When the victory arriveth, every man shall profess himself as believer and shall hasten to the shelter of God's Faith. Happy are they who in the days of world-encompassing trials have stood fast in the Cause and refused to swerve from the Faith."

EDWARD B. KINNEY

"Grieve passing dearly loved, highly admired, greatly trusted, staunch, indefatigable, self-sacrificing teacher, pillar (of) Faith, Saffa Kinney. His leonine spirit, exemplary steadfastness, notable record (of) services enriched annals (of) closing period Heroic Age (and) opening phase Formative Age (of) Bahá'í Dispensation. Bountiful reward assured (in) Abhá Kingdom beneath shadow (of) Master he loved so dearly, served so nobly, defended so heroically until last breath."

—SHOGHI
Cablegram dated December 16, 1950.

Edward B. Kinney (beloved Saffa) was born of an old New York family in the spring of 1863, the spring of Bahá'u'lláh's epoch-making Declaration in the Ridván. As though by coming at such a moment

into the world, Saffa was gifted with unusual genius. His genius found two channels of expression—in this material world through the greatest of all arts, music, with its spiritual source; in the region of the soul through that purest evidence of faith which the human spirit can manifest: an immediate recognition of the Messenger of God and a life wholly devoted to Him.

"Saffa was so human," said a friend after he passed from this life into that other where his heart was centered. And perhaps when we think of him now, we think first of that endearing humanness of his—fiery and rash and vigorous and with a rollicking sense of humor. But, above and beyond his temperament and character was his power of love, caught directly from the heart of 'Abdu'l-Bahá, on whom his heart was so passionately fixed.

It was my inestimable privilege to be with the Kinneys in 'Akká in 1909. One day when we were lunching with 'Abdu'l-Bahá He turned to Saffa and said that He had answered the questions of all, now Mr. Kinney was left.

Saffa replied, tears in his eyes: "There is only one question in my soul, How can I love you more?"

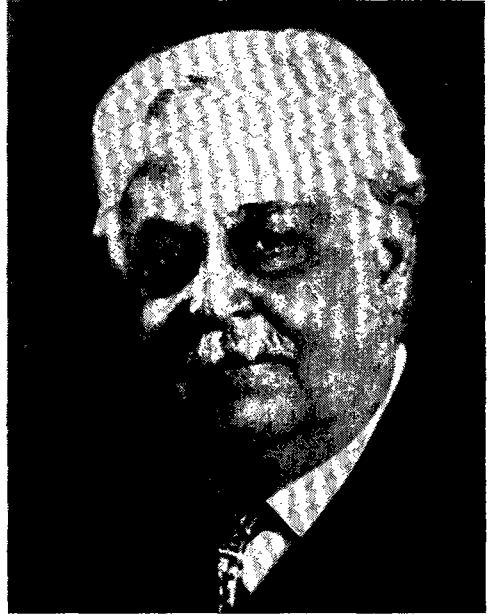
And the Master replied that He would answer later.

He told Saffa, too, on that occasion that his home would be one of the heavenly constellations and that the stars would gather there.

Later, in Haifa, while Saffa and his wife were sitting at night with 'Abdu'l-Bahá on the porch of His house, He began to talk of poverty to them. He vividly described the actual want of Bahá'u'lláh after all His wealth had been swept away, and the deprivations and sufferings of His family, and He ended with the words:

May God give you the treasure of the Kingdom, the breaths of the Holy Spirit. If, perchance, you are overtaken by poverty, let it not make you sad. At best, you will then become companions of Christ.

In a few years poverty did overtake them. They found themselves wholly dependent on Saffa's earnings as a musician—the uncertain income of an artist. But in spite of their precarious existence their indomitable faith triumphed to fulfill that other prophecy made by 'Abdu'l-Bahá. Their home became indeed as a heavenly constellation in which the stars gathered, a center where the



Edward B. ("Saffa") Kinney.

Bahá'ís from East and West met—from Persia and India, from Honolulu and California and all the points between—and where many a Bahá'í, in greater financial straits even than the Kinneys, found a shelter. There were times when every couch in that real home was occupied.

Blows came that were harder to bear than poverty. They had two remarkable children who died in their early youth, Sanford and Howard, leaving them with only one son, Donald. Yet even such bitter conditions (to use words spoken to them by 'Abdu'l-Bahá) tasted sweet to them.

But before the collapse of their finances and the death of the two boys, the joy of this family rose to a peak when, in the spring of 1912, 'Abdu'l-Bahá visited the United States and spent much of His time in their home, receiving there many of His countless visitors.

In Haifa 'Abdu'l-Bahá had given to Mr. Kinney the name Saffa, the Persian word meaning rock. One day in the autumn He took Saffa for a long walk in the strip of park along Riverside Drive, New York City. Suddenly 'Abdu'l-Bahá stood still on the path and looking deep into Saffa's eyes asked in heart-piercing tones: Do you love me? Do you love me? Do you love me?—

words very much like those Jesus spoke to Peter. In Saffa the qualities of rock were evident—fiery and impetuous in his early life, rising at last to serene heights and attaining profound humility, steadfast to the end and, in this great Day, never for a moment wavering in his steadfastness.

After 'Abdu'l-Bahá had departed from this life and His Last Will and Testament became known, Saffa again proved his everlasting faithfulness. After his grief at loss of the beloved Master had abated, He perceived in "the youthful Branch, Shoghi Effendi" the resurrection of the Covenant, and in the Administrative Order the establishment of the Kingdom of God on earth. With unabated zeal and love and the deepest spiritual insight Saffa served this great Cause till the last hours of his life. In his blessed home, as the friends gathered there, the wings of the Covenant were stirring above us and the presence of 'Abdu'l-Bahá was living in our midst.

The Guardian wrote him the tenderest letters, and at last came one designating Saffa and Vaffa Kinney pillars of the Faith in the City of the Covenant.

—JULIET THOMPSON

DR. YOUNESS AFRUKHTIH

A being endowed with rare powers and qualities, gifted and uplifted beyond the average level—a real survivor of the Heroic Age. This definition, though brief, may help to convey to the reader's mind a faint impression of Dr. Youness Afrukhtih's immortal personality.

In the springtime of youth while adrift in search of Truth on the stormy ocean of life, the tide and wind of destiny brought him close to the divine Ark of salvation to which he clung tenaciously and within which he found abiding security and happiness, a new outlook on life and a Cause so momentous that he remained dedicated to it to the very end of his days.

His allotted span of years covered a period of no less than eight decades. It traversed, so to speak, the fringes of both the Heroic and the Formative Ages of our Faith. His life remains closely linked with the former, since he flourished and struggled in it and at the same time derived from

it a sustained, lavish measure of spiritual light and guidance. Also his work and memory are closely bound up with the latter Age on whose threshold he lingered for well nigh three decades and distinguished himself as a redoubtable champion of the Cause, as a capable international teacher and as one whose untiring effort for the spiritual regeneration of his countrymen will long be remembered and admired. Moreover, the crowning period of his life, immortalized by being spent in the presence of 'Abdu'l-Bahá, imparts to his whole career a unique and fascinating quality.

Twice during 'Abdu'l-Bahá's ministry Dr. Youness Afrukhtih went on pilgrimage to 'Akká. The first journey took place about five years after Bahá'u'lláh's ascension and lasted for a few months. Then again in April, 1900, he set out, at the Master's gracious invitation, on his second visit to the Holy Land where he stayed for nearly nine years and served the Master as secretary and interpreter in a spirit of loving adoration. In those difficult and turbulent years when the Covenant-breakers were feverishly engaged in subversive activities against 'Abdu'l-Bahá, he vindicated the strength of his character by assuming a leading rôle in defending the Covenant and in reassuring the pilgrim and resident believers who seemed to be extremely alarmed and agitated at that time.

He was like a solid rock, firm and imperturbable, a haven of refuge for the storm-tossed and the weak. Always in time of adversity he behaved with dignified composure. Neither taunts of the disdainful nor threats of the malicious nor events of the most perplexing nature could ever disturb his lucid mind or daunt his courage in proclaiming the Cause of God among men. The services he rendered to the Faith were great, so were the blessings he received in return. Indeed, the measure of love and kindness lavished on him by the Master was so great that it did not fail to excite the envy of the friends around him. A cursory glance at his Memoirs as well as the perusal of the wonderful Tablets revealed by 'Abdu'l-Bahá in his name will amply show this fact.

By profession Dr. Youness Khan was a physician. He studied medicine at the Presbyterian College, Beirut, and after receiving his diploma he returned to Persia where, through efficient and systematic practice, he proved himself a highly proficient physician.



Dr. Youness Afrukhtih.

For some time he served as medical officer in the Sehat Hospital founded in 1909 by a group of Bahá'í doctors with the collaboration of Dr. S. Moody, representing the Persian-American Educational Society.

Dr. Youness Khan was a distinguished speaker who combined eloquence and wit in a masterly and graceful manner. The hearer, far from losing interest or growing weary, would always welcome his talk as a treat, as a source of delight and inspiration. His power of concentration was such that it was well within his compass to speak continuously for hours on a given subject without notes. And not only was he a gifted orator but also in the arena of literary work he moved with remarkable confidence and distinction. His writings possess peculiar charm and reveal to a considerable degree the author's touch of genius as well as his genuine love for the Cause. Notable among his work is the interesting diary he wrote about his teaching trip to Europe published under the title "Irtibat-i-Sharq va Gharb" (Union of the East and West).

However, his wonderful Memoirs (unpublished) concerning the years he spent in the presence of the Master constitute his most precious gift to posterity and a valuable contribution to the history of our Faith.

They depict some aspects of the life of the Master during the most dramatic period of his ministry—the dark decade prior to the overthrow of the despotic Ottoman regime—and dwell on the nature as well as the magnitude of the Covenant-breakers' evil deeds and intrigues.

Dr. Youness Khan's memory will ever remain associated with the compilation of the wonderful book *Some Answered Questions* in recognition of the valuable service he was privileged to render as interpreter between the Master and Laura Barney at those historic luncheon talks. A vivid impression as to the manner in which these talks were given can be gained from the relevant account in his Memoirs from which the following interesting passages are quoted:

"The Master would sit at the head of the dinner table while Laura Barney usually sat on His left and Ethel Rosenberg took the seat next to her. Also about eight or nine other pilgrims and residents were present. I used to sit beside the Master, facing Laura Barney, rendering first her questions into Persian, then the answers given by the Master into English, while Ethel Rosenberg noted down both the questions and answers in English." (The original words uttered by the Master were simultaneously written down by Mírzá Munír.) ". . . Since the nourishment of the spirit was given priority over that of the body, it often happened that eating was delayed. The Master when elucidating the problems used to speak in such a manner that the hearer would be enchanted. One day when He was insisting that I should first eat and then speak, and I was deeply engrossed in the subject under discussion, He asked Laura what was the English word for 'mutarjim'; she said 'interpreter.' Again He asked what was the word for 'gorosneh.' She said 'hungry.' Thereupon 'Abdu'l-Bahá, pointing at me, exclaimed: 'Hungry interpreter! Hungry interpreter!' I enjoyed this remark immensely and wonder what would some one else have done if he were in my place. I adopted this kingly title for myself and had it engraved on a seal, thus overlooking the term 'Jináb-i-Khán' which 'Abdu'l-Bahá always used in referring to me."

The intervening years between 'Abdu'l-Bahá's passing and the outbreak of the second World War saw Dr. Afrukhtih rise to the plenitude of his teaching career. In 1925

he embarked on a trip to America where his presence aroused immense enthusiasm among the friends. Then four years later he set out on an extensive tour of Europe where he addressed many groups and societies and brought to the friends in that continent a clearer insight into the spiritual significance as well as the administrative principles of our Faith. Also his visit, marking the culmination of his teaching activities, proved highly useful in fostering a sense of love and fellowship between the Bahá'ís of the East and West and in bringing the Cause to the attention of many enlightened people in Europe.

In the conduct of the administrative affairs of the Faith, Dr. Youness Khan's services were by no means less remarkable. For years in succession he served with distinction as member of the National Spiritual Assembly of the Bahá'ís of Persia and as member of the Spiritual Assembly of the Bahá'ís of Tíhrán until he was rather well advanced in age and the weight of years made itself increasingly felt on his frail body. Gradually his health broke down and illness forced him to discontinue all his activities. As his condition grew steadily worse it became clear that his end was at hand. He passed away at his home in Tíhrán on November 28, 1948, after a prolonged illness.

His physical frame was gone from our midst! But in reality the impression of his dynamic personality, the memory of his charming manners, will remain ever vivid in the heart of all those who knew him. There, beyond the gathering mists of years, his noble life and example stand out as a beacon shining along the road to Eternity.

The following message received from Shoghi Effendi on the occasion of his passing may well serve as a monumental epilogue to his imperishable memory:

"Hearts grief-stricken passing dearly beloved Youness Afrukhtih distinguished promoter Holy Faith herald Covenant trusted secretary beloved Master staunch supporter His Testament. His services enrich annals both Heroic Formative Ages Faith. Instruct assemblies all provinces hold befitting memorial gatherings. Inform Varqá erect my behalf monument his grave. Ardently praying Almighty's inestimable blessing his soul."

—HABÍB TÁHIRZÁDEH

ELLA GOODALL COOPER

"O thou jewel of the spirit!" Thus did 'Abdu'l-Bahá address this angelic being, one of the rare gems in the diadem of the Kingdom. Aunt Ella, as she was fondly known to her many devoted friends around the world, was one of that rapidly diminishing treasure of precious souls who have entered the presence of 'Abdu'l-Bahá, and who are possessed of that unique quality of spirit known only among those who were touched by the magic wand of that Divine Alchemist. Hers was an enchanting spirit of exquisite grace, whose gentleness, warmth and generosity were showered continuously on all peoples. She radiated all the days of her life the virtues of the true maid-servant of Bahá.

She was one of that handful of early Bahá'ís in the United States who implanted the banner of Bahá'u'lláh in that land, and who nurtured it and protected it with the iron strength of their consecrated spirit.

In a Tablet to one of the friends 'Abdu'l-Bahá wrote of the services of Mrs. Cooper and her mother, Mrs. Goodall:

"Thou hadst written concerning the services of Mrs. Goodall and Mrs. Cooper. These two dear maid-servants of God are truly two shining candles, and in character are unique and matchless. They sacrifice their lives in the pathway of God under conditions of hardship and trouble and are filled with spirituality and good cheer. It is certain that the divine confirmations will encircle them."

Shoghi Effendi's cablegram at the time of her passing has defined her life-long service to her beloved Faith:

"Deeply grieved sudden passing herald Covenant Ella Cooper, dearly loved handmaid 'Abdu'l-Bahá, greatly trusted by Him. Her devoted services during concluding years Heroic Age and also Formative Age Faith unforgettable. Assure relatives, friends, deepest sympathy loss. Praying progress soul in Abhá Kingdom."

Ella Frances Goodall was born in San Francisco, California, January 12, 1870, of an influential, well-known California family. She and her mother, Helen Goodall, were among the first Bahá'ís of California. They learned of the Faith from Miss Ann Apperson, a niece of Mrs. Phoebe Hearst. They studied with Mrs. Lua Getsinger, and

also took a trip to New York to study with Anton Haddad, a Persian Bahá'í teacher.

In March, 1899, Ella Goodall and a young Bahá'í friend, Nellie Hillyer Brown, made the pilgrimage to 'Akká. They were among the earliest westerners to visit 'Abdu'l-Bahá. While there 'Abdu'l-Bahá revealed for Ella Goodall the first of numerous Tablets which He sent her over the years:

"He is El-Abhá! O my God! Thou seest Thy servant who is believing in Thee, and supplicating through the door of Thy Oneness. Render her all good through Thy Bounty and Generosity. Thou art the Bestower, the Giver."

This brief contact with the World of Reality experienced in 'Abdu'l-Bahá's presence centered her life in the Faith. A singleness of purpose, the promulgation and protection of the Covenant, animated her whole life henceforth.

In 1904 Ella Goodall married Charles Miner Cooper, M.D. 'Abdu'l-Bahá blessed this union, and theirs was a life-long devotion. The home which Mrs. Cooper made for the doctor, her mother and brother, Arthur, reflected her gracious dignified attributes. It was always a special treat for everyone to visit this home.

"O thou maid-servant of God, I ask God that thou mayest open meetings in San Francisco, and give eloquent expositions of the Kingdom of God . . .

"Although thou art unique and alone in that city, yet verily I am thy friend and companion. Be not sad and forget not God. Endeavor to guide some souls to the Kingdom and establish Unity among the people, to prepare meetings of teaching and to open the eyes of the blind . . .

"Under all conditions My Soul and My Life shall abide with you in this world as well as the world above."

As soon as 'Abdu'l-Bahá's wishes were expressed, Ella Cooper and her mother began the work of establishing the Faith in San Francisco, and some years later she moved to the city, where she lived the rest of her life. In a short time a Bahá'í Community developed there, and for many decades Ella Cooper was its guiding light. Her strenuous labors throughout the western United States, and principally in northern California, laid the foundation of the Faith in these regions.

In 1908 Ella Cooper and her mother were

permitted to make the pilgrimage to the Holy Land. For two weeks they shared the prison life with 'Abdu'l-Bahá and His family, but were "in the Home of God." When they returned from 'Akká Mrs. Goodall and Mrs. Cooper published *Daily Lessons Received at Acca—January, 1908*, in which they told of the deep spiritual experience that had been theirs and of the lessons by word and deed that they had received.

Shortly after Ella Cooper returned from 'Akká, she invited a group of young women to her home for a study class which continued over many years to 1922. She called this group the "Peach Tree" and the members of the group called her "Mother Peach." A number became Bahá'ís and are active today.

During these early years one of Mrs. Cooper's most important services was the protection of the Faith from the influence of the Covenant-breakers. 'Abdu'l-Bahá had written:

"I supplicate God to make the hearts as solid mountains which could not be shaken, neither by the rumbling thunder of dispute nor by the winds of suspicions."

"You must be extremely careful in those Western regions lest a soul may disseminate the seeds of doubt and violation. Direct everyone at all times to the necessity of firmness in the Covenant that the tests may not shake them . . .

"Do thou make a trip to the cities of California, Oregon and Seattle . . . Investigate this and call everyone to firmness . . ."

Gently and wisely she and her mother taught the new Bahá'ís the importance of turning wholly to 'Abdu'l-Bahá as the Center of the Covenant. Indeed she was a champion of the Covenant!

When 'Abdu'l-Bahá visited California, while on His North American tour in 1912, He was a guest briefly at the Oakland home of Mrs. Cooper and Mrs. Goodall, and there, on October 16, He spoke to a large gathering of friends. For many years the anniversary of that meeting has been celebrated and the talk given by 'Abdu'l-Bahá read. It was a period of great joy for all the Bahá'ís. 'Abdu'l-Bahá spoke to many groups and gave two of His most significant talks¹ while there, one at Stanford University on

¹ These talks are published in *Promulgation of Universal Peace*, pp. 342-349 and 355-365.

science and religion and the other at the Temple Emmanu-El on progressive revelation. Mrs. Cooper was untiring in her efforts to assist in all these arrangements for 'Abdu'l-Bahá's visit.

An outstanding event in the Bahá'í history of the West was the convoking of the first "International Bahá'í Congress" in conjunction with the Panama-Pacific International Exposition in the spring of 1915 in San Francisco. Mrs. Cooper, her mother and several other Bahá'ís who formed the executive committee of the Congress had approached 'Abdu'l-Bahá with their desire to hold such a Congress during the Panama-Pacific International Exposition, and 'Abdu'l-Bahá had approved and selected the Bahá'í speakers who were men of note in their professions and also Bahá'ís of long and eminent service. The Congress was held April 19 through 25 and attracted large audiences to hear the Bahá'í teachings on peace.

Although initiated by the Spiritual Assembly of the Bahá'ís of San Francisco the Congress was under the official auspices of the Panama-Pacific International Exposition. The Directorate of the Exposition set April 24 as "International Bahá'í Congress Day," and held an official reception at Festival Hall, where a commemorative bronze medallion was presented to the Bahá'ís in recognition of the Bahá'í program for universal peace.

Mrs. Cooper, Mrs. Goodall, Miss Georgia Ralston and Mrs. Kathryn Frankland visited 'Abdu'l-Bahá for the last time in September, 1920. For thirty days they were in Haifa, at the "Home of the hearts" as Ella Cooper called it. 'Abdu'l-Bahá answered their questions and lavished His love upon them.

Over the years until He passed away in 1921 'Abdu'l-Bahá addressed many Tablets to Mrs. Cooper in response to questions she had asked Him in letters.

With 'Abdu'l-Bahá's death Ella Cooper's devotion to the Covenant immediately embraced the first Guardian of the Cause of God, Shoghi Effendi, appointed by 'Abdu'l-Bahá. She had seen Shoghi Effendi as a child at 'Akká and had often remarked about his unique qualities and his love for 'Abdu'l-Bahá. Her unswerving fidelity to the Covenant now centered in the Guardian with full love and obedience.

Ella Cooper's services continued for



Ella Goodall Cooper.

many years both in teaching and in the development of the institutions of the Faith. She served on the San Francisco Spiritual Assembly for many years from 1921 to 1934, and was a member of the National Spiritual Assembly of the Bahá'ís of the United States and Canada for two years, 1922-23 and 1923-24. She took an active interest in the formation of the new Bahá'í School at Geyserville, California, worked on the School committee, and taught there for some years.

Another significant public Bahá'í event in which Mrs. Cooper played a leading role was the organization of the first "Conference for World Unity" at San Francisco, March 20-22, 1925. Prominent intellectual, cultural and humanitarian leaders were invited to participate. Mrs. Cooper spared neither time nor money to bring the conference into existence. Dr. David Starr Jordan, then president of Stanford University, who had invited 'Abdu'l-Bahá to speak at Stanford, acted as honorary chairman, and important representatives of the various Pacific areas, races, religions and nations spoke. The meetings were climaxed by an address on the Bahá'í Faith by Jináb-i-Fádíl. This meeting inaugurated a series of world

unity conferences in other parts of the country.

During the many years that Mrs. Cooper was active, and even after she could no longer be about much, she was the main-spring of the Bahá'í spirit of hospitality and warmth in San Francisco. When Bahá'í visitors were coming to San Francisco she would send a large bouquet of flowers and a note of welcome to be in their room when they arrived.

The last two major public activities in which Ella Cooper took a part in her long years of Bahá'í service were in connection with the Golden Gate International Exposition in 1939 and the United Nations Conference on International Organization in 1945, both of which were held in San Francisco. A "Committee of One Hundred" leaders of all Faiths was organized when the San Francisco world's fair was being planned, to erect the Temple of Religion at the fair and to direct all religious activities of the Exposition. Mrs. Cooper and Leroy Ioas were invited to be the Bahá'í representatives on this Committee, on which she served as one of the directors. Two days were designated officially on the Exposition program as Bahá'í Day, July 16 and October 15. Mrs. Cooper was chairman of the "Religious Unity Service" presented by the Bahá'ís on July 16 and of the Vesper Services on October 15.

She was an active member of the "Committee on the Bahá'í Peace Plan" appointed from among the Bahá'ís of the San Francisco Bay area by the National Spiritual Assembly in connection with the United Nations Conference convened in 1945. This committee held a dinner and public meeting at which a number of the delegates to the Conference were present, and it prepared "The Bahá'í Peace Program" brochure which they distributed to every person attending that conference.

In the later years of her life Mrs. Cooper was unable to be as active as she formerly had been, but she followed the work of the Faith with avid interest through the teaching bulletins and news letters, and through a voluminous correspondence which she carried on with Bahá'í friends around the world. Most Bahá'í visitors to the city would visit her to be refreshed by her gentle spirit, and to share with her news of the progress of the Faith far and near.

On her eightieth birthday Dr. Cooper

wrote a tribute to his wife which exemplifies the beauty of her character to all who loved her:

A Birthday Tribute—

Eighty roses for my still young wife,
 one for each year of her fragrant life,
 during which she has mothered the world
 and steadfastly kept its flag unfurled;
 for God gave to her a magic cup
 from which the unworldly poor could sup;
 and of solace a cruse at whose lip
 the lonely and the bereaved could sip;
 a sustaining staff that she could lend
 in hour of need to a pilgrim friend;
 the Power of Prayer—an inner light
 not of land, sea or air that could bright
 the dark corridors that run through life
 and amity bring in place of strife;
 and a warmth that made her from her birth
 as welcome as the rain to the earth.
 Fortunate am I she cared for me,
 otherwise I would not care to be.

In July, 1951, Dr. Cooper suddenly passed away. Mrs. Cooper spent the following day preparing the readings for his service, and that night fell into a coma, from which she did not recover, and passed within four days after his death, on July 12, 1951.

The local papers carried feature articles about her passing, the major part of which spoke of her life-long devotion to the Bahá'í Faith, and of her work in promoting its ideals of the unity of all peoples and religions.

So closed the life of one of the "Heralds of the Covenant," one whose life was dedicated to Bahá'u'lláh in service and love and one who succeeded as few have in making her character a mirror of the celestial qualities.

DESCRIPTION OF THE MARTYRDOM OF DR. SULAYMÁN BERJÍS

On February 3, 1950, about eight-thirty o'clock in the morning, two citizens of Káshán entered the office of Dr. Berjís and invited him to make a house call. Since there were ten patients waiting in his office, the doctor requested postponement of the call. The visitors pleaded that the case was a real emergency, and the doctor relented and followed the two men. After passing

through the streets of Káshán they reached their destination and at this time six other men who had been awaiting the group attacked the physician. With knives, sticks and their fists they wounded him seriously. He was thrown from a height of about fifteen feet through a window. The persecutors continued to beat him until he was no longer alive. At least eighty stab wounds were apparent on his body. The owner of the house tried to intercede for the doctor but his efforts were futile. The landlord called for help from the rooftop. Members of the town gathered around and witnessed the cruel act. Muḥammad Rassul-Zadeh, the vicious murderer, washed his hands with the snow on the sidewalk. With his accomplices he went to the police office, explaining that they were teachers of the Muḥammadan faith and had killed Dr. Berjís for religious differences. The men were imprisoned. The people of the town feared the threats of this religious group and closed their shops. After medical examination of the body of Dr. Berjís a group of Bahá'ís under police protection carried the body of the martyred physician to Gulastán Javíd which is three kilometers from Káshán. A Bahá'í funeral was held for the distinguished doctor.



Dr. Sulaymán Berjís, physician of Káshán, Persia, martyred February 3, 1950.

ELLA M. BAILEY

On being informed of the death of Miss Ella Bailey, pioneer who accompanied Mr. and Mrs. Robert Gulick in their settlement of Tripoli, Libya, the Guardian on August 30 cabled:

"Grieve passing valiant exemplary pioneer. Reward (in) Kingdom bountiful."

"'Oh, Ella Bailey, Ella Bailey! Oh, Ella Bailey, Ella Bailey! Oh, Ella Bailey!' . . . He kept repeating my name as He looked off into space. But He put into my name every possible emotion. That was the wonder of it." These words of 'Abdu'l-Bahá, spoken in Chicago in 1912, conveyed to Miss Bailey this meaning: "My child, you are going to suffer. You are going to have a great deal of sorrow, and you are going to have a great deal of pain. Life is going to be hard." Miss Bailey remarked in an interview forty years later, "In those few words, He gave me all the emotions of a lifetime. He gave suffering but with it He gave me faith and strength. This made me feel His spiritual power and His truth."

Ella Martha Bailey was born in Houston, Texas, on December 18, 1864. While she was an infant, the family moved to San Diego County, California, and settled on a ranch. She was stricken with infantile paralysis at the age of two and one of her limbs remained paralyzed. As a child, she developed a fondness for the outdoors and learned, despite her physical handicap, to ride horseback expertly.

Her desire to serve mankind became apparent in her youth. She chose to enter the teaching profession not because of the rather meager financial reward attached to it but by reason of the manifold opportunities it afforded for child guidance. After graduating from normal school in southern California, Miss Bailey moved to Berkeley and began her career as a teacher. She taught various elementary grades and was deeply loved by her pupils who continued to remember her as the decades passed. When she retired in 1924 because of ill health, the principal of McKinley School wrote her a note of gratitude and appreciation for her services and her example. "I cannot close this letter," he wrote, "without telling you again what a precious thing your friendship has been to me and will con-

tinue to be, and how we all have been inspired by your courage and faith."

Photographs taken in her youth attest to her beauty and winsomeness. She deliberately decided to forego the pleasures and rewards of marriage in order to give greater service to a larger number of people than a family group comprises.

The immortal Lua Getsinger instructed Miss Bailey in the Bahá'í teachings. Miss Bailey was one of the "waiting servants" who embraced the Faith prior to the American visit of 'Abdu'l-Bahá. As the friends in California did not expect the bounty of a visit to the Pacific Coast, several of them journeyed to Chicago to be sure of meeting Him. Miss Bailey made the trip with her intimate friends, Mrs. Ella Cooper and her mother, Mrs. Helen Goodall. A year or two before her passing, she recalled her meeting with 'Abdu'l-Bahá and how copiously she wept with joy despite her firm resolve not to do so. She said, (as recorded by Charles Cornell of Berkeley, California): "We wondered what He looked like, the color of His eyes, of His hair. After I had once seen Him, I never had words with which to express these things. They seemed so unimportant. . . . He greeted me by saying that He was happy to see me with my spiritual mother, thereby confirming a beautiful spiritual relationship that continued for life between Mrs. Goodall and myself." It also sealed the relationship of sister between Miss Bailey and Mrs. Cooper.

The wonderful qualities of Ella Bailey were well known to her acquaintances and to the Bahá'ís in the San Francisco region. She was the first chairman of the Berkeley Bahá'í Assembly and was elected annually to that body for more than twenty years. She was constantly teaching by word and even more, by deed, but she preferred always to remain in the background. In over twenty years of association with her, the writer does not remember having once seen her on a public platform. Far from seeking publicity, she avoided it. During her long residence at the Berkeley Women's City Club, she used her membership to sponsor many Bahá'í gatherings. Her room became a kind of clinic for the distressed and disconsolate. Hundreds have partaken of her spiritual and material hospitality and generosity. Her presentation of the message of Bahá'u'lláh was indeed like that of a royal subject giving his most precious possession

to his sovereign. Gentleness and sweetness were her abiding traits. She never tried to force her opinions on anyone but ever beckoned the thirsty to come to the fountain and drink the water of life that will bring healing to men and nations. Her saintly life provided the best means of promoting the prestige of the Faith she so ardently espoused. Sound in judgment, she never aroused hostility nor did she compromise on principle. Many were her secret sacrifices. She would give sumptuous dinners for friends who were oblivious to the fact that their hostess very often contented herself with tea, toast, and perhaps a little soup. Her whole day passed in cheering the brokenhearted, in helping the needy, in visiting the sick, and in refreshing the spirits of the unending stream of guests that came to see her.

On learning that Shoghi Effendi had expressed the hope that Mr. and Mrs. Gulick would pioneer in Africa, Miss Bailey secretly aspired to go with them. She was too humble to voice her desire but beamed gratefully when she was told that they would enjoy having her with them. Then a cloud came over her countenance and she replied, "It would be selfish of me to go to Africa and be a burden." The Gulicks felt that her presence would be a blessing but to make sure of doing the right thing, called the beloved Guardian. The answer of Shoghi Effendi, "Approve Bailey accompany you," constituted Ella Bailey's marching orders.

The next question was whether both the African journey and the trip to Chicago for the Jubilee commemoration should be attempted. The prayerful decision was that it would be a pity for Ella Bailey to forego the opportunity of witnessing the dedication of the Temple which had gloriously risen on the spot she had seen as bare soil in 1912. She attended the main events of the Jubilee including the Temple dedication, viewed the portraits of Bahá'u'lláh and of the Báb, and, through the writer, signified at the Intercontinental Teaching Conference her determination to go forth as an African pioneer. She returned to Berkeley in excellent spirits and relatively good health. An old friend remarked that her voice had not been so light and gay in forty years. A few days later, sad to relate, she came down with pneumonia, spent some time in a hospital, and was obliged to leave her residence at the

Berkeley Women's City Club and live in a nursing home. Gradually she regained some of her health and strength and it was decided to start the journey. Old friends of older faiths were horrified at her decision to pull up stakes in California and settle on the old Barbary Coast of North Africa and they warned her that such a move would shorten her life. She smilingly answered, "I do not find it such a great sacrifice to give up living in a rest home."

She left her adopted California on July 14, 1953, never to return. The next evening she stayed in the New York apartment of Dr. Fazly Melany where she was visited by two Hands of the Cause, Dhikru'lláh Khádem and Musá Banání. Early the next morning she sustained a fall but there were no fractures and travel was resumed as scheduled. The next stopover was Rome where Professor Mario Fiorentini rendered all possible assistance. Miss Bailey had the misfortune to fall again with the consequence that the stay in Italy was cut short. Equipped with an oxygen mask, Miss Bailey was an excellent traveler. She arrived at Tripoli on July 20 and was met at the airport by two Bahá'ís.

During the closing days of her earthly existence, she was sometimes not conscious of her condition which worsened as a result of additional falls. Then again she would become painfully aware of her infirmities and would apologize for the work her sickness entailed. She knew that she was in loving hands and, when possessed of her faculties, repeatedly thanked Mrs. Shawkat-'Alí Faraju'lláh for the infinite pains she took in caring for her day and night. The presence in the room of two-year-old Robert Gulick III always brought a smile to her face as she loved him deeply and had great faith in his future. Death came toward twilight, at eight o'clock on August 26, 1953. A half hour earlier she was visited by a former member of the Egyptian National Spiritual Assembly and by a young man of Persian ancestry who soon afterward became the first Bahá'í pioneer to the Fezzan. Friends quickly gathered at the bedside of the departed believer and they recited and chanted appropriate prayers in Arabic and English. It was a touching demonstration of international Bahá'í solidarity, of uncalculated affection in an age of calculated risks. Particularly memorable was the moving scene in which an Egyptian friend kissed her fore-



Ella M. Bailey.

head and tearfully bade her farewell, "Goodbye, Miss Bailey."

Interment was set for August 27 and on that day a second service was held at the Government Cemetery on the western outskirts of Tripoli. Friends were also present that evening when the casket was placed in a niche in the cemetery wall. In the Mother Temple of the West, a few days later, members of the American National Spiritual Assembly prayed for the progress of her soul in the realms on high.

The very stones of the cemeteries testify to the preponderating share of the American Bahá'í women in the pioneering effort. They speak of incomparable Martha Root in mid-Pacific, of indomitable May Maxwell in the Argentine, of heroic Keith Ransom-Kehler near the King of the Martyrs and the Beloved of the Martyrs in Işfáhán, of the immortal Lua Getsinger beside the greatest Bahá'í scholar in Cairo, and now of valiant Ella Bailey overlooking and blessing the shores of Tripoli. Her humility prevented her from writing to the Guardian but he perceived the inner worth and true greatness of this wonderful lady. No friend or relative understood her station as did Shoghi Effendi, and to us in Tripoli this was

an added, though unneeded, proof that he is guided by God.

The Guardian requested three friends of American nationality in Tripoli to submit a design for a memorial marker on Miss Bailey's grave which will one day, God willing, be in a Bahá'í cemetery. He wishes personally to bear the expense of this memorial. He has ranked her with the greatest of the noble band of Bahá'í teachers including those mentioned above and two who have more recently ascended to the Abhá Kingdom: Marion Jack, whose persevering effort will ever merit emulation; and Dorothy Baker, whose extraordinary gifts as a teacher are matchless and whose radiant spirit continues to inspire all who knew her.

In leaving her home land and in sacrificing her life for the Cause of God, Ella Bailey qualified for the crown of martyrdom. In his cablegram at the conclusion of the Holy Year to the Intercontinental Teaching Conference at New Delhi, Shoghi Effendi paid tribute to Ella Bailey and acclaimed her contribution to the world crusade:

"Irresistibly unfolding Crusade sanctified death heroic eighty-eight-year-old Ella Bailey elevating her rank martyrs Faith shedding further luster American Bahá'í Community consecrating soil fast awakening African Continent."

—ROBERT L. GULICK, JR.

MARIA B. IOAS

"Share grief (at) passing (of) esteemed veteran (of) Faith, Maria Ioas. Soul rejoicing (in the) Abhá Kingdom (at the) services rendered (by her) dear son (at the) World Center (of the) Faith (in the) triple function (of) Hand (of the) Cause, Secretary-General (of the) Council (and) Supervisor (of) construction (of the) dome (of the) Báb's Sepulcher."

—SHOGHI

To think of mother without thinking of her family and the Bahá'í Faith at the same time, would be impossible. I mention "family" first, because she had much of her family long before she heard of the Bahá'í Faith.

She was born December 6, 1865, in Pas-

sau, Germany. Her childhood was quite lonely because of a series of events that deprived her of her loved ones. Her father was killed in the Franco-Prussian war when she was three, her mother died when she was five, and shortly thereafter, her twin sister was taken from her to live in France. She herself went to live with an aunt and uncle in Munich, but through the years she never forgot her lovely mother and sister. So lonely was she as a child that at six years of age she would take all her dolls to bed with her, calling them her brothers and sisters. Often she would find herself on the floor because her "family" took all the room! She vowed that when she grew up she would have at least twelve children, so none would ever be lonely, and twelve she did have, although two died in infancy.

All her love and joy circled around her family and her religion. Never was there a mother who could more greatly inspire her children, and at the same time arouse such a great protective spirit within them—one of undying love and devotion.

Hers was a happy disposition, even though her life was a difficult one. "Why are you always so happy?" a friend once asked her. "You have nothing to be happy about." "Oh, but I have," she replied. "When I look about me and see how little others have, I realize I have so much more, so how could I help but be grateful to God and be happy!" "That's the trouble with you," said her friend, "you always look at those who have *less* than you, instead of those who have *more*." Mother had not yet heard of the Bahá'í Teachings and "radiant acquiescence," but they were in her heart, nevertheless.

When she was in her sixteenth year her aunt and uncle brought her to visit America. With the group was her cousin's college roommate, whom she later married. She and her husband never returned to Germany.

Father was a Lutheran and mother was raised in the Catholic Faith. However, they were always seeking, and later both joined the Methodist Church but this did not seem to satisfy their spiritual needs either. For many years father had been looking for the return of Christ. When he was young, his mother, a very religious woman, had told him that she felt the time was imminent for Christ's return, that she probably would not live to see this, but that he might do so. Thus he was always looking for and buying



Maria B. Ioas.

books dealing with the interpretation of the Book of Revelation and any other information that might help him in his search for the return of Christ. After hearing of the Bahá'í Faith, he and mother were most happy to attend the classes of Mr. Paul Dealy of Chicago, even though it meant an hour's ride each way on streetcars, involving several transfers. Mother said she had prayed for seventeen years to find a religion that would satisfy her. There always seemed to be a curtain before her and in back of that curtain was what she was seeking.

When, after the twelfth lesson, Mr. Dealy told the class that Christ had returned and he gave them the name of Bahá'u'lláh, they were overcome, and the curtain seemed to lift for mother. She knew at once that this was what she had been seeking. She and father wrote their supplication to 'Abdu'l-Bahá that very night [July 7, 1898], stating their belief in this Truth and asking to be accepted by Him as Bahá'ís. Their hearts were flooded with joy. The following day their ninth child was born.

When 'Abdu'l-Bahá came to America in 1912, my parents and the family had the privilege of seeing Him a number of times in Chicago. For many years mother had longed for a flower which His blessed hands had touched and she was often tempted to

ask pilgrims going to 'Akká to secure one for her if possible. However, in her humble way she felt that if 'Abdu'l-Bahá wanted her to have one, she would receive it. The first day that 'Abdu'l-Bahá was in Chicago, she went with one of her children to the Plaza Hotel to see Him. 'Abdu'l-Bahá was out, so they waited for Him all afternoon. They were in the hall when He came out of the elevator and lovingly greeted them. Walking toward His room, He said, "Come, come." Mother knew He was tired and hesitated to follow, but He turned again and said, "Come, come." So she and her son followed Him to His reception room. In a few minutes He came out of His room with some roses and walking over graciously handed one of them to her. Mother said afterward, "He looked at me with those eyes that could read one's very soul. There was no need of His telling me, 'This is the flower you have wished for these many years.'"

Always mother and father promoted the Faith as best they could, telling neighbors and friends of the Glad Tidings, but dedicated as they were, they did not neglect their children. Study classes were held in the home every week for them and such friends as might care to come.

When the call came to start a children's class in Chicago, mother promptly offered her services and taught for a number of years. Children always loved her and she gently instilled in them the Bahá'í teachings—God is love; Bahá'u'lláh has come, the great Universal Prophet for this New Day; His Forerunner, the Báb, with His charm, love and devotion, bringing the Glad Tidings; 'Abdu'l-Bahá, the beloved Exemplar, Interpreter and Center of the Covenant; Shoghi Effendi, the much loved First Guardian of the Faith . . . And also from the *Hidden Words*: "I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life." "My first counsel is this: Possess a pure, a kindly and radiant heart . . ." "Of all things the best beloved in My sight is Justice . . ."

One of mother's fondest hopes had been to see the Temple completed. For some years she had acted as hostess one day a week during the guiding season, and realized the tremendous teaching medium of the Temple. She was impatient for its completion. Father and Mr. Albert Windust, both of the first Spiritual Assembly of Chicago,

had had the great privilege of writing the letter requesting 'Abdu'l-Bahá's permission to build the first *Mashriqu'l-Adhikár* in the Chicago area. Since that time fifty years or more had elapsed. Life for mother was drawing to a close. And now, in the spring of 1953, the Jubilee Celebration had started. People were coming from all over the world to attend.

What a happy evening it was when all the Persian Hands of the Cause and their families, who had come to attend the Jubilee, came to visit mother in her daughter's home in Oak Park, at the request of her son, Leroy, who had also been appointed a Hand of the Cause by Shoghi Effendi and had taken residence, with his wife, Sylvia, at the Pilgrim House in Haifa. Her advanced years were bringing her many joys, for had not our beloved Guardian, Shoghi Effendi, honored Leroy by naming the ninth door of the shrine of the Báb, "Báb-i-Ioas"? Her cup was almost full, but still she had not seen the completion and dedication of the Temple. She remembered 'Abdu'l-Bahá's promise that people would enter the Faith in throngs when the Temple was completed, drawn at first through the great inspiring beauty of this noble edifice. Had He not said, "Some material things have a spiritual effect. . . .?"

On May 1, 1953, was held the Bahá'í Dedication of the Temple. Our beloved Rúhíyyih Khánum, representing the Guardian, Shoghi Effendi, had come all the way from the World Center of the Faith at Haifa in honor of this Dedication of the Mother Temple of the West and the observance of the Centenary of the Declaration of Bahá'u'lláh. Though very ill, mother was lifted in her wheel chair by loving hands up the eighteen steps encircling the base of the structure—those steps in memory of the eighteen Letters of the Living—then through the door and at last in the Auditorium of the completed Temple. What joy she felt can only be imagined. To this was added the great happiness of seeing the beautiful picture of Bahá'u'lláh, brought to America for the first time, to be viewed by His loving followers, and of feeling the thoughtful kindness of Rúhíyyih Khánum who walked beside mother as she was wheeled to the door and bade her farewell.

At last it was accomplished! The great day for which mother had waited these many years! A day of joy, a day of fulfill-

ment, with a brilliant promise for the future.

Mother slipped away on May 25, 1953, at the age of eighty-seven. Not really "away"—just over the line into the spiritual realm. She had seen the Faith advance from its feeble beginning in America, when the only Bahá'í literature consisted of the Tablets received from 'Abdu'l-Bahá which were lovingly and humbly read and reread, to its present flourishing condition, with translations of the original Teachings of the Báb and Bahá'u'lláh; talks, explanations and exhortations of 'Abdu'l-Bahá; and books, letters and directives by our beloved Guardian, Shoghi Effendi; with the added writings of his wife, Rúhíyyih Khánum.

How wonderful it is that today the world is indeed awakening spiritually to the call of Bahá'u'lláh. How far flung are the banners of His Cause, enlisting the allegiance of people all over the world, on all continents and islands of the sea!

Mother often used to say to me, "I love the Bahá'í Faith so much, but how little I can do towards its promotion. All I can do is to let my little flame shine out as best it can." Today her children are ardent Bahá'ís and at the present writing seven of her grandchildren have answered Shoghi Effendi's call for pioneers. They are to be found in such distant places as the Dutch West Indies, the Balearic Islands, Monte Carlo, Paris, and even on the home front in Nevada, Texas and Illinois!

And so has ended the "little flame" of a loving mother and devoted Bahá'í, or has it, in truth, really ended? Even though the visible flame has disappeared, will not its effects go on and on into eternity?

—VIOLA TUTTLE

NURÍ'D-DÍN FATH-'AZAM

By HIS SON HUSHMAND FATH-'AZAM

Nurí'd-Dín Fath-'Azam was born in 1895 in Ardistán. His parents were from families well known for their wholehearted services and self-sacrifices for the Bahá'í Faith. His mother was the daughter of Mullá 'Alí-Akbar Ardistání, who together with Quddús and Mullá Sadiq-i-Khurasání, formerly known as Muqaddas, and surnamed by Bahá'u'lláh, Ismu'lláhu'l-Asdaq, embraced



Núri'd-Dín Fath-'Azam.

the Cause at its inception in Shíráz, and were the first to be persecuted. His father Áqá Siyyid Shahab was the son of Mírzá Fath-'Alí, who was aware of the Mission of Bahá'u'lláh before its declaration, and whose devotion was recognized by Bahá'u'lláh, and who surnamed him Fath-'Azam.

Nuri'd-Dín's childhood was passed in Ardístán, but when he was ten years old his father had to migrate to Tíhrán with him because of constant persecution from Muslim priests and mobs. 'Abdu'l-Bahá, also, permitted the family to be transferred to Tíhrán, where during the first years, they suffered great privations. Gradually, however, the family got over the difficulties and established a more or less comfortable home, where Nuri'd-Dín was brought up in the love of the Cause of God.

He was educated in the Tarbíyat School, and attended Bahá'í teaching courses, and in both lines won the admiration of his teachers for his zeal, interest and intelligence.

When he was twenty-four, he entered the government service, and was appointed chief of the Post Office in Kirmánsháh. In later years, he served as chief accountant of the late Majesty, a position he held for

eleven years, proof of his honesty and ability, and was always well known as a Bahá'í. People frequented his house and office for assistance—which he could render in his position—and they were never rejected.

He served the Cause as a member of the National Spiritual Assembly and of the Tíhrán Assembly with his usual diligence. He was so much occupied that his family saw very little of him, and that only at breakfast time.

He visited the Holy Land in 1942 and on his return brought the glad-tidings to the Bahá'ís who had been deprived of them for many years because of unsettled conditions in Palestine. His return to Írán was the signal for many Bahá'ís to migrate and teach the Cause. Many people who met and heard him were fired with so much enthusiasm that they volunteered to forsake their interests for the Cause. Abiding by the instruction from the Guardian, he stayed in Tíhrán, much as he desired to go to Afghánistán and establish a Bahá'í center there. He worked, however, very hard as a member of the Emigration Committee, and was always first and foremost to help Bahá'ís who were emigrating, often at the expense of his own interests.

He undertook to repair and reconstruct the House of Bahá'u'lláh in Tíhrán and took a great deal of pains to complete the work according to the original design.

An outstanding work of his was compiling the Addresses made by 'Abdu'l-Bahá which he published under the name "Khatabat," and added it to the wealth of Bahá'í literature.

He was benevolent to friend and foe, and always extended help to people in distress, forgetting his own debts and monetary troubles. After the heart-breaking incident of his death, great was the number of people who related stories of his generosity, and who grieved over the loss of such a devoted friend. It happened like this:

After leaving his official work, he and his brother purchased a ruin of a village from the government, and did their best to improve its condition with regard to the income, health and education of the villagers. The peasants who could hardly get from their lands enough to pay their expenses for a quarter of a year, not only were enabled to meet their annual needs, but also started to buy extra accommodations. However, they proved very ungrateful for all his kind-

ness, and let the village be used for intrigues against the Bahá'ís.

It was on Tuesday night on the 26th of August 1952 at 9 P.M. when he went there as a kind father for their guidance that he was met by a fanatical mob, and was put to death in a most cruel way, thus adding his name to the immortal list of martyrs who have given their lives for the glory of the Cause.

News of his death came as a shock to the Bahá'í world. His funeral was attended both by Bahá'ís and non-Bahá'ís. Memorial services, worthy of his station, were held by Bahá'í communities. One service was specially held by the National Spiritual Assembly of Irán as instructed by the Guardian. Many telegrams and consoling letters were received from all over the world.

His body was interred at the north section of the Bahá'í cemetery in Tíhrán, and the beloved Guardian gave instructions for his tomb to be erected on his behalf.

In conclusion I quote the cablegram of the Guardian on this grievous occasion:

"Deeply saddened sudden great loss outstanding promoter Faith assure friends relatives loving fervent prayers progress soul Kingdom advise hold befitting memorial gathering his unforgettable services bountifully rewarded.—SHOGHI."

HÁJÍ MUḤAMMAD TÁHIR MALMIRÍ

Hájí Muḥammad Táhir Malmirí lived, labored, and passed away in the ancient town of Yazd, Irán, a town notorious for its religious fanaticism and its large number of mullás. He was born there about the year 1852 which witnessed the inception of the mission of Bahá'u'lláh, and lived there long enough to see the centenary celebration of that Holy Year. Known to almost every citizen, no other Bahá'í in Yazd was so dearly loved and admired by the friends, and so bitterly denounced and insulted by the foes.

Fortified by his staunch faith, animated by his intense desire to serve the Cause, sustained by the guiding Hand of Bahá'u'lláh, undaunted in the face of dire sufferings, his life and conduct served to perpetuate the spirit of the apostolic age to which he belonged. His life was wholly dedicated to the Cause. The idea uppermost in his mind al-



Hájí Muḥammad Táhir Malmirí.

ways was that of teaching. No power, no preoccupation, no conventional matter of daily life could ever deflect him from this high purpose. His teaching exploits were so intensive that today, a large section of the Bahá'í community of Yazd owes to his lifelong effort its allegiance to the Cause.

Hájí Muḥammad Táhir was a brilliant debater and speaker. It is difficult to convey the pleasure one derived from his inspiring conversation which ranged from humorous trifles to weighty pronouncements. His knowledge of the history and literature of the great world religions was prodigious. He could recite almost half the Qur'án by heart, as well as hundreds of recorded Muslim traditions. Also he was extremely well-versed in the Bible and the books of other religions. The source from which he drew his energy seemed to be inexhaustible. He could speak for hours about religious matters without either feeling tired himself or boring his listeners. Rather they were fascinated by the gaiety of his conversation and by the ripple of his ready and eloquent tongue. Even the enemies of the Cause were silenced and subdued by his charm and dignity. On several occasions fanatical persons,

intent on carrying out sinister plots against his life, came to his fireside meetings in the guise of seekers of truth, carrying weapons in their pockets. After coming in contact with his dominating personality, however, they changed their minds altogether, and strangely enough, a couple of them eventually became ardent believers.

But Hájí Muḥammad Táhir's talks were not always honeyed. There are few, if any, among the leading Muslim priests in Yazd who, at one time or another, have not felt the sting of his taunts and retorts or were not drawn into his entangling net, only to emerge with their wings clipped, utterly confounded by the amazing force of his argument.

At the height of his teaching career, almost every evening he used to attend fireside meetings which usually lasted till after midnight. Whenever he was free at night or returned home rather early, he would keep awake well into the small hours of the morning, either pacing the compound of his modest house in prayer and meditation or sitting up to read or write.

His pen was as ready and able as his tongue, and his voluminous writings are direct, lively and inspiring. Famous among his works is the *History of the Martyrs of Yazd*, a moving portrayal of one of the most revolting episodes in Bahá'í history. His *Memoirs*, written during the second World War and containing a wealth of choice reminiscences, has been designated by the beloved Guardian an interesting storehouse of information for future Bahá'í historians. Another enduring work, undertaken at the behest of the National Spiritual Assembly of Irán, is the history of the inception and growth of the Faith in his native district. Compiled in two volumes, it depicts the lives, achievements, sufferings and martyrdom of the early heroes and pioneers in that area. Also his *Fusul Arbá'ih* is a masterly exposition of proofs demonstrating the prophetic mission of the Founder and Herald of our Faith with profuse quotations from various religious books used in support of his thesis.

The crowning glory of his life was the rare privilege of attaining the presence of Bahá'u'lláh in the year 1878 in 'Akká, where he stayed for about nine months. The wonderful events and experiences associated with this momentous pilgrimage, no less than his contact with the mysterious power

emanating from the person of Bahá'u'lláh, made a deep and abiding impression upon his whole being and served him as a source of inspiration and spiritual enlightenment, enabling him to steer his way steadily and triumphantly amid the perils and cross currents of his eventful life.

The remarkable feature of his interviews with Bahá'u'lláh is the fact that overcome by His dazzling greatness, he seldom dared to look at His Face or to utter a single word. Rather he would approach Him in a sense of spiritual discernment. In his thrilling *Memoirs* he states: "Whenever I came into the presence of the Blessed Beauty if there were anything I wanted to ask, I would say it by way of the heart and He would answer me invariably. I was so deeply impressed by His supreme power that I always sat in His presence spellbound, oblivious of myself." Once he entreated Bahá'u'lláh that he might be granted the privilege of laying down his life for the Cause as a martyr. "You shall live long to teach the Cause," was His prompt reply. In fact he did live long—a hundred years—and did distinguish himself in teaching and serving the Cause with exemplary devotion. The wonderful Tablets revealed in his name by both Bahá'u'lláh and 'Abdu'l-Bahá and the letters from the beloved Guardian, all bear ample testimony to his noble life of service.

Early in 1914 Hájí Muḥammad Táhir went on his second pilgrimage to the Holy Land where he basked for four months in the sunshine of 'Abdu'l-Bahá's unbounded blessings and love.

Rank and fortune, in the material sense, never came Hájí Muḥammad Táhir's way. He used to earn his modest living mainly by working as a hand weaver. Yet, whenever he managed to secure some bushels of grain or other provisions for our daily use, nobody was allowed to touch them until he had set aside a substantial portion for the poor of the town as well as the needy among the martyrs' widows and orphans.

After the terrible Bahá'í massacre in Yazd which occurred soon after the turn of the century, 'Abdu'l-Bahá appointed Hájí Muḥammad Táhir to look after the hapless, terror-stricken remnants of the martyrs' families. For several years he devoted himself to the arduous task of organizing help for the poor, comforting the bereaved, tending the sick, and rearing and educating the children. He derived ample pleasure from

giving food, money and clothing to the needy and distressed. Everybody was welcome to his home and his table. The words of praise and admiration which streamed from the Pen of 'Abdu'l-Bahá in appreciation of his beneficent work stand as a glowing testimony to his sense of love and devotion to the downtrodden.

Throughout the rugged years of his life Hájí Muḥammad Táhir seems to have joined in permanent wedlock with adversity. The lifelong sufferings he bore at the hands of the enemies, the insults and indignities to which he was subjected at every turn, the perilous adventures he went through, the grievous loss of three children who perished during the Bahá'í massacre in Yazd, the weight of chains and imprisonment he joyfully accepted towards the end of his life in company with the fellow-members of the Spiritual Assembly of Yazd—these together with many other distressing events, far from dampening his spirits, served to steel his energies and to reveal the true measure of his indomitable faith.

The evening of his life was dimmed by years of declining faculties and infirmity. Sinking beneath the gathering weight of old age and ill health, he laid down the burden he carried so worthily for nearly eighty years and passed away peacefully at his home on June 4, 1953. In his will he bequeathed all his possessions to the Cause.

The following gracious message from the beloved Guardian may well serve as a befitting epilogue to his memory:

"Grieve passing Muḥammad Táhir Malmírí long record services unforgettable praying progress soul kingdom."

—HABÍB TÁHIRZÁDEH

JOHANNA SCHUBARTH

"Johanna Schubarth, by virtue of her sacrificial services to the Faith over such a long period of time, has attained a very high station. She is the mother of the Norwegian Bahá'í Community, and is the founder of the Faith in that country. She served diligently under adverse conditions, and all alone, for many years, kept the light of the Faith aflame, single handed. She was a very rare soul, was entirely consecrated to the Faith and completely devoted to its service.

Only future generations will be able to properly appraise the value of the great service which she has rendered at such a critical time in the history of the Faith, and under such difficult conditions. . . .

"The Guardian wishes to make clear the importance of the station of Johanna Schubarth, as she was the founder of the Bahá'í Community in Norway, and thus her station is higher than that of a pioneer. . . ."

From Letter of the Guardian through his Assistant Secretary, dated March 11, 1953.

These words, written at the direction of Shoghi Effendí, Head of the Bahá'í World Faith, establish for all time the station of Johanna Christensen Schubarth.

She was born in 1877 in the little village of Sandeherred, Norway. Nearby, large whaling vessels were built and repaired and Johanna's mother's family were employed in this business. Her great grandfather had a large boat in which he would go out to help ships in danger and distress. Her father, a ship leader, did not come back one day and nothing was ever heard of him or his ship. Thus a family of eighteen children, with "plenty of sons," was left fatherless. Her mother married a second time and it was decided that the younger children should become known by the name of their second father. So it was that Johanna's name became Schubarth.

As a little girl, Johanna watched the "diggings" of the Gogstad ship, a Viking ship so called because it was on the Gogstad farm near where Johanna lived that this fine specimen was found. Viking ships were used as burial places for kings and queens, were buried deep in the ground and covered with a special sand to preserve them. Johanna watched as this one was taken out of the earth, piece by piece, and sent off to the University of Oslo where it was studied and reassembled. It is now one of the two chief exhibits at the Viking Museum [*Vikingshuset*] in Oslo. Johanna's aunt, Hilde Christensen, became interested in the beautiful designs and colors in the old fabrics found in the Viking ships, and through scientific study was able to reproduce the colors. Her books on this subject have become classics.

Johanna went to the United States to pursue her profession of nursing and it was through a patient in Urbana, Illinois, that she first heard of the Bahá'í Faith. She withdrew from her work as a nurse for a period



Johanna Schubarth.

of six months in order to study the Faith thoroughly before she fully accepted it. It was through May Maxwell that she received her confirmation and declared herself in 1919.

In 1927 Johanna returned to Norway to nurse her mother, and on her way she was privileged to visit Haifa. There she had daily talks with the Guardian, Johanna asking questions, the Guardian answering and explaining things to her. Shoghi Effendi asked her to remain in Oslo and spread the Teachings. There were no other Bahá'ís in Norway then, and there was no Bahá'í literature in Norwegian.

Johanna put her will in the Hands of God and was guided in all her work by Bahá'u'lláh and the beloved Guardian. Although she would have liked very much to return to the United States, she remained in Oslo and began translating the Bahá'í Writings into Norwegian. Desiring to give the remainder of her life to work for the Bahá'í Faith and feeling that the translation of the Writings would be her greatest gift, she studied the language and took the University examination at the age of fifty or more years. She agonized over getting into her native language the spiritual depths in the Words of Bahá'u'lláh. "There is no way to express these things in Norwegian," she would say,

but somehow she brought their expression forth. She was always working on some manuscript of translation from the Writings, even after she became crippled with arthritis and could devote only a few minutes at a time to it during the last two years of her life.

When the European Teaching Committee began its work in Norway in 1946, as part of the unfoldment of the Divine Plan of 'Abdu'l-Bahá in the Second Seven-Year Plan, there were ready in Norwegian, thanks to Johanna's efforts, Esslemont's book, in print and on sale in one of the large book shops of Oslo; translations of *The Hidden Words*, the *Words of Wisdom*, and, in manuscript form, the *Kitáb-i-Iqán* of Bahá'u'lláh, many Bahá'í prayers, and *The Will and Testament of 'Abdu'l-Bahá*. Soon afterward came translations of Shoghi Effendi's *The Goal of a New World Order* and the compilation *Bahá'í Community*. Later, in cooperation with the Norwegian Translating Committee, Johanna contributed the lion's share to translations of papers on "The Covenant" and "Comparative Religion" read at the Summer School held in connection with the European Teaching Conference at Copenhagen (Elsinore) in 1950. Johanna also helped with the translation of David Hofman's *The Renewal of Civilization*.

The respect in which Johanna was held in Oslo, her friendship of many years' standing with Johanna Sørensen, now Mrs. Dr. Hoeg of Herning, Denmark, and above all, her staunch devotion and utter self-sacrifice to the slightest wish of the beloved Guardian, all greatly aided the work of the continuous promotion of the Faith in this northern country.

Johanna Schubarth lived in Oslo in a large room which was flooded with sunlight when there was sun. It was on the third floor of an old building, up a winding wooden staircase. The only heat in the room during the long, dark, cold winters was from a large tile stove for which coal had to be lugged from the basement. During the war years there was no coal. Wishing to serve her countrymen in these difficult times, Johanna took up again her profession of nursing, volunteering her services. She received a citation from the King of Norway for her work but her health was broken by the deprivations and sufferings she had endured.

In 1947 all food was still rationed in Nor-

way but as a retired nurse, Johanna was able to receive a few eggs a month and some milk. Every food package sent her from the United States was carefully stretched as far as it would go, and the choicest items saved for the Nineteen Day Feasts held in her apartment. Some of the friends wished to provide Johanna with a supply of coal as soon as it became possible to buy a little at a time, but she would not permit it, refusing to sign the papers necessary to get it delivered. She would live and serve to the utmost of her ability and strength, but would take care of herself—her heritage from ancestors used to the rigors of whaling would not permit anything else.

During the twenty years that Johanna Schubarth "held aloft the light of the Faith" in Norway, the visits of Bahá'í itinerant teachers and visitors brought high lights to her days. Always, at train or ship, she went to meet them, to welcome them, and to bid them farewell; whatever the time of day or night, or however cold the weather, her spiritual and radiant face shone out from the crowd. Among these teachers was Martha Root, termed by the Guardian "that archetype of Bahá'í itinerant teachers," who in 1935 visited the Scandinavian countries. In the last days of Johanna's life she was made radiantly happy and brought close to the beloved Guardian through the visit of *Dhikru'lláh Khádem*, Hand of the Cause of God, and his lovely wife.

At the beginning of the Second Seven-Year Plan, Johanna's joy was great when she welcomed the pioneers sent to Norway by the European Teaching Committee of the National Spiritual Assembly of the United States. To these pioneers she was ever a source of strength and comfort. It was not easy, after so many years of working alone, suddenly to work with others, but she achieved this transition because of her love for the Guardian and her selfless obedience to the Administration. Great was her joy in the firm establishment of the Faith with the formation of the first local Assembly in Norway, the Spiritual Assembly of Oslo, in April, 1948. As chairman of that Spiritual Assembly she presided at the first public meeting held in Oslo, in January, 1950. In July of the same year, she rejoiced to be able to attend the European Teaching Conference held in Copenhagen, together with every member of the Oslo Bahá'í Community.

On the first of December, 1952, Johanna Schubarth passed away in a hospital in Oslo. The Scandinavian Bahá'í Bulletin for January, 1953, carried an article in tribute to her, written by Mrs. Asta Bärnholdt, an old friend and a Bahá'í, which said in part:

"The Oslo Bahá'í Community therewith lost the foundation stone in the promotion of the Faith in Norway. . . . Johanna's life and person testified to her wholesome character. Great words and violent feelings were unknown to her. We knew her as a person who radiated purity, simplicity, justice and stability. Her great love for the Faith which she had accepted, we shall never forget! Nor her goodness and helpfulness to all! . . ."

Johanna was quiet, reserved, shy, a "doer" and not a "talker." As the unfoldment of the Faith progressed in this new community and it formed the base for an ever-widening teaching work, Johanna was a bulwark of firmness around which temporary crises made no headway, and all felt in her strength, integrity and depth of understanding, the everlasting qualities of true faith.

In the communication from the Guardian dated March 11, 1953, he instructed "that as many friends as possible attending the Conference in Stockholm, make a special effort to travel there via Norway and to visit her grave. This refers not only to the Bahá'ís attending the Conference from America, but likewise those attending from the various parts of Europe." Accordingly, in obedience to this request, many Bahá'ís from the United States, Persia and European countries gathered, in the days immediately preceding the Third Intercontinental Teaching Conference in July, 1953, as well as immediately after the Conference, to read prayers at the grave of "the founder of the Faith" in Norway.

Johanna's remains had been laid to rest, after a beautiful Bahá'í service, in the Var Frelzers (Our Savior's) Cemetery within the city of Oslo. In December, 1953, her remains were removed to the Vest Gravelund or Western Cemetery, at the foot of Holmenkollen mountain on the outskirts of Oslo, where, in her Will and Testament, it was found she had requested burial. "Only future generations will be able to properly appraise the value of the great service which she has rendered at such a critical time in the history of the Faith, and under such difficult conditions. . . ."

FLORENCE GEORGE

Mrs. Florence George ("Mother George") passed away on Saturday, November 4, 1950, at the age of 91. The Guardian called:

"Grieve passing distinguished indefatigable promoter Faith ardently supplicating progress soul Abhá Kingdom her notable meritorious services unforgettable."

A Tribute by Alfred Sugar

I was introduced to Mrs. George at Walmar House, the first Center of the London Bahá'í Community, then recently acquired.

My first impression of her was of a rather formidable personality—tall, erect, dark, direct and rather brusque in speech. But more intimate contact soon revealed her warm, sympathetic understanding and progressive character.

To her intimates Florence George revealed her pride. She was proud of the distinction "Mother," bestowed on her by 'Abdu'l-Bahá. She liked to speak of her pilgrimage to Haifa, of her Master's personal care that the individual needs of the pilgrims were provided for; of His humor and His wisdom; of how He taught humility to the ostentatious and raised to dignity the self-abased. She prized the injunction He gave her that she was to be a Mother to the younger generation of Bahá'ís and train them in the love and knowledge of the Cause. This injunction she obeyed faithfully.

Mother George was proud, too, that she had been instrumental in making known the Faith to Dr. Esslemont. Following on a series of happenings which must have been preordained, the doctor wrote to Mrs. George. The correspondence led to his attending a Bahá'í meeting in London, which meeting marked the beginning of his devotion to and his magnificent work for the Cause. Later, during her stay in Bourne-mouth, Mrs. George devoted herself to the further instruction of Dr. Esslemont and Sister Challis. But hers was not the pride of successful achievement; it was akin to the pride of a child who had been singled out for a special distinction, and having been so honored, must show herself worthy of the responsibility which the distinction imposed.

Now that I look back on those earlier



Florence George.

days, I feel that in her work for the Cause, Mother George tried to reflect the Light she had received from the Master in the days of her pilgrimage to Him. It was in the spirit of His Light that she conducted the Sunday afternoon meetings in her Chelsea home. These gatherings were marked by simple dignity; they were instructive, inspiring and without formality. Her hospitality, without "fuss," was warm and unstinted. We knew that the work her hospitality entailed, the comfort provided and the good things we enjoyed, sprang from the loving service of her daughter Dorothy Wellby. We may have failed to properly acknowledge this at the time, but we, who benefited by her service, never forget.

She liked to have young people to come to see her. She loved to teach them; she prized their affection. She went forward from the guidance of the Master to that of the Guardian without hesitancy and without question. To her the Master's Will was the authority; the later period was the fitting sequel to the earlier. In the course of her last letter to me, the script of which betrayed the weakness of the hand that wrote, she said: "I cannot get to the meetings now and you can imagine my feelings. But I do

some teaching of young Bahá'ís and I try to entertain at my home Bahá'ís who need help." And, "I think the pioneers have done good work."

So, there has passed from this earthly life another of the links who bring to our Formative Period the spirit and the blessed aroma of the Apostolic Age, passed to the Abhá Kingdom, there to unite with them who have gone before, to supplicate on our behalf, to contribute their love and their prayers so that we who remain here may be aided by the Supreme Concurrence in the work and sacrifice which it is our privilege to contribute to the progress of the Cause we love.

—From *British Bahá'í Journal*,
December, 1950, p. 6.

PHILIP GODDARD SPRAGUE

"Staunch, exemplary, greatly admired, dearly loved Sprague," the Guardian cabled after Philip Sprague's death on September 23, 1951. How well Shoghi Effendi has expressed in those three words, "dearly loved Sprague," the feeling of the Bahá'í Community about Philip. The reason he called forth that love was, no doubt, his own deep, abiding love for the Master, 'Abdu'l-Bahá, and the Guardian. "All I want is to be with the Master," Philip often said in those last painful months of his life.

Philip Goddard Sprague was born in New York City on January 1, 1899, the son of Dr. Shirley Sprague and Marguerite Morrette Sprague. His dear Aunt Carrie Kinney taught him the Faith when he was a small boy, so that when 'Abdu'l-Bahá came to this country in 1912, Philip was overjoyed to see Him. The memory of that early meeting never left him. In 1919 and 1920 he received several Tablets from 'Abdu'l-Bahá, in one of which the Master advised him to go into business.

At that time 'Abdu'l-Bahá through His secretary sent weekly messages to certain American believers about what was happening in Haifa, and the young Philip was of great assistance to the Kinneys in mimeographing these and mailing them all over the country. This was Philip's first devoted service to the Faith.

His work with the youth and young adults



Philip Goddard Sprague.

was outstanding. Large groups thronged to his fireside meetings, and many accepted the Faith through study classes which grew out of the fireside groups. Philip was happiest when he was teaching, and those whom he taught felt his deep devotion to the Master and the Guardian and were moved by his deep spiritual conviction as he talked. From 1926 to 1929 he and Dorothy Champ, assisted by Keith Ransom-Kehler, held very successful fireside meetings in Dorothy's home in Harlem. This was one of the first inter-racial groups in the city. Keith Ransom-Kehler, a great Bahá'í and a gifted speaker, helped them to spread the Faith among the Negroes of Harlem.

Philip had long wanted to go to Haifa, and the Guardian urged him to make the pilgrimage. On November 20, 1928, Shoghi Effendi cabled "Welcome," which was his invitation to start. After Philip's return early in 1929, the Guardian wrote the following through his secretary: "He wishes me to assure you of his personal affection and prayers and of his sincere desire and hope that you will render valued and permanent services to a Cause so near and dear to your heart. Think what a smile—if a human smile it should be—would run across the Master's lips to watch the Philip he knew

as a child raise high the standard of His Cause in America."

During the Temple construction Philip inspired the friends everywhere to give to the Fund, and during the First Seven-Year Plan, 1937 to 1944, he worked ceaselessly to get settlers and pioneers that the Cause might be established in every state in North America. As chairman of the Spiritual Assembly of the Bahá'ís of New York he kept constantly before the Community the Guardian's messages, and urged the believers to sacrifice for the progress of the Faith. In Shoghi Effendi's cable of October 4, 1951, he records that the memory of Philip's work both in the teaching and administrative fields will never be forgotten. These are his words: "Memory notable services teacher administrator North (and) Latin America imperishable. Recompense Abhá Kingdom bountiful. Praying ardently progress soul."

When the Guardian's translation of *The Dawn-Breakers* first reached us, Philip read that immortal record of the early days of the Faith with avid interest. He was transported to great spiritual heights by reading about the Báb and those holy souls who surrounded Him. This book had a tremendous influence on his life. Another strong influence was his love for May Maxwell and hers for him. She taught him much. "The soul's motion in relation to the Beloved is the unfolding of all the meaning of life," she used to say. Philip read and reread *An Early Pilgrimage*, which is her account of her first meeting with 'Abdu'l-Bahá. One of his favorite passages was: "As we gazed on Him, I realized that we could in no way comprehend Him; we could only love Him, follow Him, obey Him, and thereby draw nearer to His beauty." Such thoughts as these which she expressed in her talks and letters to Philip found an echo in his own heart.

So, after her death in Buenos Aires on March 1, 1940, it was natural that Philip should go to South America for a six months' teaching trip. This was in September of the same year. His fireside gatherings in Buenos Aires were attended by large numbers of youth who loved him dearly. He returned in February, 1941, on the same ship with Mary Keene Manero whom he later married. He made a second trip to South America in 1942, staying three months.

In 1944 he was elected to the National Spiritual Assembly of the Bahá'ís of the United States and served with distinction as national treasurer at the time when the Assembly was engrossed in the first stages of the Temple interior construction.

Philip had great personal charm. His sense of humor was delightful and endeared him to his friends. The little Green Acre cottage in Eliot, Maine, with its beautiful garden was a joy to him and Mary. They loved flowers, and kept the house and porch gay with them, arranged in his own artistic way.

During much of his life Philip was ill. In the last difficult years of his sickness his wife was a constant source of encouragement and help. He learned to be patient under the severest suffering. Shoghi Effendi called his spirit in his last illness "exemplary." Philip's inner reality was a tender, gentle, yet strong spirit which ever turned to the Beloved, and made him, as the Guardian said, "dearly loved" Philip Sprague.

—HELEN CAMPBELL

NELLIE STEVISON FRENCH

Bahá'u'lláh proclaimed: "O son of Being! Thy Eden is My Love and reunion with Me thy home. Enter and tarry not. This is what hath been destined for thee in Our Kingdom above and Our exalted paradise." The reaffirmation of the Covenant of God and the reassurance of Divine Guidance became the motivating power in the life of Nellie Stevison French, upon whom 'Abdu'l-Bahá bestowed the appellation, "My daughter."

Nellie was born October 19, 1868, in Peoria, Illinois; her father, Josiah Hill Stevison, an Episcopalian, and her mother, Sarah Swain Stevison, member of a Quaker family, provided their daughter and son, Dudley, who was born 1882 in Chicago, with the usual Sunday school associations. Evincing a marked talent for singing, Nellie left in 1888 for Naples, Italy, to develop that interest. The four-year residence abroad gave her the opportunity to learn the French and Italian languages, to acquire an appreciation of the Latin fine arts, and to master a strenuous course in training for the operatic stage. She suffered a case of typhoid fever in 1892 and returned to the United States



Nellie Stevison French.

to recuperate; but her recovery was followed by scarlet fever which impaired her vocal chords irreparably. Her aspirations for a musical career were ended.

In December, 1894, Nellie Stevison was married to Stuart Whitney French, a childhood companion. About 1896, accompanied by her mother, she attended a few meetings at the home of Dr. *Khayru'lláh*, a Syrian, on West Adams Street in Chicago. He informed those assembled that there had come into the world a new revelation and a new prophet, Bahá'u'lláh. Although Dr. *Khayru'lláh's* knowledge of the Teachings of the Cause of God was limited, the spiritual seeds were sown. Moving to Arizona in 1900, Nellie French lived in Bisbee until 1904 and in Douglas until 1917 where she participated in the social and civic activities of the pioneer mining communities. These interests were high-lighted by being elected Arizona State President of the Federation of Women's Clubs; she served from 1912 to 1914. Her visits to Chicago and New York furnished a few Bahá'í contacts with meager information; the Bahá'í messages

copied and exchanged were sporadic, rudimentary, and fragmentary. Mrs. Isabella Brittingham's coming to Arizona in 1917 to teach the spiritual significance of the Bahá'í Faith offered her a rare privilege. That experience confirmed Nellie who became the first resident Bahá'í teacher in Arizona.

Mr. and Mrs. French decided in 1918 to make Pasadena, California, their permanent home. Nellie French assisted the friends with the study meetings held in the old Odd Fellows Hall. During *Riqvân*, in April, 1921, Mr. and Mrs. French visited Haifa and 'Akká; that pilgrimage became the fulfillment of all her hopes. In a loving atmosphere she communed with the members of the Holy Family; she prayed at the Shrine in the ineffable presence of the Center of the Covenant, the "Cord stretched betwixt the earth and the Abhá Kingdom"; and she trod the paths that had felt the imprint of the footsteps of the Promised One of the Ages. The dedication of her life to service in the Cause of God was consummated; and she had received the bounty of seeing 'Abdu'l-Bahá before His Ministry was ended.

Her Bahá'í activities were many and varied. She contributed to the literature of the Faith by her work from 1930 to 1946 as Chairman of the *Bahá'í World* Editorial Committee, during which time she assembled material for volumes IV-X. She translated into French and Italian the "Blue Book" and the brochure "Number 9," and for several years she wrote "Loom of Reality," a column published in the *Pasadena Star-News*. In 1931 she made permanent Braille plates for *Bahá'u'lláh and the New Era* and for the *Kitáb-i-Iqán*.

As an administrator, she served as Chairman of the Pasadena Spiritual Assembly from 1928 to 1938. For four years, ending in 1944 she was Chairman of the Inter-America Committee, and in this capacity she presided at a session of the Centenary Celebration in 1944. Later she was a member of the European Teaching Committee. She helped support the work of the International Bureau at Geneva and the All-Indian project at Macy, Nebraska, undertaken by her sister-in-law, Mary Farley Stevison.

All this time she was very active as a teacher, holding many firesides, participating in the study meetings of the friends, and proclaiming the Faith during her travels. For many years, Mr. and Mrs. French

spent every summer in Europe and called on the friends at the various centers. Prior to Mr. French's passing in 1946, as they cruised over the seas, Nellie took every opportunity available to promulgate the Message from Spitzbergen, north of Norway, to Magallanes in South America and from Reykjavik, Iceland, to Melbourne, Australia.

After an absence of thirty-one years to the day, in April, 1952, Nellie French returned to the Bahá'í Center on Mt. Carmel to meet the beloved Guardian in person. The harvest of her invaluable experiences, her familiarity with the Bahá'í Writings, and her devotion to the Administrative Order of the Faith, seemed to merge into a supreme at-oneness at the fountainhead of the living waters whose source is God.

During the Holy Year which was also the first year of the World Spiritual Crusade, Nellie French settled in the principality of Monaco on September 12, 1953, to hoist valiantly the banner of the Bahá'í Faith. As the first decade of the second Bahá'í century was coming to its close, on January 3, 1954, Nellie Steverson French was summoned from her pioneer post to the Abhá Kingdom.

On January 4, 1954, the Guardian cabled:

"Deeply regret passing valiant pioneer. Long record (of her) services, highly meritorious. Praying (for) progress (of) soul (in) Kingdom."

—CHRISTINE LOFSTEDT

DAGMAR DOLE

"Grieved passing distinguished, consecrated pioneer Dagmar Dole, outstanding record unforgettable, reward bountiful. Praying progress soul Kingdom."

—SHOGHI

Dagmar Dole was born in San Francisco, California, on June 14, 1902. Her great grandfather Daniel Dole and his wife left Newburyport, Massachusetts, in 1841 to take up their duties as pioneer Protestant missionaries in the Hawaiian Islands. Her grandfather, George Dole, was born in Hawaii and Dagmar's father, Walter Dole, was the oldest son of a family of thirteen, twelve

of whom were born in Hawaii. Dagmar's great uncle, the second son of Daniel, became the head of the Provisional Government and then President of the Republic in 1893. After turning the islands over to the United States, he became the first Governor of Hawaii.

Dagmar's mother was a member of the well-known Dreier family, of Copenhagen, Denmark, whose forebear was the famous young thinker and writer of that name, who died at the age of 30 years, leaving a trail of provocative and constructive thought after him. A monument to his memory now stands in the city of Copenhagen.

It is interesting that Dagmar's father's family should have been missionaries and her mother's family Danish, as these two facts were combined in Dagmar's history of service to God. Her life became consecrated to the work of teaching the Bahá'í Faith and part of this service was done in the land of her mother's forebears—Denmark.

On November 12, while the Bahá'í world was celebrating the anniversary of the birth of Bahá'u'lláh, Dagmar passed to the Abhá Kingdom. She had been in ill health for some months. She arrived for the Luxembourg Conference but became too ill to participate. Arrangements were immediately made for her to be sent to the Valmont Clinic, situated in one of the loveliest spots of Switzerland, above Montreux. Here for two months Dagmar rested and received treatment. On November 8 she became very ill, passed into a state of unconsciousness and five days later slipped through the "Open Door" to pioneer in the worlds of God.

In California, through her friend Marion Holley Hofman, Dagmar had first heard of the Bahá'í Faith and immediately accepted it. Hers was an active Bahá'í life. Soon after becoming a declared believer she and her close friend, Virginia Orbison, went to Glendale, California, to help maintain Assembly status, under the first "Seven-Year Plan." She then became active in Committee work for Central and South America and served as Chairman of the Inter-America Committee.

Later she journeyed to Alaska, and did valuable work in consolidating the Bahá'í community on that frontier. From Anchorage she went to the Bristol Bay area in the



Dagmar Dole.

Bering Sea, and worked among the Eskimos and Alaskan Indians working in the fishing industry. Her service to these minority people cannot be measured. She won their friendship because she gave them her love and compassion. She served them both materially and spiritually. She was their friend.

Then came the Second Seven-Year Plan and the call for pioneers in the European field, and Dagmar responded. She was assigned to Copenhagen, Denmark. Here again she served the Faith she loved so well with steadfastness and courage. Her record in Denmark is rich. She, along with other pioneers and Johanne Hoeg, was instrumental in bringing forty-seven believers into the Faith in Denmark. Her last pioneer assignment was to Italy, where she served both in Naples and in Milan.

In the village of Glion, high on the slopes of the Swiss Alps, lies Dagmar—where in the springtime the white narcissus pour out their fragrance and the snow-capped mountains eternally stand sentinel.

Snow was softly falling, covering everything in a mantle of white, as members of Dagmar's family, and her Bahá'í friends

from all over Switzerland gathered for the funeral service. During her short stay in Valmont, Dagmar had won the hearts of the entire staff. The doctors, nurses, the maids, all came to pay their last tribute because they, too, loved her.

At the opening words of the funeral service—"From the sweet scented streams of Thine Eternity give me to drink O my God. . . . Within the garden of Thine immortality, before Thy countenance, let me abide forever . . .," a shaft of light pierced the snow-clouds and shone upon that open grave. How could one be sad? How could one be sad at the passing of one who had been obedient to the command of her Lord—"Teach ye the Cause of God," says Bahá'u'lláh. From the moment of her recognition of the Cause of God, Dagmar rose up and carried the banner of Bahá'u'lláh to far off Alaska, back across the American continent, over the Atlantic to the shores of Europe, where she fell in action.

"She died in 'battle dress,'" said the Guardian; "it is wonderful to die in active service."

Looking up at those majestic mountains one was reminded of the qualities of Dagmar—nobility and strength. Thinking of the starry white narcissus that will blossom over those mountain slopes, one saw her innate purity; that delicate shyness and awareness that were hers.

"Her spiritual station is very high." These words of the Guardian gave us a sense of pure joy. "Her grave will be a great blessing to Switzerland—to all Europe. She is the first to give her life for the Cause in the European project. Her resting-place is important." Already evidence of these words of the Guardian has been manifested. One cannot express in words the sense of feeling. One knew the leaven of the Faith was working, cementing those souls standing at that open grave into one unit—each pledging renewed effort in carrying forward the banner that Dagmar laid into our hands.

"Death proffereth unto every confident believer the cup that is life indeed. It bestoweth joy, and is the bearer of gladness. It conferreth the gift of everlasting life." Dagmar is one of those *confident* believers to whom Bahá'u'lláh gave this glorious promise.

—HONOR KEMPTON

FLORENCE BREED KHAN

1875-1950

Florence Khánum was the daughter of a prominent New England manufacturer, Francis W. Breed. She was brought up on the family estate in Lynn, Massachusetts. Later she attended finishing schools in Boston and New York, traveled in Europe, and made her social debut in Chicago at the home of Mrs. Potter Palmer. Newspaper accounts of the time described her popularity and beauty.

Early tragedies, including her betrothal as he lay on his deathbed, to the poet Philip Henry Savage, and her father's loss of fortune, turned her mind toward serious things. She began to study mysticism, dramatics and art and it was in the course of these studies that she met the lecturer and critic, Mary Hanford Ford. About this time Mrs. Ford visited Green Acre, Eliot, Maine, where she attended classes conducted by Mirzá Abu'l-Faḍl and Ali-Kuli Khan and became a Bahá'í.

It was Mrs. Ford who introduced Ali-Kuli Khan to the Breed family in Boston. When he first entered Mrs. Breed's drawing room, Khan was attracted by a painting which he took for the artist's ideal of a beautiful woman. It was not long before he married the lady whose portrait the artist had painted. When news of this union reached the Holy Land, 'Abdu'l-Bahá celebrated it. He gave to Florence the name Rūháníyyih, she who is holy, pure, spiritual. When the first child was born, the Master said he was the first fruit of the spiritual union between East and West.

Taking their infant son, the Khans visited 'Abdu'l-Bahá on their way to Persia. 'Abdu'l-Bahá showed great bounty to Florence. It was in the course of this visit that He told Khan that He testified she was a true believer. He also said, *Rahat mikunad*—she shall have rest.

In Persia Madame Khan was obliged to wear the veil in those early times, the first decade of this century. The change of climate and customs was difficult for her. She fell ill and they despaired of her life. Khan nursed her for months, all the Bahá'ís did what they could, and she survived. She never forgot her love for the Persian Bahá'ís.

She returned to the United States, where Dr. Khan became *chargé d'affaires* at the



Florence Breed Khan.
(Mme. Ali-Kuli Khan).

Persian Legation in Washington, D.C. As chatelaine of the Legation, Florence Khánum enjoyed several years of brilliant activity. The Sháh gave her a title—Muravihu's-Saltanih—one who bestows spirit on the realm. At this time 'Abdu'l-Bahá visited the United States and Madame Khan was able to bring many of the leading personalities of the day into His presence. He permitted a photograph of Himself to be taken with the Khans, and another with their children. Florence Khánum was present at the Unity Feast of June 29, 1912, given by 'Abdu'l-Bahá Himself at West Englewood, New Jersey, and Dr. Khan translated the words spoken on that occasion.

At the home of Florence's mother, Alice Ives Breed, society matron and one of the early Bahá'ís in the United States, 'Abdu'l-Bahá celebrated the Báb's birthday, and about that time He also presided at her sister's wedding. When Mr. Breed tried to thank Him for all His kindness to Florence on her Eastern visit, 'Abdu'l-Bahá asked why he thanked Him, they were His own family.

Florence was also present on that last day

when the Bahá'ís went to the ship to take leave of the beloved Master, and Dr. Khan translated His final words to the Bahá'ís of America.

Two things 'Abdu'l-Bahá taught her she often quoted in Persian: One was that He said to her *Šabr kun; mithl-i-Man bāsh*—be patient, be as I am. The other was when some one expressed discouragement to Him, saying they could not possibly acquire all the qualities and virtues that Bahá'ís are directed to possess, and the Master replied *Kam Kam. Rúz bih rúz*—little by little; day by day.

After World War I, Dr. Khan was appointed a member of the Persian Delegation to the Versailles Peace Conference. Their stay in Paris that year was perhaps the high point of Madame Khan's official life.

At this time 'Abdu'l-Bahá sent word that His grandson, Shoghi Effendi, was coming to Paris on his way to Oxford University. Florence Khánum was thus able to serve as Shoghi Effendi's hostess on numerous occasions, and he gave the family their most precious possession, a robe of 'Abdu'l-Bahá.

When Dr. Khan became head of the Persian Embassy at Constantinople, Madame Khan's significant social role continued. The Turkish writer Muftý-Zade K. Zia Bey in his book *Speaking of the Turks* describes how she and her husband worked to promote international understanding:

"The only reception that I know of . . . at which all officials and prominent citizens of all nations were invited was the reception given at the Persian Embassy in honour of the Crown Prince of Persia . . . it was the most successful reception of the season in Constantinople . . . The Persian representative bravely decided to ask everybody without distinction of nationality and without regard to the political situation, and let events take their course. Naturally, events were powerfully helped by the 'savoir-faire' and the courtesy of the Persian representative and of his wife . . . Of course we were all . . . anxious to see how it would turn out . . . Khanoum wore her beautifully embroidered Persian court gown and her diamond decorations and greeted us with the ineffable charm which has won for her the hearts of all who have met her in three continents." His account closes: "They had dared to bring together all the representa-

tives of different nations at war and of nations who had not yet concluded peace and they had been most successful in their endeavour."¹

The then Crown Prince of Persia took Dr. Khan away with him as Grand Master of his Court. That is how it came about that when the greatest calamity of their lives overtook them, Dr. Khan was traveling to Persia and Florence was still in Istanbul. This calamity was the sudden, and to the Bahá'ís then, unbearable passing of 'Abdu'l-Bahá. Very shortly, however, it became known that the Master had left a Will and Testament placing His Father's Cause in the safest of hands. A new word entered the Bahá'í vocabulary, the word *Guardian*. Madame Khan herself carried the first available copy of the Will and Testament across the Caucasus and into Persia. The Bahá'ís of Baku on the Caspian Sea sat up most of the night transcribing the Will so that she could take it on with her the next morning.

After serving as head of the Prince Regent's Court, Dr. Khan was appointed Plenipotentiary to the Five Republics of the Caucasus, and then in 1924 the Khan family returned to the United States, stopping on their way for a memorable visit with the Guardian in Haifa.

The last twenty-five years of her life were difficult for Florence Khánum and at times tragic. On June 24, 1950, at the Unity Feast in New Jersey, Florence Khánum passed away suddenly, without suffering, in a place and on an occasion sacred to the memory of 'Abdu'l-Bahá. Loving friends attended her. As she died a friend was singing the Lord's Prayer.

The Bahá'ís of New York City where she resided held a notable memorial service for Madame Khan and her body was laid to rest in the Breed family plot at Lynn. An American Catholic friend had a mass said for her, and in Tíhrán the Muḥammadan editor of the newspaper *Irán* devoted several columns to her story. The Guardian of the Faith cabled: "Profoundly grieve passing beloved, distinguished, staunch, great-hearted handmaid beloved Master. Praying fervently progress soul Kingdom. Her reward assured. Loving sympathy. (signed) SHOGHI."

—MARZIEH GAIL

¹ Pages 172-175, 179.

DESCRIPTION OF THE MARTYRDOM OF
BAHRAM RAWḤÁNÍ IN TAFT

In March, 1951, in Yazd, a young man was discovered dead in a desolate part of the town. A few enemies of the Bahá'í Faith spread false rumors about, to the effect that



Bahram Rawḥání of Taft.

the boy had been murdered by Bahá'ís. They placed his body in a coffin and carried it around the town lamenting the death of the youth and speaking vehemently of the cruel deed of the Bahá'ís. While this incident was taking place, two men who were members of the Faith, were severely beaten in a neighborhood shop because of their religious affiliation with the Bahá'í group.

At the same time another group of enemies of the Faith went about the town of Taft destroying the gardens and damaging the homes of Bahá'ís. One Bahá'í with a Parsi background, named Barḥam Seroosh Rawḥání, complained to the police about these persecutions. On the way back to his home that night he was attacked with knives and martyred by enemies of the Faith.

LOUISE STAPFER BOSCH

By MYRLE AND IRVIN SOMERHALDER

A little girl was born to the Maurice Stappers in Zürich, Switzerland, on July 11, 1870. They named her Louise. She grew to be a fair, curly-haired, blue-eyed child and later as a woman she was beloved by all who knew her. No trumpets heralded her birth and none echoed her death on September 6, 1952, at Geyserville, California, but her gentle manner, humility, her service to others and her devotion to her Master's every wish is inscribed on many, many hearts and is recognized in the Realms of Glory.

Little is known of her childhood days, as she always thought "Louise" was a minor subject. In later years she seemed happiest when talking with others about the "Oneness of God, the oneness of the Prophets, and the oneness of mankind." Can you not visualize her as a studious, loving and yet merry little lass? In April, 1889, courageous Louise landed in New York and soon began the study of homeopathic medicine.

In 1901 she met Miss Fanny S. Montague of Dobbs Ferry, New York, who introduced her to the Bahá'í Faith. She also studied fervently at Green Acre under the guidance of Miss Sarah J. Farmer.

Soon she became engaged to Dr. Wm. Moore, brother of Lua Getsinger and together they made plans to live a life of service and administering homeopathic remedies in the Southern States. To her great sorrow he contracted yellow fever and passed on before she could join him there.

Subsequently she met the beloved May Maxwell and accompanied her to Haifa in 1909 where she came into the presence of 'Abdu'l-Bahá; this to her was the greatest of honors. Her great love for May Maxwell is a story in itself. In her notes may be found a significant quotation: "I cannot speak of the great benefits to my life and the transformation I experienced through the association of May Maxwell."

While strolling in the gardens one day, Louise expressed to 'Abdu'l-Bahá her great desire to rise to the heights of spiritual knowledge. She asked fervently: "'Abdu'l-Bahá, what can I do to attain this?" He gazed at her fondly and replied "Give me thy heart." She dedicated her life to fulfilling this inspiring request.

Upon her return to America she obtained

employment in the medical department of the Briarcliff Manor School in New York. She was also privileged to care for Rúhíyiyih Khánum when she was a child. A momentous event occurred when Dr. Getsinger persuaded Louise to write to John Bosch, a fellow countryman in California.

On January 19, 1914, Louise Stapfer and John David Bosch were wedded in San Francisco. To this union there was "born" one glorious "child"—the Geyserville Bahá'í Summer School. They nurtured it with fervent prayers, steadfast devotion and unceasing service until their physical beings were no more on this plane.

John and Louise had a happy life together. Many are the anecdotes each, with a little twinkle in the eyes, could relate of the other. John never could lavish worldly riches on his Louise, for she always managed to encounter some one more needy to whom to pass on her possessions. As his bride, John gave her five hundred dollars to spend as she wished. She made haste to send it to the Temple fund.

In the little village of Geyserville, Louise and her little basket of various small gifts and remedies will remain a memory to the townsmen. Just as 'Abdu'l-Bahá's gift of a rose would be transformed into a priceless gem—so it was with Louise as she left a smile here, a word of encouragement there, perhaps a needed homeopathic remedy or a bit of spiritual knowledge. To compensate for having no child of her own, for she loved children, she gave her all to the Cause of Bahá'u'lláh and especially to the Geyserville School.

Louise fully realized that the New World Order must penetrate even the most remote regions of the world. Having studied diligently 'Abdu'l-Bahá's Divine Plan she and John set sail for Tahiti in the spring of 1920. Remaining there for five months, they planted the seed. As 'Abdu'l-Bahá wrote, "Thou art sowing a seed that shall in due time give rise to thousands of harvests."

Upon their return from the South Seas they began to plan for a pilgrimage to Haifa. On the way they toured Germany, France, Switzerland and Italy, where they did extensive teaching, and arrived in Haifa just fourteen days before 'Abdu'l-Bahá passed away on November 28, 1921. However, they remained for forty days and had the great honor of bringing the first copy of 'Abdu'l-Bahá's Will and Testament, given

them by Shoghi Effendi, to the National Convention in 1922.

During the years Louise came to realize the great need for teachers and that a school on the Bosch property would be of the greatest of service. John had already written to 'Abdu'l-Bahá: ". . . May this simple place on the hill be dedicated to the universal spirit of the Teachings of Bahá'u'lláh. May it be a Mashriqu'l-Adhkár, although it be not of grandeur in appearance but only a place of utmost simplicity for traveling souls to rest in and to partake of the spirit as it is given. I pray that the atmosphere here may henceforth be filled with true spirituality and power, and that we may be guided by the strong hand of the Almighty so that this place may be a natural source of pure water for the believers to drink from and for all good hearts who are earnestly seeking for enlightenment."

Plans materialized and in August, 1927, under the Big Tree the first Western Bahá'í Summer School was held. John was a staunch supporter of the driving forces in Louise and gave generously of his wealth for propagating the Cause of God; without her determination the Summer School could not have been realized. She sacrificed her whole being for it. In 1933 Shoghi Effendi wrote her, ". . . the work you have initiated in collaboration with Mr. Bosch is a historic achievement, an example to the Bahá'í communities in other lands, a source of future blessings and an added evidence of the mighty and glorious spirit that animates you both in the service of our beloved Cause. Strive, that every passing year may witness a fresh advance in the extension of its scope, the spread of its influence and the consolidation of its foundation."

She wrote countless letters and found joy in providing personally for the comfort of each student. The place was scrubbed to spotlessness as dust and Louise could never dwell in the same room. She was truly a perfectionist. She always remembered her "charges" and corresponded endlessly to guide them further in the Teachings. Her torch kindled the flame of friends and teachers from East, West, North and South. Many believers brought their contacts to blessed Louise, and through her great warmth, love and understanding, their confirmation would be achieved.

In 1913 'Abdu'l-Bahá wrote a Tablet to her, "Oh thou daughter of the Kingdom:



Louise Stapfer Bosch.

Thou art one of the old believers and belongest to the firm and steadfast maid-servants of the Kingdom. Therefore in the estimation of 'Abdu'l-Bahá thou art favored. Thank God that thou art firm in the Covenant and hast turned thy face toward the Kingdom of Abhá. I hope from the bestowals of Bahá'u'lláh that He may so enkindle thee as to move that region, that thou mayest unloose thy tongue in guiding the people and attract the souls to His Holiness Bahá'u'lláh."

To tell more of the life of Louise Bosch would be to repeat the account of the life of John Bosch so ably presented in *The Bahá'í World*, Volume XI. They were the rarest of teams—one supported the other, the lacks of one supplemented by the other. This magnificent marriage was indeed "made in Heaven." Without John's wise counseling the perseverance of Louise would have been as a ship without a captain.

Before the visit of 'Abdu'l-Bahá to America, He issued a Tablet in which he declared that the Bahá'ís must pave the way for His coming by showing great love and unity to one another. He said, "Love is the greatest of all living Powers." Louise fully under-

stood and had the rare quality of being able to express her love to all Bahá'ís. She also loved the Guardian and had a devoted comprehension of his station; she constantly emphasized it to the friends. During her later days, when her physical and mental faculties ebbed away, the qualities of her soul proved themselves, for she was more than ever the sweetest and most lovable Louise.

On a bright sunny afternoon soon after she was taken from them, her friends gathered for a memorial service in the Collins Hall on the Geyserville School grounds. Mamie Seto and Arthur Dahl paid her homage, thus closing a chapter in Bahá'í history concerning two great souls, Louise and John. She was laid to rest atop a hill, alongside John, overlooking the valley they both loved so well. The chapter is closed but the book will go on and on—their child, the Geyserville School, will continue to train teachers and send forth pioneers to all nations, peoples and creeds until there is but One World, and the brotherhood of man is established, as a result of the devotion and sacrifice of all the great souls like John and Louise Bosch.

"The Maid Servant of God, Louise," wrote 'Abdu'l-Bahá in 1904, "O thou who art advancing towards God! Verily the Cause is great and the Lord is Merciful and Clement. Trust in the Grace of Thy Lord, and be firm in love for Him who has created thee and made thee. The veils shall be removed, the shining lamp shall beam, the clouds shall be dispelled, the lights of the Sun of love shall appear on the horizons and God shall grant thy wishes and give thee the power of deeds.

"It is incumbent upon thee to depend wholly upon the Center of Lights, and call out for love, universal peace and harmony amongst the people in the East of the earth and its West, so that the foundation of rancor may be destroyed and the edifice of love and faithfulness be set up, and that the heavenly powers may govern the mortal sentiments and the merciful feelings may become manifest in the human realities. This is becoming of those maid-servants of God, who are attracted to that Beauty which is shining from the Horizon of the Kingdom of God upon the world.

"Upon thee be greeting and praise."

FLORENCE MORTON

On learning of the passing of Mrs. Florence Morton, Worcester, Mass., former member of the National Spiritual Assembly and for some years its Treasurer, the Assembly cabled the Guardian to inform him. Shoghi Effendi cabled this reply, received April 8, 1953:

"Grieve passing faithful promoter (of) Faith. Praying (for the) progress (of her) soul."

The sunlight slanted down on His white garment as He walked majestically down the streets of Boston. Crowds going in both directions stared; walked on, each with his own thoughts. Almost a block away, she saw Him and was stirred. He was gone before she could catch up. But Mrs. Florence Morton, shopping in Boston that day, never forgot the venerable figure seen at a distance. She was later to seek and find 'Abdu'l-Bahá, and to walk in His straight path, serving all the days of her life.

During World War I, a few years after the Boston incident, on vacation with her family in Nova Scotia, she watched a hospital ship dock in the early morning hours at Halifax. Authorities had planned it that way—early, so that the public might not see the maimed and wounded being carried from the ship. But Florence Morton, on her early walk in the gray dawn mist, saw at first hand the results of war. The blind, the legless, the armless, the shell-shocked boys were carried from the ship. It was at that moment that she resolved to dedicate her life and her fortune to promoting world peace. Thus the Divine Hand beckoned to a waiting, gentle soul. Seeking, she found Him; found that she had missed meeting 'Abdu'l-Bahá in person by the length of a city block.

One night in the world of dreams His blessed face appeared to her in a blinding light. "The results of that dream must have been imprinted on my wondering face," she related many years later, "for in the morning my husband looked at me and said, 'What has happened to you?'"

From that time (about 1919) nothing could stop her search, nor dim the radiance of her Faith. She studied intensively with Mr. and Mrs. Howard Struven, then residing in Worcester. Until she died April 3,



Florence Morton.

1953, she served unswervingly, pouring out her material means abundantly and giving of herself, despite opposition of family and friends.

She was born in Worcester, October 12, 1875, the daughter of Frederick E. and Sarah (Wood) Reed. She attended a finishing school in Binghamton, New York, and spent two years abroad. Except for a brief period in her childhood when the family moved to Thompson, Connecticut, she lived her life in Worcester. She married Fred S. Morton there, and they had one son, Stanley R. Morton.

Soon after hearing of the Bahá'í Faith she and Mrs. Amelia Collins, then living in Princeton, Massachusetts, where the Morton family had a summer home, studied deeply together. Both later became members of the National Spiritual Assembly, and Mrs. Morton served as its Treasurer for a number of years.

In 1924 she was serving as a member of the National Spiritual Assembly and through her efforts the sixteenth Annual Convention was held in Worcester. News-

papers of April 27 in Worcester gave banner headlines to the "Bahá'í Congress and Convention of the Bahá'í Temple Unity," at the Bancroft hotel. Photographs of 'Abdu'l-Bahá appeared and pictures of the Temple model were used. Worcester friends remember how they all prepared food for hundreds of people and much of the expense of the Convention was assumed by Florence Morton, though none of her own community was ever aware of the extent of her services.

Worcester Bahá'ís also remember that she was instrumental in getting Dr. John Herman Randall of the Community Church in New York City to come to Worcester for a series of paid lectures preceding the Convention, in order to prepare the Christian minds for the Bahá'í message. She later bore the expense of a magazine, *World Unity*, to indirectly interest people in the Faith; and underwrote the expense of Dr. Randall on a tour of the United States in which he appeared on platforms with the leading Christian and Jewish ministers and rabbis. In connection with her interest in *World Unity* Magazine and World Unity meetings, Mrs. Morton made it possible to bring out the compilation of 'Abdu'l-Bahá's public talks entitled *Foundations of World Unity*, later taken over by the Bahá'í Publishing Committee.

She was instrumental in keeping the Worcester Bahá'í Center open for more than thirty years, during which time the Bahá'í Community grew and flourished and sent forth pioneering individuals. She financially assisted many pioneers to go forth into States where no Bahá'ís resided, as soon as the First Seven-Year Plan was announced.

Mrs. Morton built Bahá'í Hall, at Green Acre Bahá'í School, and gave it to the Faith. She had assisted, previous to this new building, in remodeling the Inn and other Green Acre properties. No one can even guess how many of the friends were recipients of her bounty in attending sessions at Green Acre; nor how many she sent off to annual Conventions. Her one request was always that "no one must know this."

She served for many years on the New England Regional committees; the Green Acre School committees and the National Radio Committee.

Her gifts to the House of Worship in Wil-

mette are also unknown by the friends. Once, reading a joyous cable of appreciation from Shoghi Effendi published in *Bahá'í News*, I mentioned it to Florence. She had not yet seen that issue and was quite upset that her generosity had become known, for hers was a true humility.

She had a passion for flowers and one often found her on her knees weeding her gardens at her Worcester house or at her country estate in Paxton, Massachusetts. Once, finding her gently spraying some seedlings with a small ear syringe, she said: "You must never use the hose for it has too much force for such tender little plants." When Roy Wilhelm developed his famous estate on Spreckle Mountain at North Lovell, Maine, it was Florence who planted the first gardens and watched over them, hurrying from Worcester to Maine many times early each spring.

At Paxton, in the spring and summer, Florence welcomed Bahá'í friends on any and all occasions. Many new people received the Message or deepened in the Creative Word to the accompaniment of water splashing down over the old mill wheel. She had rebuilt the old grist mill, furnished it in New England antiques in one huge room, used almost exclusively for her Bahá'í friends. Other spots of beauty high in the Paxton hills were used for picnics and for study.

When a young girl, a cook in her home, received the Message and almost at once became a luminous and firm believer, Florence was overjoyed.

"I have always prayed that I might find some one who would be immediately receptive," she said. How happily she and Mrs. Collins prayed and studied with Elsie in the kitchen, long after the rest of the household was quiet at night!

Another joint effort with Mrs. Collins was compiling the prayers and Writings called *Bahá'í Writings* the proceeds of which were turned into the Temple Fund. Hundreds of copies were given to their friends.

Future generations of believers may look upon the grave of Florence Morton in Hope Cemetery in Worcester. But none save Him will know of all her good deeds; so self-effacing, so truly full of humility was she in her earthly life.

—ALICE BACON

RAHMÁN KULAYNÍ MAMAQÁNÍ

Rahmán Kulayní was born in the county of Mamaqán where he acquired his elementary education. He started as a tailor in the same county and as he was very sociable and kind soon his workshop became a center for the gathering of the educated Bahá'í and non-Bahá'í youth. Although he was not more than 25, his vigilance and alertness brought him into contact with the elder men who welcomed him for his traits. He often acted as an arbitrator in many disputes brought to him by Bahá'ís and non-Bahá'ís and always lent a hand in benevolent affairs and religious ceremonies on the mourning days of Muḥarram. In 1935 a Bahá'í youth who had great appreciation for the traits and virtues of Rahmán Kulayní took him to a Bahá'í meeting. Then he became interested in associating more with the Bahá'ís. His ever-increasing interest in the Faith was mostly due to the good conduct of the Bahá'ís around him and not to the authentic proofs or traditions of the Faith.

In 1937 the late Áqá Zaynu'l-'Abidín Abadí, one of the early believers and a steadfast friend and the conquerer of two counties in the district of Marághih to whom 'Abdu'l-Bahá has addressed several Tablets, taught the Word of God to Rahmán Kulayní, after which he became a Bahá'í in 1938.

His success in the Faith caused a depression in his business and gradually his relatives and acquaintances kept aloof and left him alone. This treatment by his relatives increased Kulayní's courage. Being indifferent to the rebukes and denunciations of all the ignorant people around him, he abandoned all that he had in his possession for the benefit of his brother. He married Áqá Zaynu'l-'Abidín's daughter and went to live with his father-in-law. Kulayní had great ambitions and enrolled in the Railroad Technical School when business became slack in 1941.

In 1942 his wife, Huma, passed away and left him alone with their only son, Parvíz. He decided to remain single out of sympathy for his mother-in-law who had outlived her husband and daughter. When friends tried to induce him to marry again he would reply with a smile, "If I get married my present-in-law will collaborate with my wife and they both will break my back." Then seriously he would add that he would



Rahmán Kulayní Mamaqání.

never leave his widowed mother-in-law alone, as she was his only hope when he was in great despair. His faithfulness and sympathy were deeply felt by his relatives who had withdrawn from all association with him.

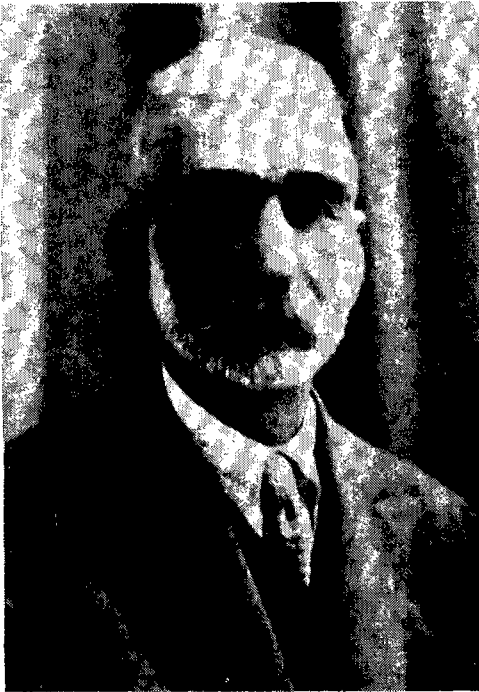
Finally, he found himself unable to do the housekeeping when his mother-in-law became feeble. Then upon the constant insistence of the Bahá'ís and his mother-in-law he married the daughter of Kazim Púlí, one of the Bahá'ís of Mamaqán, who brought him a son and a daughter.

In 1951 he was assigned as the Technical Inspector of the railroad rolling stock in Durúd where he served the Cause as a faithful pioneer. In August, 1953, some fanatics in Durúd began a campaign to incite the people there against the Bahá'ís, stopping at nothing in their denunciations. All the Bahá'ís who could not stand the situation left Durúd for Andimishk and Burújird. Kulayní returned from Andimishk upon the instruction of the superintendent of the Division of Railroad to remain at his post, although aware of the possible dire consequences.

Soon after his return the rabble broke the

window panes of his house and the superintendent ordered a new house for him. On September 26, 1953, when Kulayní was moving into his new house Ustad Ghulan, a ruffian incited by the bigots of the city, suddenly stabbed him in the stomach, heart, and neck. Thus Kulayní became, at thirty-seven, a martyr in the Cause.

Later his family stated that when Kulayní left Andimishk for Durúd he turned to his wife, with great ecstasy and exhilaration and said, "Do not worry for me. I leave the children to you and hope God be with you." He proved his faithfulness and loyalty to the Cause and government by shedding his blood.



'Abdu'l Husseín Yazdí.
The last survivor in Egypt of those who had the privilege of receiving the Blessing of Bahá'u'lláh.

'ABDU'L HUSSEIN YAZDÍ

The late 'Abdu'l Husseín Effendi Yazdí, son of Áqá 'Alí-Akbar Yazdí and grandson of Hájí 'Abdu'l Raḥím Yazdí, a veteran believer at Yazd, who was allowed to come to 'Akká and reside during the days of Ba-

há'u'lláh, was born in the city of Yazd in 1880, and during infancy accompanied his parents to 'Akká. His father 'Alí Akbar was ordered by Bahá'u'lláh to reside at Alexandria and engaged in trade. As a child, the late 'Abdu'l Husseín received the blessings of Bahá'u'lláh, and in 1892 he was 12 years old. He subsequently was a loyal and devoted follower of 'Abdu'l-Bahá and was under the kind benevolence of the beloved Guardian Shoghi Effendi.

He was ever a devoted and sincere follower of the Bahá'í principles. He passed away in peace on August 27, 1950, and was buried at Alexandria. The circumstances associated with his burial at the "Free Thinkers" burial grounds raised with the authorities the question of allotting a burial ground for Bahá'ís at Alexandria and pushed it forward a step.

Two daughters survive him.

May his soul abide in eternal Peace.

CHARLES NELSON KENNEDY

"Grieve passing dear devoted co-worker Kennedy. Long record services unforgettable. Praying progress soul."

—SHOGHI

Charles Nelson Kennedy, a devoted member of the Bahá'í Community of Paris and chairman of the Spiritual Assembly for many years, was a native of England, born at Leeds (Yorkshire) November 6, 1875. At the age of 18, his parents having lost their fortune, he left England for Central Russia, going to Samarkand and later Skobelev, where he became mining engineer in coal mines belonging to Monsieur and Madame Orsero de Keapkoff.

In 1910 Monsieur and Madame Orsero de Keapkoff left for Paris, where M. de Keapkoff died in 1912.

Mr. Kennedy, who had remained in Russia, left for France just before the war of 1914 and met Madame de Keapkoff, who was of French nationality, and in 1915 they were married.

During a voyage they made to Gréville (Manche) they met the artist Edwin Scott and his wife, both well known members of the Bahá'í Community of Paris. It was through them that Mr. and Mrs. Kennedy



Charles N. Kennedy.

became Bahá'ís, and they were soon very active members. This was about 1926. Mrs. Kennedy died during the war of 1939. Mr. Kennedy escaped being deported as he was already an ill man. On October 21, 1950, after a very long and painful illness, he passed into the Abhá Kingdom, deeply regretted by all who loved and highly appreciated him as a man and a Bahá'í of outstanding qualities.

—EDITH R. SANDERSON

L. W. EGGLESTON

DEC. 8, 1872—SEPT. 5, 1953

“Grieve passing valued promoter Faith. His historic donation (of) School highly meritorious, reward bountiful (in) Kingdom. Deepest sympathy, praying progress (of his) soul.”

SHOGHI

(Cablegram received September 8, 1953, by Mrs. L. W. Eggleston.)

In 1927-1928 Grace and Harlan Ober were living in Clarence, New York, a small town near Rochester. One day Grace Ober

was waiting for a bus when a woman stopped her car and offered Grace a ride. A conversation on religion developed. Later, when somebody told Lou Eggleston of this conversation, he went to the Obers to find out more about their Faith. From such a simple incident, a chain of events was started that resulted in the establishment of the Louhelen Bahá'í School at Davison, Michigan. Lou's chief services to the Faith revolved around the founding of the school.

Lou Eggleston was in the American tradition of the self-made man. He had little formal education and was trained as a plumber. He worked hard and seemed to possess great reserves of physical energy. At one period of his life he commuted by automobile one hundred and twenty miles a day from Louhelen Ranch to Detroit, yet always seemed to be relaxed and at ease. He possessed an intuitive genius for solving practical engineering problems, an ability which seemed uncanny, but which he credited to prayer and meditation.

For thirty years Lou was employed by the American Radiator Company, finally becoming head of the Research and Development Laboratory of the Detroit Lubricator Company, a division of American Radiator. He was greatly respected by the personnel and company officials. An engineering associate reports a meeting of engineers, called to solve a particularly puzzling technical problem. The discussion became involved, and several men proposed rather complicated solutions. Lou got up, walked to a blackboard, drew a simple sketch and said, “Gentlemen, I think this is the solution.” There was a momentary silence, for the solution was direct and logical.

Lou became a Bahá'í in 1930, after moving from Rochester to Detroit. He served on the Detroit Spiritual Assembly, was many times a delegate to the National Convention. He and his wife, Helen, conducted regular firesides in their apartment.

Shortly after accepting the Faith, he took steps to carry out a dream of service that occupied most of his energies and resources during the rest of his life. His idea was to buy a farm that could be self-supporting and become the basis for establishing a Bahá'í school. He consulted a number of his Bahá'í friends and, one summer, he and Helen drove to Green Acre to see how that Bahá'í school was run.

Three miles south of Davison, Michigan,

on Route 15—a route number which has become familiar to hundreds of Bahá'ís—Lou bought a farm. The buildings were not in good condition but his practical eye saw possibilities that patience and hard work could develop. He called the farm "The Louhelen Ranch," a fitting name since in the years that followed Lou and Helen worked in devoted partnership building the foundations of a Bahá'í school.

A small cabin stands near a stream in a ravine in the middle of the ranch acreage. Here the first informal nine-day session of the Louhelen School was held in the summer of 1931. Discussion groups met either in the cabin or on the banks of the ravine, where rough bleacher seats were erected. The teachers at that first session were Dorothy Baker, Harlan and Grace Ober, Mabel and Howard Ives. The beginning was without fanfare, but it was so good a beginning that the simple rustic setting was soon too small and had to be abandoned.

The original farm buildings were close to the highway. In the second summer a violent windstorm blew down a large old barn and Lou always said it was God's wind that took down that framework so he could build on the solid cement foundation. There the auditorium was erected. "Pullman Lodge," a smaller barn, had been turned into single private rooms on the first floor and dormitory space on the second. But that proved inadequate to house the number of believers and friends the second year. Lou met this challenge by turning the immense hayloft of the second barn into two floors of rooms and by building several one-room cabins in the trees near the main house.

Before the first session Lou and Helen Eggleston had written to Shoghi Effendi for advice, and his suggestions and approval of courses were their guide each year. The National Assembly appointed a Program Committee, but the Egglestons carried the financial burden of maintenance and development until 1948 when they deeded over the school buildings and nine acres of the property to the National Spiritual Assembly.

Housing and feeding those attending the sessions became a full-time job. By the time morning devotions had started, Lou and Helen would be driving to the wholesale houses in Flint to buy food by the bushel basket. While others studied, they served in this way. Lou often said they spent the

winter months praying for a good cook for the summer, and adding blankets and dishes to the supplies.

By 1934 it became necessary to hold separate youth sessions, so many were attending, and they had asked for such an arrangement. A youth committee made and enforced rules and helped work out their own programs. In 1937 the first full meeting of the National Youth Committee was held at Louhelen. (This was at a time when the National Youth Committee was made up of members from both coasts and the central area of the United States.)

Lou and Helen Eggleston were always asking how the school could be improved, how it could serve the Faith more effectively. Rates were kept as low as possible and were even lower for youth. Lou will always be remembered by Bahá'í youth for his generosity. If they could not pay for board and room, he would see to it they came anyway. (A direct result of this youth work was the first Bahá'í Assembly in Flint—nine miles from the school. All nine members of that first Flint Assembly were under twenty-five years old.) This desire to improve led to the holding of the Winter



L. W. Eggleston.

Sessions in the week between Christmas and New Year's Day. Lou felt it was a shame to waste the buildings by using them only in the summer months. By now the library building had been built, with its huge fireplace that adequately warmed the second floor dormitory. Stoves were added to the Pullman Lodge, and extra rooms in the house—long since improved and enlarged—were pressed into winter service.

Lou will always be remembered as a gardener. He was continually planting trees and flowers around the school buildings. The pleasant campus grounds are due to his foresight. Freshly cut flowers were always on the tables and on the platform for the Sunday afternoon public lectures. And some of us remember Lou standing outside the door of the little auditorium, handing a rose to each person coming out.

Over the years Lou worked tirelessly to help the school make the Faith better known throughout the State of Michigan. The library established at the school was registered as a public library. And Lou rendered public services which helped enhance the prestige of the Faith. He was active in the organic farming movement, lecturing and writing about it. He was a charter member and president of the Genesee County Organic Farm and Garden Club, was a charter member and served on the board of Natural

Food Associates, and was a Merit Badge counselor in soil management and agriculture for the Boy Scouts.

Never did Lou Eggleston push himself forward. He was dignified, self-effacing, friendly and hospitable. An engineering friend and associate wrote: "I remember him from childhood as a rather stern but kindly disposed man—very quiet but with an air of authority. I also remember him as an engineer—and a very practical one. Probably my clearest recollections are the ones during his illness. Helen permitted me to see him a few weeks before his death. He was in bed of course—very pale, thin, and quiet. We both smiled, then tears came to our eyes; he reached out his hands to grip mine and said, 'I'll see you soon on the other side.' (I believe this is nearly verbatim.) I left the room shortly after without further words. This was the last time I saw him."

An institution of the Faith like a Bahá'í School has a tremendously wide influence. We cannot measure the services of a man who donates and helps build up such an institution. But we can point out at least one fact—former members of the Louhelen School Program Committee are pioneering in at least three continents.

—W. KENNETH CHRISTIAN

PART THREE

I

BAHA'Í DIRECTORY 1953-1954

110 OF THE BAHÁ'Í ERA

1. INTERNATIONAL BAHÁ'Í COUNCIL

Address: P.O. Box 155, Haifa, Israel.

2. BAHÁ'Í NATIONAL SPIRITUAL ASSEMBLIES

National Spiritual Assembly of the Bahá'ís of Australia and New Zealand,
2 Lang Road, Paddington, Sydney, N.S.W., AUSTRALIA.
Cable: NATBAHA'Í, Sydney.

National Spiritual Assembly of the Bahá'ís of the British Isles,
27 Rutland Gate, London, S.W. 7, ENGLAND.
Cable: BAHÁ'Í, London.

National Spiritual Assembly of the Bahá'ís of Canada,
47 Eastville Avenue, Toronto 13, Ontario, CANADA.
Cable: BAHÁ'Í, Toronto.

National Spiritual Assembly of the Bahá'ís of Central America & Antilles,
Apartado 3751, San José, Costa Rica, CENTRAL AMERICA.

National Spiritual Assembly of the Bahá'ís of Egypt and Súdán,
P.O. Box 29, Faggala, Cairo, EGYPT.
Cable: BAHABUREAU, Cairo.

National Spiritual Assembly of the Bahá'ís of Germany and Austria,
Friedrich Ebertstrasse 39, Neckargemünd, bei Heidelberg, GERMANY.

National Spiritual Assembly of the Bahá'ís of India, Pákistán and Burma,
P.O. Box 19, New Delhi, INDIA.
Cable: RABBANIAN, Newdelhi.

National Spiritual Assembly of the Bahá'ís of 'Iráq,
P.O. Box 5, Baghdád, 'IRÁQ.
Cable: BAHÁ'Í, Baghdád.

National Spiritual Assembly of the Bahá'ís of Italy and Switzerland,
Bahá'í Bureau, Rämistrasse 38, Zürich 1, SWITZERLAND.

National Spiritual Assembly of the Bahá'ís of Persia,
Shirkat Nawnahalan, Tíhrán, IRÁN.
Cable: NAWNAHALAN, Rawhani, Tíhrán.

National Spiritual Assembly of the Bahá'ís of South America,
 Apartado 772, Lima, Peru, SOUTH AMERICA.
 Cable: BAHÁ'I, Lima.

National Spiritual Assembly of the Bahá'ís of the United States of America,
 536 Sheridan Road, Wilmette, Illinois, U.S.A.
 Cable: BAHÁ'I, Wilmette.

International Bahá'í Bureau,
 37 Quai Wilson, Geneva, SWITZERLAND.
 Cable: BAHÁ'I, Geneva.



Second Regional Conference of the Bahá'ís of France, held in Lyon, April 18-19, 1954.



First Benelux Bahá'í Conference, held in Brussels, Belgium, April 12-14, 1952.

3. COUNTRIES OPENED TO THE BAHÁ'Í FAITH

1. Abyssinia
2. Aden Protectorate
3. Ádhirbáyján
4. Afghánistan
5. Aḥsa
6. Alaska
7. Aleutian Islands
8. Algeria
9. Andaman Is.
10. Andorra
11. Angola
12. Argentina
13. Armenia
14. Ashanti Protectorate
15. Australia
16. Australian New Guinea
17. Austria
18. Azores
19. Bahama Is.
20. Baḥrayn Is.
21. Balearic Is.
22. Balúchistán
23. Baranof I.
24. Basutoland
25. Bechuanaland
26. Belgian Congo
27. Belgium
28. Bermuda
29. Bismarck Archipelago
30. Bolivia
31. Borneo
32. Brazil
33. British Cameroons
34. British Guiana
35. British Honduras
36. British Somaliland
37. British Togoland
38. Brunei
39. Bulgaria
40. Burma
41. Canada
42. Canary Is.
43. Cape Breton I.
44. Cape Verde Is.
45. Caroline Is.
46. Ceylon
47. Channel Is.
48. Chile
49. Chiloé I.
50. China
51. Colombia
52. Cook Is.
53. Corsica
54. Costa Rica
55. Crete
56. Cuba
57. Cyprus
58. Czechoslovakia
59. Daman
60. Denmark
61. Diu I.
62. Dominican Republic
63. Dutch Guiana
64. Dutch New Guinea
65. Dutch West Indies
66. Ecuador
67. Egypt
68. Eire
69. El Salvador
70. Eritrea
71. Falkland Is.
72. Faroe Is.
73. Fiji Is.
74. Finland
75. Formosa
76. France
77. Franklin
78. French Cameroons
79. French Equatorial Africa
80. French Guiana
81. French Morocco
82. French Somaliland
83. French Togoland
84. French West Africa
85. Frisian Is.
86. Galapagos Is.
87. Gambia
88. Georgia
89. Germany
90. Gilbert and Ellice Is.
91. Goa
92. Gold Coast
93. Grand Manan I.
94. Great Britain
95. Greece
96. Greenland
97. Guatemala
98. Hadhramaut
99. Haiti
100. Hawaiian Is.

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| 101. Hebrides Is. | 158. New Hebrides Is. |
| 102. Hijaz | 159. New Zealand |
| 103. Holland | 160. Nicaragua |
| 104. Honduras | 161. Nigeria |
| 105. Hong Kong | 162. Northern Territories Protectorate |
| 106. Hungary | 163. North Rhodesia |
| 107. Iceland | 164. Norway |
| 108. India | 165. Nyasaland |
| 109. Indo-China | 166. Orkney Is. |
| 110. Indonesia | 167. Pákistán |
| 111. 'Iráq | 168. Panama |
| 112. Israel | 169. Paraguay |
| 113. Italian Somaliland | 170. Persia |
| 114. Italy | 171. Peru |
| 115. Jamaica | 172. Philippine Is. |
| 116. Japan | 173. Poland |
| 117. Jordan | 174. Pondicherry |
| 118. Juan Fernandez Is. | 175. Portugal |
| 119. Karikal | 176. Portuguese Guinea |
| 120. Keewatin | 177. Puerto Rico |
| 121. Kenya | 178. Qatar |
| 122. Key West | 179. Queen Charlotte Is. |
| 123. Kodiak I. | 180. Réunion I. |
| 124. Korea | 181. Rhodes |
| 125. Koweit | 182. Rio de Oro |
| 126. Kuria-Muria Is. | 183. Ruanda-Urundi |
| 127. Labrador | 184. Russian S.F.S.R. |
| 128. Lebanon | 185. Samoa Is. |
| 129. Leeward Is. | 186. San Marino |
| 130. Liberia | 187. Sarawak |
| 131. Libya | 188. Sardinia |
| 132. Liechtenstein | 189. Saudi Arabia |
| 133. Lofoten Is. | 190. Seychelles |
| 134. Luxembourg | 191. Shetland Is. |
| 135. Macao I. | 192. Siam |
| 136. Mackenzie | 193. Sicily |
| 137. Madagascar | 194. Sierra Leone |
| 138. Madeira Is. | 195. Sikkim |
| 139. Magdalen Is. | 196. Society Is. |
| 140. Mahé | 197. Solomon Is. |
| 141. Malaya | 198. South Africa |
| 142. Malta | 199. South Rhodesia |
| 143. Manchuria | 200. South West Africa |
| 144. Margarita I. | 201. Spain |
| 145. Mariana Is. | 202. Spanish Morocco |
| 146. Marquesas Is. | 203. Spanish Sahara |
| 147. Martinique | 204. Súdán |
| 148. Mauritius | 205. Swaziland |
| 149. Mentawai Is. | 206. Sweden |
| 150. Mexico | 207. Switzerland |
| 151. Miquelon I. and St. Pierre, I. | 208. Syria |
| 152. Monaco | 209. Tanganyika |
| 153. Morocco (Int. Zone) | 210. Tasmania |
| 154. Mozambique | 211. Tonga Is. |
| 155. Nepal | 212. Trucial Sheiks |
| 156. New Caledonia | 213. Tuamotu Archipelago |
| 157. Newfoundland | 214. Tunisia |

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| 215. Turkey | 222. Windward Is. |
| 216. Turkmenistan | 223. Yemen |
| 217. Uganda | 224. Yugoslavia |
| 218. 'Ummán | 225. Yukon |
| 219. United States of America | 226. Zanzibar |
| 220. Uruguay | 227. Zululand |
| 221. Venezuela | |

4. LOCAL BAHÁ'Í SPIRITUAL ASSEMBLIES, GROUPS, AND LOCALITIES WHERE ISOLATED BAHÁ'ÍS RESIDE IN THE UNITED STATES OF AMERICA 1953-1954

LOCAL SPIRITUAL ASSEMBLIES

ALABAMA

1. Birmingham: Mrs. Verna A. Inglis, Secy., 1318 11th Ave. South

ALASKA

2. Anchorage: Miss Betty Becker, Secy., Box 45
3. Anchorage Recording District: Mrs. Jackie G. Houde, Secy., P.O. Box 1295, Spenard

ARIZONA

4. North Phoenix: Mrs. Loraine Johnson, Secy., 1001 West Solano Dr., Phoenix
5. Phoenix: Mrs. Mabel W. Dunham, Secy., 1106 East Oak St.
6. Township 14, Tucson: Mrs. Martha E. Shuman, Secy., 5347 East 20th St., Tucson
7. Tucson: Mrs. Isabel S. Dodge, Secy., 1219 Alta Vista St.
8. Yuma: Mrs. Dorothy Sherman, Secy., #1 Padre Garces Homes

ARKANSAS

9. Little Rock: Mrs. Mary E. Conatser, Secy., 3101 Madison St.

CALIFORNIA

10. Alhambra: Mrs. Mayme Glass, Secy., 505 North Electric Ave.
11. Alhambra Judicial Dist.: Mrs. Dorothy Hayes, Secy., 6845 N. Temple City Blvd., Arcadia

12. Berkeley: Mr. Jerome Sandusky, Secy., 2411 Grant St.
13. Beverly Hills: Mrs. Lili Olitzki-Hermann, Secy., P.O. Box 794.
14. Burbank: Mrs. Lou Vena Wells, Secy., 250 N. Orchard St.
15. Chula Vista: Mrs. Zelma J. Krug, Secy., 166 3rd St., Apt. 1
16. Cloverdale Twp.: Mrs. Johanna Vanoni, Secy., Box 243 C, Route 1, Geyserville
17. El Monte Jud. Dist.: Mrs. Henri N. Heller, Secy., 10037 East Olive St., Temple City
18. Fresno: Mrs. Delia Brandin, Secy., 535 Yosemite Ave., Fresno 4
19. Glendale: Mrs. Garnette Whitefield, Secy., 1017 Boynton St., Glendale 5
20. Inglewood: Mrs. Delores Vaden, Secy., 333 N.W. Magnolia Ave.
21. Inglewood Jud. Dist.: Mrs. Alethe H. Hogberg, 5540 Marburn Ave., Los Angeles 43
22. Long Beach: Mrs. Mattie Russell Allen, Secy., 2805 East 7th St., Long Beach 4
23. Los Angeles: Mrs. Gertrude M. Jacoby, Secy., 5725 Katherine Ave., Van Nuys
24. Millbrae: Mrs. Viviana Lisota, Secy., 81 Camino Alto
25. Monrovia: Mrs. Bessie C. Duckett, Secy., 149 Norumbega Drive
26. National City: Mrs. Vale R. Carlson, Secy., 516 "C" Ave.



Teaching Conference of the Bahá'ís of the British Isles,
held in Sheffield, England, January, 1953.

27. Oakland: Mr. Paul S. Jones, Secy.,
86 Glen Ave., Oakland 11
28. Palo Alto: Mrs. Joyce Dahl, Secy.,
P.O. Box 238
29. Pasadena: Mrs. Katrina Valentine,
Secy., 943 North El Molino Ave.
30. Pasadena Jud. Dist.: Mrs. Beatrice
Buckley, Secy., 755 East Poppy-
fields Dr., Altadena
31. Sacramento: Mrs. Mozelle Bourget,
Secy., 3996 McKinley Blvd.
32. San Bernardino: Mrs. Ailene V.
Fletcher, Secy., 772 Campus Way
33. San Diego: Mr. John Stroessler,
Secy., 4202 58th St.
34. San Francisco: Mrs. Florence C.
Haake, Secy., 461 14th St., San
Francisco 18
35. San Mateo: Mr. Lee Lopez, Secy.,
1318 Mt. Diablo Ave.
36. Santa Barbara: Mr. Edward P. C.
Connaughton, Secy., 1636 Ana-
capa St.
37. Santa Monica: Mrs. Josephine
Gardiner, Secy., 1054 A Third St.
38. Sausalito Twp.: Mrs. Lois Stockton,
Secy., Box 179 A, Route 1, Mill
Valley
39. South Bay Jud. Dist.: Mrs. Ardis C.
Bergeron, Secy., 4229 W. 167th
St., Lawndale
40. South Gate: Miss Mary Ellen Reese,
Secy., 2575 Indiana Ave.
41. West Hollywood: Mr. Robert H.
King, Secy., 1282½ North Sweet-
zer Ave., Hollywood 46
42. Whittier Jud. Dist.: Mrs. Grace E.
Jensen, Secy., 10457 South Gunn
Rd., Whittier
- COLORADO
43. Colorado Springs: Mrs. Gladys
Roberts, Secy., 915 North Han-
cock Ave.
44. Denver: Mrs. Barbara Jackson,
Secy., 1295 Glencoe St.
45. Jefferson County: Mrs. Elizabeth
Clark, Secy., Wah-Keeney Park,
Route 1, Evergreen
- CONNECTICUT
46. Greenwich: Mrs. Muriel Michels,
Secy., 8 Richmond Dr., Old
Greenwich
47. New Haven: Miss Clara Monson,
Secy., 831 Elm St.
- DELAWARE
48. Wilmington: Mrs. Mabel Johnson,
Secy., 1114 West Street, Wilming-
ton 1
- DISTRICT OF COLUMBIA
49. Washington: Miss Bernice Ber-
nardo, Secy., % Bahá'í Center,
1611 Connecticut Ave. N.W.,
Washington 9



Delegates in session at the Fifth Bahá'í Congress, San Salvador, Central America, April 25-28, 1950.

FLORIDA

- 50. Miami: Miss Ida Solomon, Secy., 137 N.W. 11th Ave.
- 51. Orange County: Mr. Fred F. Minnich, Secy., 1100 Santa Anita Rd., Orlando

GEORGIA

- 52. Atlanta: Miss Doris Ebbert, Secy., 2835 Cascade Rd.

HAWAII

- 53. Honolulu: Miss Henriette From, Secy., 2336 Beckwith St.
- 54. Maui: Mrs. Mabel J. Van Valkenburg, Secy., Kihei, Maui

IDAHO

- 55. Ada County: Mrs. Mildred R. Cossey, Secy., P.O. Box 994, Boise
- 56. Boise: Miss Elizabeth Adelman, Secy., P.O. Box 585

ILLINOIS

- 57. Addison Twp.: Mrs. Mildred Smith, Secy., Milton & West, Elmhurst 23
- 58. Batavia: Mrs. Charlesella Stoakley, Secy., 449 Madison St.
- 59. Champaign: Mr. Edgar G. Harris, Secy., 202 Ells Ave.
- 60. Chicago: Mr. Larry Kramer, Secy., 4865 South Park Ave., Chicago 15

- 61. Danville: Mrs. Shirley Cantrell, Secy., 720 East Madison
- 62. Elmhurst: Miss Phyllis M. Rachau, Secy., 458 Fairview Ave.
- 63. Evanston: Mr. L. Wyatt Cooper, Secy., 1580 Dewey Ave.
- 64. Maywood: Mr. George W. Amer-son, Secy., 901 South 7th Ave.
- 65. Oak Park: Mrs. Ruth LaRocque, Secy., 708 Gunderson Ave.
- 66. Peoria: Mrs. Emilie Zeigler, Secy., 1012 North Glen Oak Ave.
- 67. Quincy: Mrs. Eunice Hanawalt, Secy., 524 Spring St.
- 68. Springfield: Mrs. Gretchen Schultz, Secy., 2168 South Renfro
- 69. Urbana: Mrs. Mabel Paine, Secy., 606 West Pennsylvania Ave.
- 70. Waukegan: Mrs. Harriet Terry, Secy., 1522 Melrose St.
- 71. Wilmette: Mrs. Eleanor Stewart, Secy., 121 Linden Ave.
- 72. Winnetka: Mrs. Dorothy F. Red-son, Secy., 681 Garland Ave.

INDIANA

- 73. Fort Wayne: Mrs. Elma Wilson, Secy., 2722 N. Anthony Blvd.
- 74. Indianapolis: Miss Leah A. Spence, Secy., 1215 Continental Hotel
- 75. South Bend: Mrs. Jane Rowe, Secy., 1220 Corby Blvd.

IOWA

76. Cedar Rapids: Miss Edna Mackinson, Secy., 94 2nd Ave. S.W.
 77. Waterloo: Mr. Aaron L. Roff, Secy., 917 Hartman St.

KANSAS

78. Topeka: Mrs. Bertha Campbell, Secy., 403 Huntoon

KENTUCKY

79. Louisville: Mrs. Meta L. Dahl, Secy., 3716 Illinois Ave.

LOUISIANA

80. New Orleans: Mrs. Margaret O. Maurer, Secy., 1623 General Taylor, New Orleans 15

MAINE

81. Eliot: Mrs. Emily T. Pearsall, Secy., Beech Road
 82. Portland: Mrs. Thelma Rivers, Secy., 278 Woodfords St.

MARYLAND

83. Baltimore: Miss Alma S. Heise, Secy., 3120 St. Paul St., Apt. 116 G, Baltimore 18
 84. Prince George's County: Mrs. A. Esther Sibole, Secy., 4903 Alton St., S.E., Boulevard Hts.

MASSACHUSETTS

85. Beverly: Mr. Richard S. Gladding, Secy., 90 McKay St.
 86. Boston: Mrs. Marion Repper, Secy., 175 Dartmouth St.
 87. Cambridge: Mrs. Louise K. Sayward, Secy., 50 Follen St.
 88. Springfield: Mrs. Elsa R. Bates, Secy., 99 Princeton St., Springfield 9
 89. Worcester: Mrs. Sally Pierce, Secy., 8 Kimball St.

MICHIGAN

90. Ann Arbor: Mrs. Bernice D. Anderson, Secy., 718 North 4th Ave.
 91. Battle Creek: Mrs. Melba D. Nunnally, Secy., 179 Oneita St.
 92. Dearborn: Mrs. Mabel R. Vicary, Secy., 3836 Campbell Ave.
 93. Detroit: Mrs. Mabel P. Long, Secy., 8039 Beaverland Ave., Detroit 39
 94. Flint: Mrs. Evelyn Bradt, Secy., 1541 Stone St.

95. Grand Rapids: Mrs. Viola T. Thomson, Secy., 414 Clancy Ave., N.E.
 96. Muskegon: Mrs. Emma M. Allen, Secy., 1433 Nolen St.
 97. Royal Oak: Mrs. Shirley A. Baldwin, Secy., 907 East Third St.
 98. Royal Oak Twp.: Miss DeMaris Lovetta Morris, Secy., 21341 Parkside, Ferndale 20

MINNESOTA

99. Duluth: Mr. Robert Cameron, Secy., 2915 Kruger Road
 100. Minneapolis: Miss Sina O. Olsen, Secy., 123 South 11th St., Apt. H
 101. St. Paul: Mrs. Gladys Livermore, Secy., 632 Earl St.

MISSISSIPPI

102. Jackson: Mrs. Stevie Flinn, Secy., 724 Wingfield

MISSOURI

103. Independence: Mr. Claude K. Winans, Secy., 1015 West Maple
 104. St. Louis: Mrs. Mildred Birkett, Secy., 1215 San Jacinto Ct., St. Louis 10

MONTANA

105. Butte: Mr. George D. Miller, Secy., 604 West Park
 106. Great Falls: Mrs. Vera W. Foutch, Secy., 2004 5th Ave. South
 107. Helena: Mrs. Gladys E. Endress, Secy., 440 West Main St.

NEBRASKA

108. Omaha: Mrs. Wendell R. Lane, Secy., 1112 North 17th St.

NEVADA

109. Reno: Mrs. Ethel McAllaster, Secy., 762 West 6th St.

NEW HAMPSHIRE

110. Portsmouth: Mrs. Nella Gustafson, Secy., 77 Circuit Rd.

NEW JERSEY

111. Dumont: Mrs. Emily Kalantar, Secy., 314 Washington Ave.
 112. East Orange: Mrs. Amie B. Wright, Secy., 105 Leslie St.
 113. Englewood: Mr. Nathaniel J. Douglas, Secy., 42 East Forest Ave.



First Regional Swiss-Italian Bahá'í Conference, held in Rome, March 20-23, 1952.

114. Jersey City: Mrs. June Shapiro, Secy., P.O. Box 495, Journal Sq. Sta., Jersey City 6
 115. Montclair: Mrs. Catherine M. Healy, Secy., 45 North Fullerton Ave.
 116. Newark: Mrs. Katrina K. Mathewson, Secy., 71 Milford Ave.
 117. Ridgewood: Mrs. Elizabeth Schmidt, Secy., 80 Oak St.
 118. Teaneck: Mrs. Amy G. Raubitschek, Secy., 1113 Bromley Ave., West Englewood

NEW MEXICO

119. Albuquerque: Mrs. Mary L. Ewing, Secy., 1830 Arizona N.E.
 120. Bernalillo County: Mrs. Rosemarie Smith, Secy., R.R. 1, Box 1760, Albuquerque

NEW YORK

121. Binghamton: Mrs. Betsy J. Richard, Secy., 42 Lincoln Ave.
 122. Buffalo: Mrs. Elizabeth M. Patterson, Secy., 333 Ontario St.
 123. Hamburg Twp.: Miss Kathryn M. Potter, Secy., 294 Clark St., RFD 1
 124. Jamestown: Mrs. Ida L. Pickett, Secy., 110½ Cheney St.
 125. Mount Vernon: Miss Mary Campbell, Secy., 10 North Fulton Ave.

126. New York City: Mr. Peter Gravina, Secy., 423 East 71st St.
 127. Rochester: Miss Elizabeth Brooks, Secy., 49 Rowley St., Rochester 7
 128. Seneca Twp.: Mrs. Marguerite Firoozi, Secy., Canandaigua Rd., Geneva
 129. Syracuse: Mr. Albert D. Heist, Jr., Secy., 221 Bennington Dr.
 130. Waterloo: Mr. John E. Flood, Secy., 3 Seneca St.
 131. Yonkers: Mrs. Lillian Rogers, Secy., 64 Locust Hill Ave.

NORTH DAKOTA

132. Fargo: Mrs. Adeline Willson, Secy., 318 19th St. North

OHIO

133. Cincinnati: Mrs. Lorene Dustan, Secy., 2533 Homestead Place, Cincinnati 11
 134. Cleveland: Mrs. Eleanor H. Reeves, Secy., 1539 East Boulevard, Apt. 7
 135. Columbus: Mrs. Margarete Acebo, Secy., 777 Franklin Ave., Columbus 5
 136. Dayton: Mrs. Marion Imig, Secy., 1517 Princeton Dr., Dayton 6
 137. Lima: Mrs. Mae Vaughn, Secy., 509 North Collett St.



Second All-Swiss Bahá'í Conference at Zürich, November 18-19, 1950.

OKLAHOMA

138. Oklahoma City: Mrs. Alice C. Entz-minger, Secy., 511½ North West 13th St.

OREGON

139. Portland: Mrs. Dorothy C. Henderson, Secy., 4835 East Burnside, Apt. 9, Portland 15

PENNSYLVANIA

140. Philadelphia: Miss Sophia A. Reiger, Secy., 3301 Powelton Ave., Philadelphia 4
 141. Pittsburgh: Mrs. Victoria Richards, Secy., 665 College Ave., Pitts-burgh 32
 142. Scranton: Mrs. Helen Beck, Secy., 429 Quincy Ave.
 143. West Chester: Mrs. Jane Lear Tal-ley, Secy., 205 West Market St.

PUERTO RICO

144. San Juan: Mrs. Maria T. Martin de Irizarry, Secy., P.O. Box 1869

RHODE ISLAND

145. Providence: Mrs. Edith Carpenter, Secy., 113 Congress Ave.

SOUTH DAKOTA

146. Sioux Falls: Mrs. Nellie Fenton, Secy., Room 208, Van Eps Bldg., 8th & Phillips Ave.

TENNESSEE

147. Memphis: Miss Johanna Zimmer-man, Secy., Box 5913
 148. Nashville: Miss Nellie J. Roche, Secy., 2325 Elliston Place, Nash-ville 5

TEXAS

149. Dallas: Mrs. Allene Squires, Secy., 5527 Druid Lane
 150. Houston: Mr. Walter D. Powell, Sr., Secy., 3616 Bastrop St.
 151. San Antonio: Mrs. Patricia Shep-pard, Secy., 515 Fresno St.

UTAH

152. Salt Lake City: Mrs. Ethel C. Ayer, Secy., 1361 East 17th South St.

VIRGINIA

153. Alexandria: Mrs. Marjorie Nixon, Secy., 316 South Fairfax St.
 154. Arlington: Mrs. Lucille M. Bridget, Secy., 1622 North McKinley Rd.

WASHINGTON

155. Kirkland: Mrs. Margaret V. Bailey, Secy., 204 19th Ave.
 156. Richmond Highlands: Mrs. Elmer-ene Neff, Secy., 18016 Linden Ave., Seattle 33
 157. Seattle: Mrs. Doris Dahl, Secy., 9643 60th Ave. South, Seattle 8
 158. Spokane: Mrs. Rose M. Bates, Secy., W. 3107 Euclid Ave., Spo-kane 12
 159. Tacoma: Mrs. Elizabeth Johnson, Secy., 414 S. Tacoma Ave.

WEST VIRGINIA

160. Charleston: Mrs. Marian C. Lippitt, Secy., 1429 B Jackson St.

WISCONSIN

161. Brookfield Twp.: Mrs. Lillian Erby, Secy., Box 443, Route 4, Wauke-sha
 162. Green Bay: Miss Florence Delany, Secy., 1015 Cherry St.
 163. Kenosha: Mr. Louis J. Voelz, Secy., 6108 Sheridan Rd.
 164. Madison: Miss Helen Svendsen, Secy., 501 Woodward Grove
 165. Milwaukee: Mr. Elmer Schwandes, Secy., 3256 South 22nd St.
 166. Racine: Mrs. Anna L. Nelsen, Secy., 4607 Victory Ave.
 167. Shorewood: Mrs. Beula Brown, Secy., 3514 North Murray Ave.
 168. Waukesha: Mrs. Elizabeth J. Bur-gess, Secy., 217 Wisconsin Ave.
 169. Wauwatosa: Mrs. Maud Reimholz, Secy., 2552 North 63rd Street
 170. Whitefish Bay: Miss Pearl L. Pohl, Secy., 5400 North Lake Drive

WYOMING

171. Laramie: Mrs. Solveig V. Corbit, Secy., P.O. Box 112

GROUPS

ALABAMA

1. Fulton Ridge
2. Mobile

ALASKA

3. Alakanuk
4. Eielson Air Force Base
5. Fairbanks
6. Ketchikan
7. Kodiak
8. Mt. Village
9. Seward
10. Soldotna
11. Unalaska

ARIZONA

12. Clifton (outside)
13. Coolidge
14. Flagstaff (outside)
15. Glendale
16. Phoenix (outside)
17. Phoenix-T1N R2E
18. Phoenix-T2N R2E
19. Tempe
20. Tucson Twp. 13

ARKANSAS

21. Eureka Springs
22. Fort Smith
23. North Little Rock
24. Omaha

CALIFORNIA

25. Alameda
26. Albany
27. Alturas
28. Anaheim
29. Analy Twp.
30. Antelope Judicial District
31. Apple Valley
32. Arcadia
33. Atascadero
34. Atherton
35. Bakersfield
36. Banning
37. Bear Valley Twp.
38. Belmont
39. Bell Gardens
40. Belvedere
41. Burlingame
42. Burney
43. Carmel
44. Carpinteria
45. Center Twp. (Sacramento)

46. Claremont
47. Clovis
48. Compton
49. Compton Judicial District
50. Contra Costa County
51. Contra Costa County-Twp. 17
52. Cucamonga
53. Descanso
54. Downey Judicial District
55. Eden Twp.
56. El Cerrito
57. Elsinore
58. Escondido
59. Escondido Twp.
60. Felton
61. Fontana
62. Fremont Twp.
63. Gardena
64. Garden Grove
65. Glendale Judicial District
66. Hayward
67. Hollister
68. Joshua Tree
69. La Mesa
70. Lemon Grove
71. Los Altos
72. Los Cerritos Judicial District
73. Los Gatos
74. Lynnwood
75. Menlo Park
76. Mill Valley
77. Montecito Twp.
78. Oceanside
79. Oceanside Twp.
80. Ontario
81. Oxnard
82. Paso Robles
83. Piedmont
84. Pomona
85. Richmond
86. Salinas
87. San Fernando
88. San Gabriel
89. San Jose Alviso District
90. San Luis Obispo
91. San Marino
92. San Mateo County-Twp. 3
93. San Martin
94. San Rafael
95. Santa Anita Judicial District
96. Santa Cruz
97. Santa Monica Judicial District
98. Santa Paula
99. Santa Paula (outside)

- 100. Santa Rosa
- 101. Santa Rosa Twp.
- 102. Sierra Madre
- 103. Sonoma Twp.
- 104. South Pasadena
- 105. South San Francisco
- 106. Stinson Beach
- 107. Thousand Oaks
- 108. Tulare
- 109. Ventura
- 110. Vista
- 111. West Covina
- 112. Whittier

COLORADO

- 113. Aurora
- 114. Boulder
- 115. Denver (outside)
- 116. Dillon
- 117. Durango
- 118. El Paso County
- 119. Englewood
- 120. Littleton
- 121. Pueblo
- 122. Sedalia
- 123. Westminster

CONNECTICUT

- 124. Bridgeport
- 125. Deep River
- 126. Hamden
- 127. Hartford
- 128. Norwich (outside)
- 129. Orange
- 130. South Norwalk
- 131. Stamford
- 132. Washington
- 133. West Haven
- 134. Westport
- 135. Yalesville

DELAWARE

- 136. Dover
- 137. Newcastle County

FLORIDA

- 138. Archer
- 139. Bristol
- 140. Coral Gables
- 141. Dania
- 142. Daytona Beach
- 143. Dunedin
- 144. Duval County
- 145. Fort Lauderdale
- 146. Gainesville
- 147. Hollywood
- 148. Jacksonville

- 149. Key West
- 150. Lakeland
- 151. Miami Beach
- 152. Miami (outside)
- 153. Miami Shores
- 154. North Dade County
- 155. North Miami
- 156. Patrick Air Force Base
- 157. Port Richey
- 158. Sarasota
- 159. South Miami
- 160. St. Augustine
- 161. St. Petersburg
- 162. Tampa
- 163. Tyndall Air Force Base
- 164. West Miami
- 165. West Palm Beach

GEORGIA

- 166. Augusta
- 167. Richmond County

HAWAII

- 168. Hilo

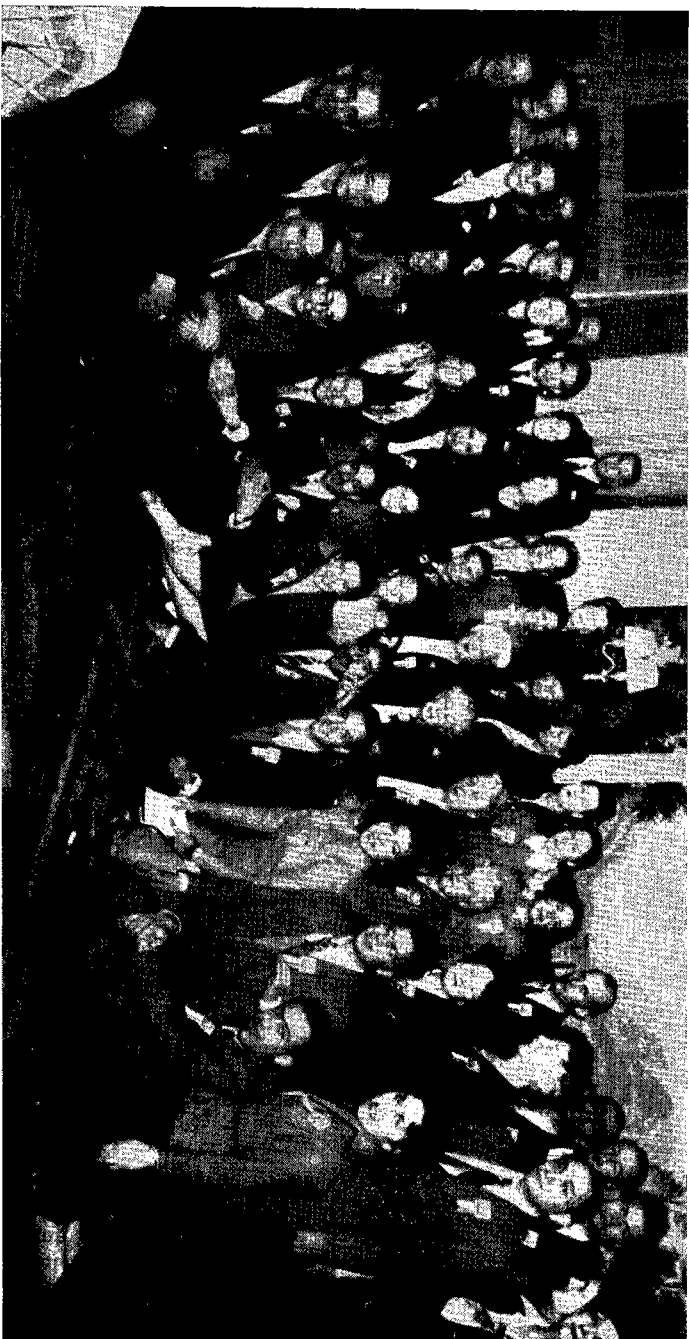
IDAHO

- 169. Caldwell
- 170. Grangeville
- 171. Lewiston
- 172. Pocatello

ILLINOIS

- 173. Aurora
- 174. Berwyn
- 175. Brookfield
- 176. Cicero
- 177. Decatur
- 178. Deerfield
- 179. De Kalb
- 180. Downers Grove
- 181. Edelstein
- 182. Elgin
- 183. Glencoe
- 184. Glenview
- 185. Gurnee
- 186. Harvey
- 187. Highland Park
- 188. Hinsdale
- 189. La Grange Park
- 190. Limestone Twp.
- 191. Lombard
- 192. Mattoon
- 193. Melrose Park
- 194. Melrose Twp.
- 195. Northbrook
- 196. Northbrook Twp.
- 197. North Chicago

198. Park Forest
 199. Peoria Heights
 200. Phoenix
 201. Richwood Twp.
 202. River Forest
 203. Riverside
 204. Rockford
 205. Rockford (outside)
 206. St. Charles
 207. Skokie
 208. Stone Park
 209. Warrenville
 210. Washington
 211. Watseca
 212. Western Springs
 213. West Peoria
 214. Wheaton
- INDIANA
 215. Anderson
 216. Crawfordsville
 217. Evansville
 218. Gary
 219. Hammond
 220. Indianapolis (outside)
 221. Kingsford Heights
 222. Kokomo
 223. Logansport
 224. Mishawaka
 225. Muncie
 226. Osceola
 227. Ossian
 228. Perry
 229. Warsaw
- IOWA
 230. Cedar Falls
 231. Council Bluffs
 232. Davenport
 233. Des Moines
 234. Dubuque
 235. Ventura
 236. Washington
 237. Waterloo (outside)
- KANSAS
 238. Burlingame
 239. Kansas City
 240. Wichita
- LOUISIANA
 241. Baton Rouge
 242. Jackson
 243. Shreveport
- MAINE
 244. Brewer
245. Fryeburg
 246. Kittery
 247. Orrington
 248. Sanford
- MARYLAND
 249. Baltimore (outside)
 250. Bel Air
 251. Gambrills
 252. Landover Hills
 253. Montgomery County
 254. Riverdale
 255. Takoma Park
 256. Towson
- MASSACHUSETTS
 257. Arlington
 258. Attleboro
 259. Belchertown
 260. Brookline
 261. Danvers
 262. Falmouth
 263. Hamilton
 264. Harvard
 265. Haverhill
 266. Hingham
 267. Jefferson
 268. Lynn
 269. Malden
 270. Monson
 271. Natick
 272. Needham
 273. Newton Center
 274. North Pembroke
 275. Palmer
 276. Plainville
 277. Provincetown
 278. Roxbury
 279. Sterling
 280. Topsfield
 281. Wenham
 282. West Brookfield
 283. Woburn
 284. Worthington
- MICHIGAN
 285. Ann Arbor (outside)
 286. Ann Arbor Hills
 287. Bay City
 288. Birmingham
 289. Burton Twp.
 290. Centerline
 291. Climax
 292. Clio
 293. Davison Twp.
 294. Dearborn Twp.
 295. East Lansing



Friends attending the Third All-Swiss Bahá'í Conference, in Bern, February 23-24, 1952.

296. Fennville
 297. Ferndale
 298. Flushing
 299. Fruitport
 300. Grandville
 301. Grosse Pointe City
 302. Grosse Pointe Farms
 303. Grosse Pointe Woods
 304. Hazel Park
 305. Highland Park
 306. Kalamazoo
 307. Kalamazoo (outside)
 308. Lansing
 309. Lincoln Park
 310. Marysville
 311. Mt. Morris Twp.
 312. Muskegon (outside)
 313. Niles Twp.
 314. Nirvana
 315. Port Huron Twp.
 316. Roseville
 317. Sturgis
 318. Van Dyke
 319. Wear Twp.
 320. Whitehall
 321. Willow
 322. Wyandotte
 323. Ypsilanti
- MINNESOTA
 324. Excelsior
 325. Minneapolis (outside)
 326. Newport
 327. St. Cloud
 328. Tobique
- MISSISSIPPI
 329. Gulfport
 330. Jackson (outside)
 331. Natchez
- MISSOURI
 332. Blue Twp.
 333. Joplin
 334. Kansas City
 335. Kirkwood
 336. Richmond Heights
 337. Rolla
 338. St. Joseph
 339. Springfield (outside)
 340. Webster Groves
- MONTANA
 341. Butte (outside)
 342. Shelby
- NEVADA
 343. Las Vegas
 344. Wells
- NEW HAMPSHIRE
 345. Concord
 346. Dover
 347. Henniker
 348. Hinsdale
 349. Keene
 350. Pelham
- NEW JERSEY
 351. Atlantic City
 352. Bergenfield
 353. Bloomfield
 354. Bound Brook
 355. Bradley Beach
 356. Budd Lake
 357. Camden
 358. Closter
 359. Demarest
 360. Elizabeth
 361. Glenrock
 362. Hackensack
 363. Haledon
 364. Hamburg
 365. Harrington Park
 366. Hasbrouck Heights
 367. Hillside
 368. Lincoln Park
 369. Middletown
 370. Morristown
 371. New Milford
 372. Orange
 373. Paterson
 374. Plainfield
 375. Princeton
 376. Red Bank
 377. Ridgefield Park
 378. Shorthills
 379. South Bound Brook
 380. Springfield
 381. Summit
 382. Towaco
 383. Trenton
 384. Union City
 385. Westfield
- NEW YORK
 386. Altamont
 387. Amherst Twp.
 388. Bellmore
 389. Binghamton (outside)
 390. Blue Point
 391. Blue Point, L.I.

- 392. Brighton
- 393. Burt
- 394. Busti
- 395. Central Square
- 396. Conklin
- 397. Delmar
- 398. Freeport
- 399. Geneva
- 400. Glen Cove, L.I.
- 401. Glenwood Landing
- 402. Hamburg Village
- 403. Harrison
- 404. Horseheads
- 405. Huntington Station
- 406. Irondequoit
- 407. Kenmore
- 408. Lakewood
- 409. Lima
- 410. Little Falls
- 411. Mamaroneck
- 412. Merrick
- 413. Middletown
- 414. Newport
- 415. New Rochelle
- 416. New York (outside)
- 417. Niagara
- 418. Niagara Falls
- 419. Norwich
- 420. Ossining
- 421. Penn Yann
- 422. Port Washington
- 423. Plattsburg
- 424. Rye
- 425. Scotia
- 426. Sea Cliff
- 427. Seaford
- 428. Seneca Falls
- 429. Shoreham, L.I.
- 430. Syracuse (outside)
- 431. Valley Stream
- 432. Vestal
- 433. Victor
- 434. Waterloo Twp.
- 435. West Seneca
- 436. White Plains

NEW MEXICO

- 437. Edgewood
- 438. Las Cruces
- 439. Sandoval

NORTH CAROLINA

- 440. Asheville
- 441. Asheville (outside)
- 442. Greensboro
- 443. Rocky Mount

NORTH DAKOTA

- 444. Binford
- 445. Grand Forks
- 446. Tokio

OHIO

- 447. Akron
- 448. American Twp.
- 449. Austin Twp.
- 450. Boston Twp.
- 451. Botkins
- 452. Bucyrus
- 453. Chardon
- 454. Cincinnati (outside)
- 455. Circleville
- 456. Cleveland Heights
- 457. Cuyahoga Falls
- 458. East Cleveland
- 459. Englewood
- 460. Euclid
- 461. Fairborn
- 462. Findlay
- 463. Findlay (outside)
- 464. Fostoria
- 465. Fremont
- 466. Granger Twp.
- 467. Hamilton Twp.
- 468. Hinckley Twp.
- 469. Kent
- 470. Kittering Village
- 471. Lakewood
- 472. Loudonville
- 473. Mansfield
- 474. Middletown
- 475. Munroe Falls
- 476. Newark
- 477. North Olmstead
- 478. South Euclid
- 479. Springfield
- 480. Stow
- 481. Toledo
- 482. Toledo (outside)
- 483. Urbana
- 484. Warren
- 485. Washington Twp.
- 486. Wayne Twp.

OKLAHOMA

- 487. Enid
- 488. Lawton
- 489. Tulsa

OREGON

- 490. Astoria
- 491. Clatsup County
- 492. Joseph
- 493. Medford

494. Merlin
 495. Multnomah County
 496. St. Helens
 497. Salem (outside)
 498. Woodburn
- PENNSYLVANIA**
 499. Allison Park
 500. Clifton Heights
 501. East Goshen Twp.
 502. Erie
 503. Feasterville
 504. Gettysburg
 505. Havertown
 506. McKnight Village
 507. Merion
 508. Mt. Lebanon
 509. New Castle
 510. North Hills
 511. Oberlin
 512. West Bradford Twp.
 513. West Goshen Twp.
 514. Wilksburg
 515. Zelienople
- PUERTO RICO**
 516. Arecibo
- RHODE ISLAND**
 517. East Providence
 518. Warwick
- SOUTH CAROLINA**
 519. Aiken County
 520. Columbia
 521. Columbia (outside)
 522. Greenville
 523. North Augusta
 524. Taylors
- SOUTH DAKOTA**
 525. Rapid City
- TENNESSEE**
 526. Chattanooga
 527. Knoxville
 528. Knoxville (outside)
- TEXAS**
 529. Austin
 530. Carrizo Springs
 531. Corpus Christi
 532. Dallas (outside)
 533. El Paso
 534. Pasadena
 535. Port Arthur
- UTAH**
 536. Logan
 537. Murray
 538. Salt Lake County
- VERMONT**
 539. Brattleboro
 540. West Brattleboro
- VIRGINIA**
 541. Falls Church
 542. Franklin
 543. Loudoun County
 544. Newport News
 545. Portsmouth
 546. Princess Anne County
 547. Verona
 548. Winchester
- WEST VIRGINIA**
 549. Institute
- WASHINGTON (State)**
 550. Anacortes
 551. Auburn
 552. Black Diamond
 553. Bremerton
 554. Chelan
 555. Deer Park
 556. Everett
 557. Everett (outside)
 558. Langley
 559. Lowell
 560. Marysville
 561. Monroe
 562. Pasco
 563. Snohomish
 564. Spokane County
 565. Walla Walla
 566. Yakima
- WISCONSIN**
 567. Cedarburg, Town of
 568. Delafield Twp.
 569. Dousman
 570. Eagle River
 571. Elcho
 572. Ft. Atkinson
 573. Granville, Town of
 574. Kenosha (outside)
 575. Lincoln Twp.
 576. Madison (outside)
 577. Manitowoc
 578. Mazominie
 579. McFarland
 580. Menomonee Twp.

- 581. Merton Twp.
- 582. Milwaukee, Town of
- 583. Monona Village
- 584. Mt. Pleasant Twp.
- 585. Mukwonago
- 586. Muskego Twp.
- 587. New Berlin Twp.
- 588. Oconomowoc Twp.
- 589. Oshkosh
- 590. Plainfield
- 591. Sheboygan (outside)

- 592. Slinger
- 593. Somers Twp.
- 594. Sturgeon Bay
- 595. Thiensville
- 596. Tomahawk
- 597. Watertown
- 598. Wauwatosa, Town of
- 599. Westbend

WYOMING

- 600. Casper



Delegates and friends attending banquet of the Fourth South American Bahá'í Congress, Lima, Perú, May 1, 1950.

ISOLATED CENTERS

ALABAMA

- 1. Fair Hope
- 2. Florence
- 3. Huntsville
- 4. Syladauga
- 5. Tuskegee

ALASKA

- 6. Baranof
- 7. Ft. Richardson
- 8. Juneau
- 9. Kakananak
- 10. Kasilof
- 11. Ninilchik
- 12. Valdez
- 13. Wasilla

ARIZONA

- 14. Buckeye
- 15. Bylas
- 16. Douglas
- 17. Flagstaff
- 18. Globe
- 19. Payson
- 20. Prescott

- 21. Tuba City
- 22. Yuma (outside)

ARKANSAS

- 23. Bentonville
- 24. Harrison
- 25. Hot Springs
- 26. Little Rock (outside)
- 27. North Little Rock (outside)
- 28. Stamps
- 29. Vandervoort

CALIFORNIA

- 30. Auburn
- 31. Azusa
- 32. Balboa Island
- 33. Beale Air Force Base
- 34. Bell
- 35. Chula Vista (outside)
- 36. Colton
- 37. Concord
- 38. Contra Costa County-Twp. 7
- 39. Costa Mesa
- 40. Culver City
- 41. Daly

42. Desert Hot Springs
 43. Edwards
 44. El Monte
 45. Encinitas
 46. Exeter
 47. Fort Bragg
 48. Fort Ord
 49. Fresno (outside)
 50. Healdsburg
 51. Healdsburg (outside)
 52. Hermosa Beach
 53. Huntington Park
 54. La Canada
 55. Leucadia
 56. Los Gatos (outside)
 57. Madera
 58. Martinez
 59. Maywood
 60. Modesto
 61. Montara
 62. Montrose
 63. Moreno
 64. Mt. Eden
 65. Norwalk
 66. Pacific Grove
 67. Palos Verdes Estates
 68. Redding
 69. Redlands
 70. Redondo Beach
 71. Redwood City
 72. Reedley
 73. San Carlos
 74. San Jose
 75. Santa Ana
 76. Santa Clara
 77. Santa Cruz (outside)
 78. Santa Maria
 79. Santee
 80. Saratoga
 81. Sonoma (outside)
 82. Torrance
 83. Turlock
 84. Upland
 85. Victorville
 86. Visalia
 87. Walnut Creek
 88. Willits
- COLORADO
89. Arapahoe County
 90. Climax
 91. Ft. Collins
 92. Greeley
 93. Mountain View Twp.
 94. Wheatridge
- CONNECTICUT
95. Avon
 96. Groton
 97. Milford
 98. Rockville
 99. Southport
 100. West Redding
- DELAWARE
101. Wilmington (outside)
- FLORIDA
102. Bradenton (outside)
 103. Dade City
 104. Fernandina
 105. Ft. Myers
 106. Fountain
 107. Hialeah
 108. Homestead
 109. Jacksonville Beach
 110. Lake Worth
 111. Largo
 112. New Port Richey
 113. Opa Locka
 114. Ormond Beach
 115. Panama City
 116. Safety Harbor
 117. St. Petersburg (outside)
 118. Tallahassee
 119. Titusville
 120. Uleta
 121. Warrington
 122. Winter Park
- GEORGIA
123. Chamblee
 124. Conyers
 125. Decatur
 126. Gainesville
 127. Grovetown
 128. Macon
 129. Marietta
 130. Savannah
 131. Stockbridge
- IDAHO
132. Council
 133. Idaho Falls
 134. Owynee County
- ILLINOIS
135. Albany
 136. Alton
 137. Arlington Heights
 138. Barrington
 139. Byron

- 140. Carlinville
- 141. Chicago Heights
- 142. Chillicothe
- 143. Des Plaines
- 144. Effingham
- 145. Elmhurst (outside)
- 146. Franklin Park
- 147. Freeport
- 148. Greenup
- 149. Highwood
- 150. Joliet
- 151. La Grange
- 152. Lincoln
- 153. Marengo
- 154. Morrison
- 155. New Holland
- 156. Norridge
- 157. Oaklawn
- 158. Park Ridge
- 159. Pecatonica
- 160. Peoria
- 161. Petersburg
- 162. Streator
- 163. Trivoli
- 164. Waukegan (outside)
- 165. Winfield

INDIANA

- 166. Bloomington
- 167. Crown Point
- 168. East Chicago
- 169. Fort Wayne (outside)
- 170. Greencastle
- 171. Lafayette
- 172. Michigan City
- 173. New Carlisle
- 174. Portland
- 175. Plymouth
- 176. Richmond
- 177. Rockville
- 178. Spencer
- 179. Winamac

IOWA

- 180. Ames
- 181. Clinton
- 182. Delwein
- 183. Iowa City
- 184. Manchester
- 185. Sioux City

KANSAS

- 186. Emporia
- 187. Scott City
- 188. Topeka (outside)

KENTUCKY

- 189. Cordia
- 190. Covington
- 191. Fort Knox
- 192. Jefferson County
- 193. Lexington
- 194. Paducah

LOUISIANA

- 195. Covington
- 196. Metairie
- 197. New Orleans (outside)

MAINE

- 198. Bangor
- 199. Calais
- 200. Gardiner
- 201. Island Falls
- 202. South Berwick
- 203. South Windham
- 204. York Village

MARYLAND

- 245. Aberdeen
- 206. Annapolis
- 207. Crownsville (outside)
- 208. District Heights
- 209. Finksborg
- 210. Garrett Park
- 211. Halethorpe
- 212. Jessup
- 213. Kent County
- 214. Owings Mills
- 215. Princess Anne

MASSACHUSETTS

- 216. Andover
- 217. Dedham
- 218. Dorchester
- 219. Easthampton
- 220. East Weymouth
- 221. Everett
- 222. Fitchburg
- 223. Gloucester
- 224. Grafton
- 225. Hinsdale
- 226. Holliston
- 227. Ipswich
- 228. Lancaster
- 229. Ludlow
- 230. Marblehead
- 231. Marlboro
- 232. Marlboro (outside)
- 233. Newburyport
- 234. North Adams
- 235. North Quincy

- 236. Orange
- 237. Pembroke
- 238. Petersham
- 239. Plymouth
- 240. Salem
- 241. Squantum
- 242. Taunton
- 243. Westboro
- 244. Wilbraham

MICHIGAN

- 245. Allen Park
- 246. Baldwin
- 247. Bancroft
- 248. Berkley
- 249. Burlington
- 250. Cassopolis
- 251. Coloma
- 252. East Detroit
- 253. Ecorse
- 254. Erie
- 255. Fort Gratiot Twp.
- 256. Franklin Village
- 257. Fruitport (outside)
- 258. Grand Rapids (outside)
- 259. Grand Haven
- 260. Hadley
- 261. Hart
- 262. Holt
- 263. Huntington Woods
- 264. Lake Harbor Twp.
- 265. Lake Orion
- 266. Lawrence
- 267. Lawton
- 268. Ludington
- 269. Milton Twp.
- 270. Newayo
- 271. Olivet
- 272. Owosso
- 273. Pentwater
- 274. Pinckney
- 275. Plymouth
- 276. Pontiac
- 277. Port Huron
- 278. Romulus
- 279. St. Louis
- 280. Spring Lake
- 281. Tecumseh
- 282. Van Buren Twp.

MINNESOTA

- 283. Bemidji
- 284. Chandler
- 285. Duluth (outside)
- 286. Hopkins
- 287. Mankato
- 288. Moorehead

- 289. Osseo
- 290. Sauk Center
- 291. St. Paul
- 292. Walker

MISSISSIPPI

- 293. Hattiesburg
- 294. Money
- 295. Pontotoc
- 296. Vaughan

MISSOURI

- 297. Canton
- 298. Columbia
- 299. Osage Beach
- 300. Patterson
- 301. Springfield

MONTANA

- 302. Bozeman
- 303. Fork Peck
- 304. Kalispell
- 305. Livingston
- 306. Winifred

NEBRASKA

- 307. Bancroft
- 308. Brock
- 309. Eagle
- 310. Grand Island
- 311. Omaha (outside)
- 312. Waterbury

NEVADA

- 313. Boulder City
- 314. Fallon
- 315. Mountain City
- 316. Reno (outside)
- 317. Sparks

NEW HAMPSHIRE

- 318. Ashuelot
- 319. Center Harbor
- 320. East Sullivan
- 321. Manchester
- 322. Marlboro
- 323. North Hampton
- 324. Peterborough
- 325. Rye Beach
- 326. West Swanzey
- 327. Wolfeboro

NEW JERSEY

- 328. Alpine
- 329. Asbury Park
- 330. Bordentown
- 331. Cape May

332. Chatham
 333. Cranford
 334. Eatontown
 335. Emerson
 336. Fair Lawn
 337. Freehold
 338. Glen Ridge
 339. Hampton
 340. Hohokus
 341. Linden
 342. Little Falls
 343. Long Branch
 344. Marlton
 345. Mendham
 346. Millburn
 347. Montague
 348. New Brunswick
 349. Ocean Grove
 350. Oradell
 351. Osbornville
 352. Palisade
 353. Paramus
 354. Parsippany
 355. Passaic
 356. Plainsboro
 357. River Edge
 358. Riverton
 359. Somerville
 360. South Orange
 361. West New York

362. West Orange
 363. Westville
 364. Westwood
 365. Wyckoff

NEW MEXICO

366. Carlsbad
 367. Gallup
 368. Los Alamos
 369. Roswell
 370. Santa Fe

NEW YORK

371. Arena
 372. Armonk
 373. Auburn
 374. Baldwin
 375. Bay Shore
 376. Briarcliff Manor
 377. Congers
 378. De Pew
 379. East Aurora
 380. East Bloomfield
 381. East Rochester
 382. Eden
 383. Ellenville
 384. Elmont
 385. Freehold
 386. Garden City
 387. Glenwood Landing, L.I.



First Bahá'í Teaching Conference of Colombia, Ecuador and Venezuela, held in Bogotá, October 12-15, 1949, attended by Bahá'í representatives from Bogotá, Barranquilla, Bucaramanga, Calí, and Medellín, Colombia; Guayaquil, Ecuador; and Caracas, Venezuela.



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Group of Bahá'ís attending Fourth European Bahá'í Teaching Conference and Summer School, Scheveningen, Holland,
August 31–September 10, 1951.

- 388. Gouverneur
- 389. Great Neck
- 390. Greece
- 391. Greenport
- 392. Harpursville
- 393. Hartsdale
- 394. Hastings-on-Hudson
- 395. Hempstead
- 396. Homer
- 397. Iroquois
- 398. Kingston
- 399. Lake Luzerne
- 400. Levittown
- 401. Linwood
- 402. Manhasset
- 403. Maple Springs
- 404. Mayville
- 405. Oneonta
- 406. Orchard Park
- 407. Oswego
- 408. Port Dickinson
- 409. Potsdam
- 410. Poughkeepsie
- 411. Rensselaer
- 412. Ripley
- 413. Rochester (outside)
- 414. Rome
- 415. Saratoga Springs
- 416. Schenectady
- 417. Shelter Island
- 418. Suffern
- 419. Syosset
- 420. Tappan
- 421. Trumansburg
- 422. Utica
- 423. Watertown
- 424. Watertown (outside)
- 425. Wellicott
- 426. West Islip
- 427. Youngstown

NORTH CAROLINA

- 428. Bryson City
- 429. Chapel Hill
- 430. Charlotte
- 431. Fayetteville
- 432. Hendersonville
- 433. High Point
- 434. Kannapolis
- 435. Lenoir
- 436. Orrum
- 437. Raleigh
- 438. Rich Square
- 439. Salisbury
- 440. Shelby
- 441. Washington
- 442. Winston Salem

NORTH DAKOTA

- 443. Devils Lake
- 444. Glenfield

OHIO

- 445. Barberton
- 446. Bath Twp.
- 447. Bay Village
- 448. Beaver
- 449. Bexley
- 450. Brecksville
- 451. Chagrin Falls
- 452. Chippewa Lake
- 453. Circleville (outside)
- 454. Clayton
- 455. Columbus (outside)
- 456. Delaware
- 457. Elyria
- 458. Galion
- 459. Hanover
- 460. Hudson
- 461. Jerry City
- 462. Marietta
- 463. Miamisburg
- 464. Morrow
- 465. New Richmond
- 466. Perry Twp.
- 467. Salem
- 468. Sandusky
- 469. Sharon Twp.
- 470. Shawnee Twp.
- 471. Urbana (outside)
- 472. Van Wert
- 473. Waynesfield
- 474. Wilberforce
- 475. Willard
- 476. Willoughby

OKLAHOMA

- 477. Okmulgee
- 478. Wann

OREGON

- 479. Brookings
- 480. Gates
- 481. Newport
- 482. Seaside
- 483. Pendleton
- 484. Tigard
- 485. Toledo

PENNSYLVANIA

- 486. Altoona
- 487. Avonmore
- 488. Bethlehem
- 489. Bromall
- 490. Cambridge Springs

491. Eau Claire
 492. Elkins Park
 493. Evans City
 494. Fallsington
 495. Hanover
 496. Homestead
 497. Latrobe
 498. Lebanon
 499. Lewisburg
 500. New Salem
 501. Norristown
 502. Oxford
 503. Pine Grove
 504. Rosemont
 505. Roslyn
 506. Sharon
 507. Swarthmore
 508. Wallingford
 509. Waynesboro
 510. West Chester (outside)
- RHODE ISLAND
 511. Ashton
 512. Pawtucket
 513. Rockville
- SOUTH CAROLINA
 514. Allendale
 515. Charleston
 516. Clemson
 517. Orangeburg
 518. Sedalia
- SOUTH DAKOTA
 519. Alcester
 520. Spearfish
- TENNESSEE
 521. Charleston
 522. Fountain City
 523. Johnson City
 524. Kingsport
 525. Nashville (outside)
 526. Union City
- TEXAS
 527. Alvin
 528. Amarillo
 529. Austin (outside)
 530. Charlotte
 531. Fort Hancock
 532. Fort Worth
 533. Hood River
 534. La Porte
 535. Marshall
 536. Paris
 537. Winter Haven
- UTAH
 538. Lehi
 539. Ogden
 540. Provo
 541. South Salt Lake City
 542. Vernal
- VERMONT
 543. Bennington
 544. Burlington
 545. Mendon (Rutland County)
 546. Montpelier
- VIRGINIA
 547. Alexandria (outside)
 548. Bristol
 549. Camp Pickett
 550. Farmville
 551. Fort Belvoir
 552. Fort Monroe
 553. Norfolk
 554. Petersburg
 555. Richmond
 556. Virginia Beach
- WASHINGTON (State)
 557. Almira
 558. Bremerton (outside)
 559. Camas
 560. Chehalis
 561. Cle Elum
 562. Cusick
 563. Edmonds
 564. Ellensburg
 565. Kent
 566. Kirkland
 567. Monitor
 568. Moses Lake
 569. Olympia
 570. Omak
 571. Port Gamble
 572. Port Townsend
 573. Richland
 574. Seattle (outside)
 575. South King County
 576. Stratford
 577. Tacoma (outside)
 578. Wenatchee
 579. Yakima (outside)
- WEST VIRGINIA
 580. Huntington
 581. Martinsburg
 582. Parkersbury
- WISCONSIN
 583. Antigo

- 584. Appleton
- 585. Birnamwood
- 586. Butternut
- 587. Chippewa Falls
- 588. City of Glendale
- 589. Cloverdale Twp.
- 590. Columbus
- 591. Eagle
- 592. Eau Clair
- 593. Edgar
- 594. Ephraim
- 595. Fond du Lac
- 596. Fox Point
- 597. Janesville
- 598. La Crosse

- 599. Milwaukee (outside)
- 600. Neenah
- 601. Rice Lake
- 602. Sheboygan
- 603. Stoughton
- 604. Superior
- 605. Town of Greenfield
- 606. Waupace
- 607. West Allis
- 608. Wisconsin Rapids

WYOMING

- 609. Albin
- 610. Chugwater
- 611. Menomenee Falls



Bahá'í Summer Conference held in Banff, Alberta, Canada, 1951.

5. DIRECTORY OF SPIRITUAL ASSEMBLIES, GROUPS, AND ISOLATED BAHÁ'ÍS IN ADMINISTRATIVE DIVISIONS IN PERSIA
1953-1954

<i>Districts</i>	<i>Assemblies</i>	<i>Groups</i>	<i>Isolated Centers</i>	<i>Total Localities</i>
1. Ābādih	13	16	7	36
2. Ahváz	17	11	2	30
3. Bábul	8	3	—	11
4. Bandar-i-Jaz	6	—	—	6
5. Bírjand	7	8	4	19
6. Hamadán	14	7	—	21
7. 'Iráq	6	13	—	19
8. Isfahán	25	27	11	63
9. Káshán	10	9	1	20
10. Kirmán	11	8	8	27
11. Kirmánsháh	4	4	3	11
12. Mashhad	19	10	18	47
13. Nayríz	3	—	1	4
14. Qazvín	9	5	2	16
15. Rašt	12	7	6	25
16. Sangsar	5	4	—	9
17. Sári	14	4	1	19
18. Shíráz	24	9	5	38
19. Tabríz	36	27	8	71
20. Tīhrán	37	38	21	96
21. Yazd	22	11	2	35
22. Záhidán	5	1	—	6
Total	307	222	100	629

LOCAL SPIRITUAL ASSEMBLIES

ĀBÁDIH		16. Aligudarz	3
1. ĀBÁDIH	1	17. Andímishk	4
2. Idrísábád	2	18. Bandar-Ma'shūr	5
3. Chinár	3	19. Bihbihán	6
4. Dihbíd	4	20. Burújird	7
5. Kúshkik	5	21. Chamtangú	8
6. Najafábád	6	22. Faylí	9
7. Himmatábád	7	23. Ĥamídíyyih	10
8. Sarvistán-i-Bavánát	8	24. Khurramábád	11
9. 'Abbásábád-i-'Ulyá	9	25. Khurramshahr	12
10. Sughad	10	26. Masjid-i-Sulaymán	13
11. 'Abbásábád-i-Suflá	11	27. Safá'íyyih	14
12. Dirghúk	12	28. Ághá-Jári	15
13. Qishláq	13	29. Jabrábád	16
		30. Chamtang	17
AHVÁZ		BÁBUL	
14. AHVÁZ	1	31. BÁBUL	1
15. Ābádán	2	32. Āmul	2

33. Bábulsar	3	80. Qahfirukh	9
34. Bahnamír	4	81. Qal'ih-i-Murgh	10
35. 'Arab-khayl	5	82. Chígán	11
36. Kiyákulá	6	83. Gaz	12
37. Firaydún-Kinár	7	84. Kaṣṣih	13
38. Díyá'kulá	8	85. Kattá	14
BANDAR-I-JAZ		86. Haláb-i-Musayábád	15
39. BANDAR-I-JAZ	1	87. Dizaj	16
40. Bandar-i-Sháh	2	88. Zavárih	17
41. Gurgán	3	89. Sámán	18
42. Gunbad-i-Qábús	4	90. Darrihshúr	19
43. Kalalih (Ay Darvish)	5	91. Shahriḍá	20
44. Mazra'ih-i-Khushih	6	92. Qal'ih-Fuladi	21
BÍRJAND		93. Ḥasanabad-Musayábád	22
45. BÍRJAND	1	94. Tírán	23
46. Zirak	2	95. Dastjird-i-Imámzádih	24
47. Khúnik	3	96. Murgh-chínar	25
48. Dastjird	4	KÁSHÁN	
49. Ásíyábán-Darvish	5	97. KÁSHÁN	1
50. Khusif	6	98. Árán	2
51. Múd	7	99. Jásb	3
HAMADÁN		100. Qamṣar	4
52. HAMADÁN	1	101. Mázgán	5
53. Ámzájjird	2	102. Vadigan	6
54. Ḥusaynábád	3	103. Jawshiqán	7
55. Bahár	4	104. Fathábád	8
56. Lálíchín	5	105. Núshábád	9
57. Qurvih	6	106. Naṭanz	10
58. Sári-Qumísh	7	KÍRMÁN	
59. Qazilchih-Kand	8	107. KÍRMÁN	1
60. Chupuqlú	9	108. Rafsanján	2
61. Maláyir	10	109. Ḥasanábád-i-Rafsanján	3
62. Uqchulu	11	110. Núq-i-Rafsanján	4
63. Shaykhján	12	111. Anár	5
64. Jamshídábád	13	112. 'Adasiyyih-Rafsanján	6
65. Mírzá-Ḥiṣári	14	113. Bandar-i-'Abbás	7
'IRÁQ		114. Sírján	8
66. 'IRÁQ	1	115. Khayr-i-Aqtá'	9
67. Sháhábád	2	116. Rávar	10
68. Khalajábád	3	117. Bam	11
69. Dihpúl	4	KÍRMÁNSHÁH	
70. Sháhzand	5	118. KÍRMÁNSHÁH	1
71. Isfín	6	119. Sanandaj	2
IŞFAHÁN		120. Karand	3
72. IŞFAHÁN	1	121. Qaşr-i-Shírín	4
73. Afús	2	MASHHAD	
74. Najafábád	3	122. MASHHAD	1
75. Khúlinján	4	123. Níshábúr	2
76. Muḥammadíyyih	5	124. Sabzivar	3
77. Ardistán	6	125. Sudkhar	4
78. Kurd-i-Suffá	7	126. Qúchán	5
79. Mihdíyábád-i-Shurab-i-Kabir	8	127. Dar-i-Jaz	6
		128. Bujnúrd	7

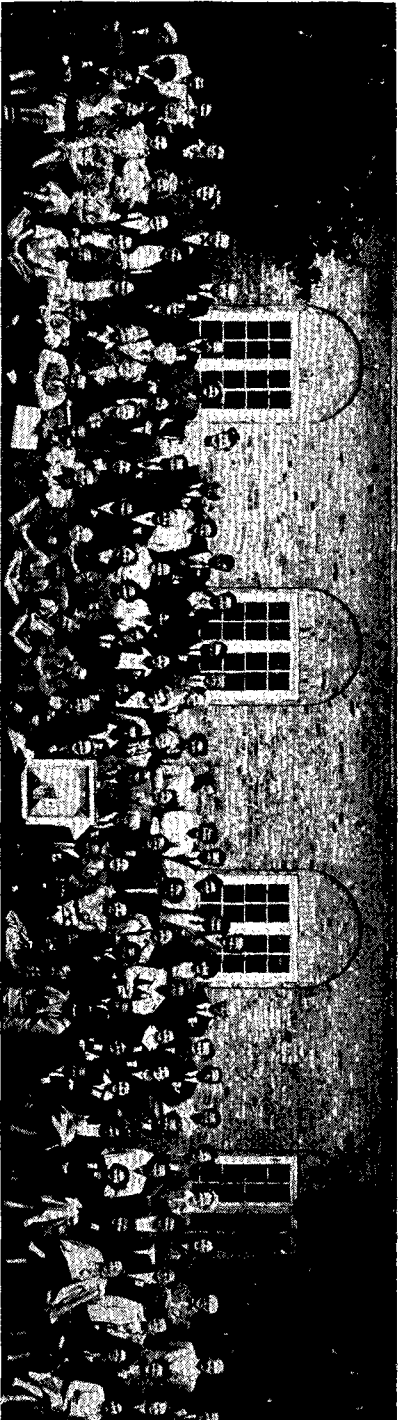


Group of Bahá'ís on steps of "Peace Palace," The Hague, after visiting the Bahá'í Book Display in the Peace Palace Library, during the Fourth European Teaching Conference, held in Scheveningen, Holland, 1951.

FOTOBUREAU FRITZER-STOKVIS, T

129. Turbat-i-Jam	8	175. Darzíkulá	6
130. Turbat-i-Haydaríyyih	9	176. Kafshgarkulá	7
131. Hissár	10	177. Ziráb	8
132. Námaq	11	178. Pul-i-Sifid	9
133. Piṭraw	12	179. Íval	10
134. Káshmar	13	180. Rushankúh	11
135. Khayru'l-Qurá	14	181. Ahmadábád	12
136. Firdaws	15	182. Bihsahr	13
137. Bághistán	16	183. Shírgáh	14
138. Bushrúyyih	17		
139. Ma'múrí	18	SHÍRÁZ	
140. Kar-Khánih Qand-i-Turbat-i-Haydaríyyih	19	184. SHÍRÁZ	1
		185. Búshih	2
NAYRÍZ		186. Burájján	3
141. NAYRÍZ	1	187. Kázirún	4
142. Fasá	2	188. Faqih-Hasanán	5
143. Dáráb	3	189. Ahram	6
		190. Ṭavíl	7
QAZVÍN		191. Khurmúj	8
144. QAZVÍN	1	192. Jahrum	9
145. Dastjird	2	193. Zakhird	10
146. Sharistán	3	194. Khán-Kahdán	11
147. Muḥammadábád	4	195. Sarvistán	12
148. Kalkín	5	196. Sa'dí	13
149. Kulah-Darrih	6	197. Marvdasht	14
150. Zanján	7	198. Faṭhábád	15
151. Abhar	8	199. Fírúzí	16
152. Qadímábád	9	200. Shamsábád-Burzú	17
		201. Darvahiyi-Shabangah	18
RASHT		202. Chihár-Rústá'í	19
153. RASHT	1	203. Muḥammadábád	20
154. Láhíján	2	204. Dih-Piyálih	21
155. Shahsavár	3	205. Qalát	22
156. Bandar-i-Pahlaví	4	206. Dáryán	23
157. Sangar	5	207. Shamsábád-i-Takht	24
158. Báz-Qa'lih	6		
159. Siyákal	7	TABRÍZ	
160. Ásíyábar	8	208. TABRÍZ	1
161. Bijar-Bunih	9	209. Uskú	2
162. Rúdsar	10	210. Ílkichí	3
163. Khurramábád-i-Tunikabun	11	211. Mamaqán	4
164. Shu'ayb-Kalayih	12	212. Marand	5
		213. Zunúz	6
SANGSAR		214. Ahar	7
165. SANGSAR	1	215. Qubádlú	8
166. Shahmírzád	2	216. Marághih	9
167. Simnán	3	217. Rivisht	10
168. Jashm	4	218. Aghchih-Dízaj	11
169. Sháhrúd	5	219. Bunáb	12
		220. Shishiván	13
SÁRÍ		221. 'Ajabshír	14
170. SÁRÍ	1	222. Mihrábád	15
171. Máhfirúzak	2	223. Míyándu'áb	16
172. Aratih	3	224. Máhábád	17
173. Chálih zamín	4	225. Qujilú	18
174. Sháhi	5	226. Chákhámáz	19
		227. Naw-Rúzlú	20

18. Durúd	2	65. Pardinjan	7
19. Naft-i-Safíd	3	66. Chulíchih	8
20. Shushtar	4	67. Farádanbih	9
21. Dizfúl	5	68. Burújin	10
22. Manyúhí	6	69. Isfirján	11
23. Azna	7	70. Diháqán	12
24. Hindíján	8	71. Sidih-Marbin	13
25. Daríhák-i-Hindíján	9	72. Alubjih	14
26. Laliyi-Masjid-i-Sulaymán	10	73. Ḥasani	15
27. Shádígán	11	74. Dihnaw	16
BÁBUL			
28. Maḥmúdábád	1	75. Varnámkhást	17
29. Ibadábád	2	76. Ríz	18
30. Nawábád	3	77. Chamgardán	19
BÍRJAND			
31. Andarún	1	78. Kayháníyyih	20
32. Qal'ih-Kúh-Chishmih	2	79. Ná'in	21
33. Núk	3	80. Filávarján	22
34. Nawfrist	4	81. Qal'ih-Sháh	23
35. Sar-i-cháh	5	82. Iskandarí	24
36. Gaz	6	83. Nisár	25
37. Khushk	7	84. Bágh-i-Bahádurán	26
38. Gazik	8	85. Shahr-i-Kurd	27
HAMADÁN			
39. Avijtappih	1	KÁSHÁN	
40. Nahávand	2	86. Mişkan	1
41. Tuisirkán	3	87. Ábiyánih	2
42. Dihdaván	4	88. Barzuk	3
43. Asadábád	5	89. Maḥmúdábád	4
44. Kúshkábád	6	90. Yahyábád-i-Nushábád	5
45. Latgah	7	91. Naráq	6
IRÁQ			
46. Gulpáygán	1	92. Yazdíi	7
47. Khánsár	2	93. Aḥmadábád-i-Naráq	8
48. Khumain	3	94. Vasqinqan-i-Jásb	9
49. Ástánih	4	KIRMÁN	
50. 'Azízábád	5	95. Bághín-i-Kirmán	1
51. Nizámábád	6	96. Máhán	2
52. Farmahín	7	97. Azu'iyiyih	3
53. Ḥusaynábád	8	98. Mínbáb	4
54. Mashhad-Dhulfábád	9	99. Báft	5
55. Gázirán	10	100. Sharikábád-i-Báft	6
56. Majdábád-i-Naw	11	101. Raḥmatábád-i-Rafsanján	7
57. Tafrish	12	102. Mulkábád-i-Rafsanján	8
58. Khushdun	13	KIRMÁNESHÁH	
IŞFAHÁN			
59. Dárán	1	103. Dínavar	1
60. Nimájird	2	104. Sháhábád-i-Gharb	2
61. Ákhúrihbala	3	105. Naft-i-Sháh	3
62. Dihaq	4	106. Ílám	4
63. Qúdjának	5	MASHHAD	
64. Ílbagí	6	107. Zarqán	1
		108. Shíraván	2
		109. Amand	3
		110. Furúgh	4
		111. Marghzar	5
		112. Kakḥak	6
		113. Sukih	7



Delegates and friends attending the Third European Bahá'í Teaching Conference and Summer School, Elsinore, Copenhagen, Denmark, July 24-27, 1950.



Conference in session, Third European Teaching Conference, Elsinore, Copenhagen, Denmark, July 24-27, 1950.

114. Kashkbágh	8	159. Vīshluq	14
115. Kayrábád	9	160. Kandaliq	15
116. Rúhábád	10	161. Kalibar	16
QAZVÍN		162. Ardibíl	17
117. Ávaj	1	163. Mishgin-Shahr	18
118. Khurramdarrih	2	164. Ástára	19
119. Báyah	3	165. Naşrábád	20
120. Zarrinábád-i-Zanján	4	166. Sáriqiyyih	21
121. Yadíbulágh	5	167. Kádiján	22
RASHT		168. Marajil	23
122. Darján-sih-hizar	1	169. Tulun	24
123. Langarúd	2	170. Barziláq	25
124. Doustlat	3	171. Sárán	26
125. Hashtpar-Tavalish	4	172. Galih-Khánih	27
126. Rúdbár-i-Zaytun	5	TĪHRÁN	
127. Míyánkúh-i-Duhizár	6	173. Maqşúdábad	1
128. Qaryih-Shahristán-i-Sihizar	7	174. Vaşfinár	2
SANGSAR		175. Mihrábád	3
129. Dámghán	1	176. Sávih	4
130. Kaláteh-Dámghán	2	177. Pishva	5
131. Aftar	3	178. Isfandíyár-Khání	6
132. Darjazín	4	179. Sálihábad	7
SÁRÍ		180. 'Adlábad	8
133. Ázádqulih	1	181. Muẓaffariyyih	9
134. Panbihchúlih	2	182. Kamálábád	10
135. Kuhistán	3	183. Hīşarak-Jamaran	11
136. Surkhábád	4	184. Haydarábád	12
SHÍRÁZ		185. Alvard	13
137. Zarqán	1	186. Júqín	14
138. Qaşrud-Dasht	2	187. Qal'ih-Bahá	15
139. Firúzábád	3	188. Kázimábád	16
140. Lar	4	189. Amíríyyih	17
141. Abivardi	5	190. Gilan-Damávand	18
142. Dihqayid	6	191. Kahrizak	19
143. Daylam	7	192. 'Alíábád-i-Tapanchih	20
144. Sa'adábád	8	193. Qasimábád-i-Khushgih	21
145. Malgardan	9	194. Musayábád	22
TABRÍZ		195. Uvrin	23
146. Bávíl	1	196. Fashkur	24
147. Azarshahr	2	197. Vazivar	25
148. Ástári	3	198. Gatihdih	26
149. Sardrud	4	199. Rustamábád	27
150. 'Alavíyán	5	200. Darband	28
151. Khurmázar	6	201. Galandawak	29
152. Khúshihmihr	7	202. Rúdihin	30
153. Malik-kandi	8	203. Trud	31
154. Khatunábád	9	204. Kalak-i-Karaj	32
155. Naqdih	10	205. Ádirán-i-Shahryar	33
156. Balaghchi	11	206. Kan	34
157. Sulţán-Ahmad	12	207. Khuvardín	35
158. Máh-Kú	13	208. Darakih	36
		209. Suhanak	37
		210. Aradan-i-Garmsar	38
		YAZD	
		211. Harát	1

212. Alláhábád	2	219. Fírúzábád-i-Majúmard	9
213. Hujjatábád	3	220. Maḥmúdábád	10
214. Ḥasanábád-i-Buluk	4	221. <u>Khavídak</u>	11
215. Juzim	5		
216. Ardikán	6	ZÁHIDÁN	
217. Maybud	7		
218. Anáراك	8	222. <u>Cháhbahár</u>	1

ISOLATED CENTERS

ÁBÁDIH

1. Dadinján-i-Dihbíd	1
2. Qaṣr-i-Ya'qúb-i-Dihbíd	2
3. Surak-i-Dihbíd	3
4. Munj-i-Bavánát	4
5. Mazíján-i-Bavánát	5
6. Dinchihi-i- <u>Khayr-i-Dihbíd</u>	6
7. <u>Chír</u>	7

AHVÁZ

8. Qachsaran	1
9. <u>Khalaqábád</u>	2

BÍRJAND

10. Kundur	1
11. <u>Khán</u>	2
12. Bídisk	3
13. <u>Khusravábád</u>	4

IŠFAHÁN

14. Dihurkí	1
15. Jalálábád	2
16. <u>Kishniz-Khán</u>	3
17. Sidih-Lanján	4
18. Tál <u>khúnchih</u>	5
19. Ashtarján	6
20. Bágh-i-Sur <u>kh</u>	7
21. Savak	8
22. <u>Shahrak</u>	9
23. Alláhábád	10
24. Rustamí	11

KÁSHÁN

25. Maraḡ	1
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KIRMÁN

26. Bardsir	1
27. Dihbakri	2
28. Sughan	3
29. Zarand	4
30. Bid-i-Kurduiyih	5
31. Giruft	6
32. Sadiqabad-i-Rafsanjan	7
33. Rayn	8

KIRMÁNŠHÁH

34. <u>Khusravi</u>	1
35. Saqqiz	2
36. Divan-Darrih	3

MASHHAD

37. Farímán	1
38. Kamíz	2
39. Isfaráyín	3
40. <u>Shírín-Darrih</u>	4
41. Kadkan	5
42. Far <u>shih</u>	6
43. Maṣ'abí	7
44. Naṣrábád-i-Jam	8
45. Yaḥyá-ábád-i-Jam	9
46. Ma'dan-i- <u>Chismihgul</u>	10
47. Ṭayyibát	11
48. Sarak <u>hs</u>	12
49. Rubát-í-qaz	13
50. Niqáb	14
51. Maravih-Tappih	15
52. Sarayan	16
53. Bustaq	17
54. Gunábád	18

NAYRÍZ

55. Istahbanat	1
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QAZVÍN

56. Nawdih-i-Zahra	1
57. <u>Ishthárd</u>	2

RASHT

58. Parasar	1
59. Díyábar	2
60. Kumalíh	3
61. Daylaman	4
62. Límák	5
63. Amarlú	6

SÁRÍ

64. Amírábád	1
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SHÍRÁZ

65. Kangan	1
66. Maymand	2

67. 'Imádábád	3	83. Imámzádh-Qasím	6
68. Fárúq	4	84. Sháhábád	7
69. Kahnu	5	85. Araj	8
TABRÍZ		86. Namvari	9
70. Bagh-i-Maruf	1	87. Pirdih	10
71. Hajjaqa	2	88. Zarindasht	11
72. Álinjáriq	3	89. Maḥmúdábád	12
73. Gultapih	4	90. Pistikan-i-Saviih	13
74. Chiyanih	5	91. 'Alísháh-Avaz	14
75. Khuda-Afirin	6	92. Paluzhdih	15
76. Khaminih	7	93. Jawistán	16
77. Ruṣḥ	8	94. Safijkhání	17
TĪHRÁN		95. Karkabud	18
78. Jitaw	1	96. Sháhrak	19
79. Ájín-Dujín	2	97. Listuni-Lavasan	20
80. Zaviyih-Saviih	3	98. Istgah-Kúh-nik	21
81. Sháhsivári	4	YAZD	
82. Kaykavar	5	99. Sakhvíd	1
		100. Míhríz	2

6. DIRECTORY OF LOCALITIES WHERE BAHÁ'ÍS RESIDE UNDER THE JURISDICTION OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF INDIA, PÁKISTÁN AND BURMA 1953-1954

INDIA

LOCAL ASSEMBLIES

1. Agra Cantt: Post Box 50 (Durga House, Station Rd., Namniyar)
2. Ahmedabad: Post Box 63 (3079/3 Ratanpole)
3. Ajmer: Kishengarh House, Jaipur Road, % Jagat Sharma, Secy.
4. Aligarh: % Dr. M. U. Burney, Secy., Burney Pharmacy, Phapala
5. Allahabad: 9 Albert Road, Civil Lane, % Mr. O. Prakash, Secy.
6. Aurangabad: National Hotel, Shahganj, % Mr. M. Sultan, Secy.
7. Bangalore: 44 Madhavarya Mudaliar Road, Fraser Town, Bangalore-5
8. Bareilly: % Mr. Mohammad Yakub Kausar, Chabewale, Qila Bazar, Nr. Ram Narain Park
9. Baroda: Jayaswal's Bldg., 1st Floor, Khanderao Darwaja, Baranpura, % R. M. Pillay, Secy.
10. Belgaum: Bahá'í Centre, Social Club Compound, % J. A. Sarooshi, Secy.
11. Bombay: Post Box 470 (Excelsior Restaurant, 206 Hornby Rd., Fort, % R. N. Shah, Secy.)
12. Calcutta: Post Box 8940 (1/3 Ballygunge Place)
13. Delhi: Post Box 19 (130 Constitution House, Curzon Road)
14. Gwalior: 1 Wagle House, Dal Bazar, Lashkar, % P. Chandra, Secy.
15. Hyderabad (Deccan): Post Box 139 (35 Aziz Bldg., Mukarrab Jung Lane, Abid Road)
16. Ichalkaranji: % S. R. Gharge, Secy., Clerk, Civil Judge's Court
17. Jaipur City: % B. J. Singh, Secy., National Annand Hotel, 1st Floor, Johari Bazar
18. Jalna: % A. Fahmi, Secy., Green Hotel, Munshi Bldg., Saddar Bazar

19. Kamarhati (West Bengal): % Dr. Wali Mohammad, Balutalab, House No. 42, Distt. 24 Parganas
20. Kanpur: Dr. Munje's Clinic, Kishori Niwas, Birhana Road
21. Kolhapur: Post Box 24 (Royal Irani Hotel, Wilson Rd., % A. Sheikh, Secy.)
22. Lucknow: Post Box 159 (Bahá'í Centre, Room 19, Jahangirabad Mansion)
23. Madras: Post Box 408 (% N. Nagaraja Rao, 18 Singacheri St., Triplicane)
24. Mysore: Post Box 39 (Door No. 3157, Arch Gate Rd., Lashkar Mohalla)
25. Nagpur: Bahá'í Centre, 12 Dangerfield Rd., Saddar
26. Nasik: % Mr. R. R. Irani, Secy., Banat Chawl No. 16, Bhagur Rd., Deolali (Nasik)
27. Panchgani: Bahá'í Centre, Rockside, % R. Mehrshahi, Secy.
28. Poona: Post Box 8 (National Hotel, opp. Railway Station, % S. B. Mo-bedzadeh, Secy.)
29. Rampur: % Mr. Pir Mohammad, Secy., Village Rampur, P.O. Sayed Raja, Distt. Banaras
30. Salimpur: % Mahatma Bihari Das, Village Salimpur, P.O. Sakaldiha, Distt. Banaras, % Kallu Nath Prashad, Secy.
31. Secunderabad: Post Box 34 (2541 Kingsway Rd., % Mrs. D. R. Farroody, Secy.)
32. Sholapur: Post Box 39 (Vasant Villas, Station Rd., % Mrs. R. B. Najjar, Secy.)
33. Srinagar: % Mr. Muhammad Khalil, Secy., Munarifaroosh, Mohalla Sayed Ali Akbar
34. Surat: % Miss Sushila Vakil, Secy., Makanvalla Bldg., Kotwal Street, Nanpura

GROUPS

1. Bulandshahr
2. Gorakhpur
3. Indore
4. Jhalrapatan
5. Kagal
6. Shantiniketan
7. Trivandrum
8. Wai
9. Yaripora

ISOLATED CENTERS

1. Ahmednagar
2. Anantnag
3. Banaras
4. Barabanki
5. Bhavnagar
6. Bhopal
7. Darjeeling
8. Davengere
9. Faizabad
10. Firozabad
11. Hardoi
12. Igatpuri
13. Khar Khari
14. Kolaba
15. Meerut
16. Mehshwar
17. Miraj
18. Ootacamund
19. Phoolpur
20. Radhanpur
21. Shopian
22. Simla
23. Sultanpur
24. Vizagapatam

PAKISTÁN

LOCAL ASSEMBLIES

1. Chittagong: % Mr. Amirul Islam, Diwan Bazar, Noormahal
2. Dacca: % Mr. Amjad Ali, Secy., Representative, National Carbon Co. (Pak) Ltd., 148-17B, Kakrail, P.O. Ramna
3. Hyderabad-Sind: Shirazian House, School Rd., Hirabad, % H. V. Behishti, Secy.
4. Karachi: % Faridooon Yazmeidi, Secy., Bakhtiari & Co., Corner House, Elphinstone St., Saddar
5. Lyallpur: % Rana Altaf Ahmed Khan, Secy., Venus Hosiery, Jhang Bazar
6. Multan Cantt: % Syed Mahmud Jilani, House No. 860, Mohalla Kumbhar Mandi
7. Peshawar: % Mr. Munawar Shah, Secy., 1449 Karimpura
8. Quetta: Post Box 11 (Iranian Restaurant, Anderson Rd.)
9. Rawalpindi: House No. 540/A, Mohanpura, % Syed Ahmed, Secy.
10. Sialkot Cantt: % Bashir Ahmed Chanchal, Secy., Old Jumma Masjid

11. Sukkur (Sind): Cafe Iran, Lucas Park,
% Dr. M. A. Latiff, Secy.

ISOLATED CENTERS

GROUPS

1. Ghokal
2. Lahore
3. Sargodha

1. Alipur Saidan
2. Budhagoraia
3. Kundian
4. Nowshera

BURMA

LOCAL ASSEMBLIES

1. Daidanaw: % Mg. Mya Thi, Secy., P.O.
Kungyangon, Hanthawaddy Distt.,
Daidanaw
2. Kyigon: % L.S.A. Mandalay
3. Mandalay: % Mg. Ko Gyi, Secy., % U
Mya, Ret'd Postmaster, 34th Street

4. Rangoon: % S. G. Murtaza Ali, Secy.,
21 Shwebo St., Kyaukmyaung
5. Thamaing: % L.S.A. Rangoon
6. Twante: % L.S.A. Rangoon

ISOLATED CENTER

1. Maymyo

CEYLON

LOCAL ASSEMBLY

1. Colombo: Post Box 954 (G.O.H. Bldg.,
2nd Floor, York Street, Fort, Co-
lombo, % B. D. Sally, Secy.

GROUP

1. Kalutara

ISOLATED CENTER

1. Kandy

MALAYA

LOCAL ASSEMBLY

1. Singapore: 352-A Tajong Katong Rd.,
% Mr. John Fozdar

GROUP

1. Seremban

SARAWAK (BRITISH BORNEO)

LOCAL ASSEMBLY

1. Kuching: Post Box 95

INDONESIA

LOCAL ASSEMBLY

1. Jakarta-Kota: P.O. Box 112

ISOLATED CENTER

1. Bindjer S.O.K.

NEPAL

ISOLATED CENTER

1. Raxaul



Bahá'ís attending the Fifth European Teaching Conference and Summer School, Luxembourg, September, 1952.

7. DIRECTORY OF LOCALITIES WHERE
BAHÁ'ÍS RESIDE UNDER THE
JURISDICTION OF THE NATIONAL
SPIRITUAL ASSEMBLIES OF THE
BAHÁ'ÍS OF CENTRAL AND
SOUTH AMERICA
1953-1954

CENTRAL AMERICA AND THE ANTILLES

LOCAL ASSEMBLIES

COSTA RICA

1. Puerto de Quepos: Sr. Laureano García, Secy.
2. Puntarenas: Sr. Jenaro Miranda, Secy., 25 Vras. Oeste Jesús de Petatlán
3. San José: Sr. Artemus Lamb, Secy., Apartado 2104

CUBA

4. Cienfuegos, L. V.: Sr. Juan René Cabrera, Secy., San Fernando 185
5. La Habana (Havana): Sr. Carmelo Pérez, Secy., Subirana 465, Apto. 3

DOMINICAN REPUBLIC

6. Ciudad Trujillo: Sr. Elías Camps, Secy., Arzobispo Nouel #79

EL SALVADOR

7. San Salvador: Sr. Estéban Canales, Secy., % Sr. José Antonio Corpeño, 7a. Calle Oriente #56

GUATEMALA

8. Chichicastenango: Srta. Adriana Zúñiga, Secy., % Sr. Francisco L. Juárez
9. Ciudad Guatemala: Sr. Arístides Marchena, Secy., 5a. Avenida Norte #9

HAITI

10. Port-au-Prince: Mr. Eustace N. Bailey, Secy., 236 Rue Abraham Lincoln

HONDURAS

11. San Pedro Sula: Sr. Profesor José Victor Pineda, Secy., Juzgado Primero de Letras

12. Taulabé: Sr. Benjamín Morales, Secy.
13. Tegucigalpa: Sra. Marcia Steward, Secy., Apartado 273

JAMAICA

14. Kingston: Mr. Ivan A. Graham, Secy., 48 Duke Street
15. Port Antonio: Miss Emily Taylor, Secy., Church Lane
16. Spanish Town: Mr. Alfred Senior, Secy., 82 Young Street

MEXICO

17. México D.F.: Srta. Ana María Anzaldua, Secy., Netzahuatcoyotl #165, Int. 17
18. Puebla: Sr. Guillermo Alarcón, Secy., Escuela Unesco, 3 Poniente 515 (Altos)

NICARAGUA

19. Managua: Sr. Armando Fonseca Duval, Secy., Apartado 461

PANAMA

20. Colón: Miss Amy McAllister, Secy., Apartado 361
21. Panamá: Sra. Raquel de Constante, Secy., Apartado 513

GROUPS

COSTA RICA

1. Escazú
2. Limón

DOMINICAN REPUBLIC

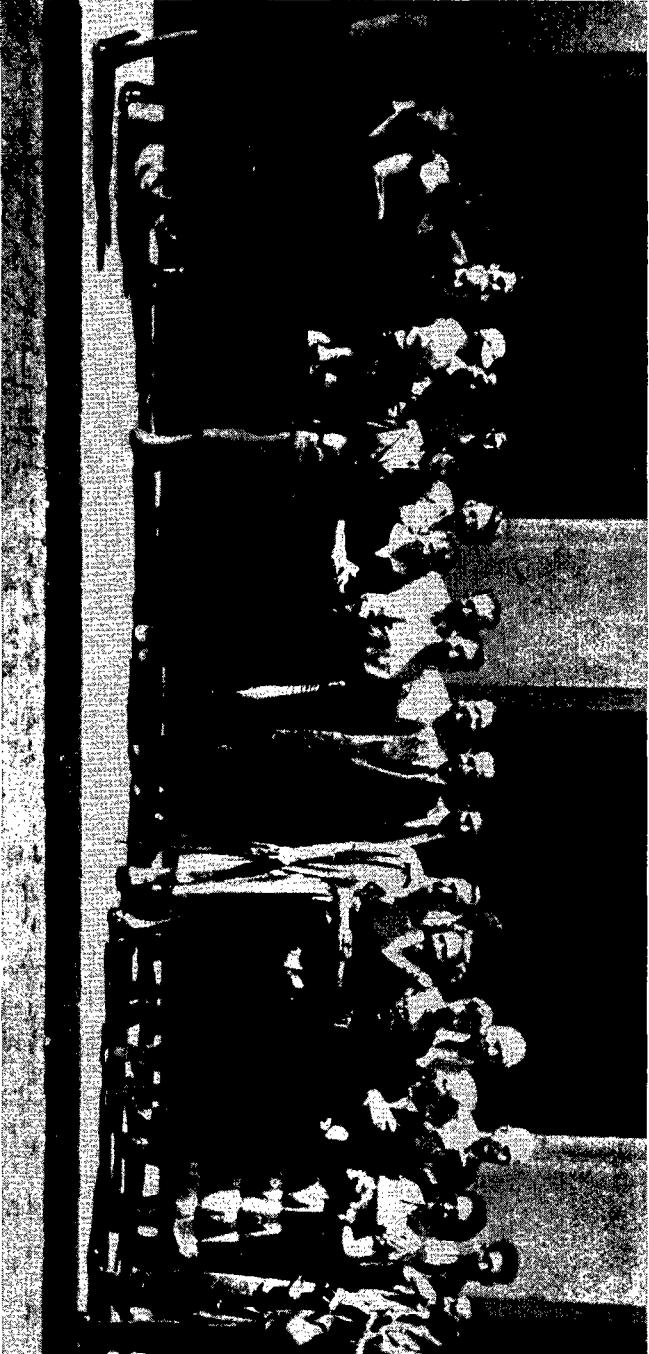
3. San Pedro de Macorís

EL SALVADOR

4. Santa Ana
5. Soyapango



Fourth Swiss Bahá'í Teaching Conference, at Basel, Switzerland, November 22-23, 1952.



Attendants at the First French Teaching Conference, held in Lyon, France, May 23 and 24, 1953.

PANAMA

6. Canal Zone
7. David

ISOLATED CENTERS

COSTA RICA

1. Cartago
2. Desamparados
3. Golfito
4. Jesus de Santa Barbara de Heredia
5. Parrita

CUBA

6. Guantánamo
7. Las Villas

DOMINICAN REPUBLIC

8. Moca

EL SALVADOR

9. Quezaltepeque

GUATEMALA

10. Cunin
11. Momostenango
12. Quezaltenango
13. Retalhuleu
14. San José de Acatempa

HAITI

15. Port-de-Paix
16. St. Marc

JAMAICA

20. Mocho

21. Port Maria
22. Porus

HONDURAS

17. Comayagua
18. Juticalpa
19. La Ceiba

MEXICO

23. Pazteuaro
24. Tlatlauqui
25. Veracruz

BRITISH HONDURAS

26. Belize

WEST INDIES:

BAHAMA IS.

27. Nassau

BERMUDA

28. Hamilton
29. Pembroke

MARGARITA I.

30. Margarita I.

ASIA:

GILBERT IS.

31. Abaiang
32. Sueta

TUAMOTU ARCHIPELAGO

33. Makemo I.

SOUTH AMERICA

LOCAL ASSEMBLIES

ARGENTINA

1. Buenos Aires: Sr. Athos Costas, Secy., Perú 428, Depto.A. (r.48)
2. Córdoba: Sra. Esther de Gros, Secy., David Luque #5

BOLIVIA

3. La Paz: Sr. Estanislao Alvarez M., Secy., Casilla 1613

BRAZIL

4. Bahía: Srta. Dinah Franca, Secy., Caixa Postal 1091

5. Río de Janeiro: Srta. Reneta Herfeld, Secy., Rua Toneleros 271, Apto. 801

6. São Paulo: Sra. Nylza de Taetz, Secy., Caixa Postal 7923

CHILE

7. Punta Arenas: Sr. Alejandro Reid, Secy., Casilla 79

8. Quilpué: Sr. Alberto Pérez, Secy., Calle Blanco 929

9. Santiago de Chile: Sr. Carlos Martinez, Secy., Casilla 3731



International Bahá'í School, Loncoche, Chile, February, 1953.

COLOMBIA

- 10. Bogotá: Srta. Gloria Sánchez, Secy., Apartado Nacional 1672
- 11. Bucaramanga: Sr. Pedro Galán, Secy., Apartado Nacional 119
- 12. Cali: Sr. Alfonso M. Barona, Secy., Carrera 9a. #14-2

ECUADOR

- 13. Quito: Sr. Jorge Paéz, Secy., Apartado 199

PARAGUAY

- 14. Asunción: Sr. Angel Recalde, Secy., Apartado 742

PERÚ

- 15. Callao: Sra. Roxana Gallegos, Secy., Cockrane 459
- 16. Lima: Sr. Jorge Béjar, Secy., Apartado 772

URUGUAY

- 17. Montevideo: Sra. Carola de Escofet, Secy., Casilla 823

VENEZUELA

- 18. Caracas: Srta. Carmen Estevez, Secy., Calle Real de Sabana Grande 243, Edif. Concordia #6, Altos

GROUPS

ARGENTINA

- 1. Comodoro Rivadavia
- 2. Eva Perón
- 3. Ezeiza
- 4. Lanús Oeste
- 5. Ramos Mejía
- 6. Rosario

BOLIVIA

- 7. Oruro
- 8. Santa Cruz
- 9. Sucre

BRAZIL

- 10. Santos
- 11. San Vicente

CHILE

- 12. Antofagasta
- 13. Osorno
- 14. Temuco
- 15. Valparaíso
- 16. Viña del Mar

COLOMBIA

- 17. Barranquilla
- 18. Cartagena
- 19. Medellín



Bahá'í Summer Conference, Ontario, Canada, 1952.

ECUADOR

20. Guayaquil

PERÚ

21. Huancayo

ISOLATED CENTERS

ARGENTINA

1. Castelar
2. Mármol
3. Martínez
4. San Fernando

BOLIVIA

5. Chulurani

BRAZIL

6. Igarapava
7. Macapá
8. Niteroi
9. Petropolis

CHILE

10. Mulchen
11. Paillaco

12. Peñablanca

13. San Felipe

ECUADOR

14. Ambato
15. Azogues
16. Bahía de Caraquez
17. Manta

PERÚ

18. Junín, Dpto. de
19. Talara

VENEZUELA

20. Cabimas
21. Ciudad Bolívar
22. Tucupido

BRITISH GUIANA

24. Georgetown

DUTCH GUIANA

25. Paramaribo

FRENCH GUIANA

26. Cayenne

8. DIRECTORY OF LOCALITIES IN AUSTRALIA AND NEW ZEALAND WHERE BAHÁ'ÍS RESIDE 1953-1954

AUSTRALIA

LOCAL ASSEMBLIES

1. Adelaide, S.A.: Mrs. L. Giordano, Secy., 6 Fisher Tce., Mile End
2. Brisbane, Qld.: Miss Margaret Forrest, Secy., 20 Watson St., Wilston Heights
3. Caringbah, N.S.W.: Mrs. G. Lake, Secy., 18 Urunga Pde., Miranda
4. Hobart, Tasmania: Mrs. E. M. Greenlaw, Secy., P.O. Box 292c
5. Kuring-gai, N.S.W.: Mrs. D. Rookwood, Secy., 23 Churchill Ave., Wahroonga, Sydney, N.S.W.
6. Melbourne, Vic.: Mrs. M. Handley, Secy., 25 Rosstown Rd., Carnegie S.E. 9, Victoria
7. Payneham, S.A.: Miss Leila Clark, Secy., 255 Payneham Rd., Joslin, Adelaide, S.A.
8. Perth, W.A.: Mrs. A. O. Miller, Secy., 73 Berwick St., Victoria Park, Perth
9. Sydney, N.S.W.: Miss G. Moody, Secy., Room 7, Piccadilly Arcade (Bahá'í Center)
10. Unley, S.A.: Mrs. E. Osborn, Secy., 52 Commercial Rd., Hyde Park, Adelaide
11. Wollongong, N.S.W.: Miss M. Dunning, Secy., 2 Wiseman Ave.
12. Woodville, S.A.: Mr. A. F. Apponyi, Secy., 9 Lanark Ave., Gleneagles, S.A.
13. Yerrinbool, N.S.W.: Mr. F. Wyss, Secy., Swiss Cottage, Park St., Tahmoor
14. Huonville, Tasmania
15. Kadina, S.A.
16. Kapunda, S.A.
17. Kingston, S.A.
18. Kurrajong Heights, N.S.W.
19. Launceston, Tasmania
20. Leeton, N.S.W.
21. Lilydale, Tasmania
22. Lismore, N.S.W.
23. Newcastle, N.S.W.
24. Orange, N.S.W.
25. Port Adelaide, S.A.
26. Port Lincoln, S.A.
27. Port Moresby, Papua Terr.
28. Quorn, S.A.
29. Renmark, S.A.
30. St. Peters, S.A.
31. Stirling, S.A.
32. Toowoomba, Qld.
33. Waikerie, S.A.
34. Warnambool, Victoria

ISOLATED CENTERS

1. Albany, W.A.
2. Avoca Beach, N.S.W.
3. Bathurst, N.S.W.
4. Belaire, S.A.
5. Blakiston, S.A.
6. Emu Point, W.A.
7. Glen Innes, N.S.W.
8. Goldsborough, Vic.
9. Gulgong, N.S.W.
10. Harvey, W.A.
11. Kennington, Bendigo, Vic.
12. Lyndoch, S.A.
13. Meningie, S.A.
14. Mosman, Sydney, N.S.W.
15. Mullumbimby, North Coast, N.S.W.
16. Murry Bridge, S.A.
17. Nambour, Qld.
18. Neville, N.S.W.
19. Nuriootpa, S.A.
20. Talgarno, Vic.
21. Theodore, Qld.
22. Tooroona, Tasmania
23. Wagga, N.S.W.
24. Wirulla, West Coast, S.A.

GROUPS

1. Booleroo Centre, S.A.
2. Bowral, N.S.W.
3. Burnside, S.A.
4. Canberra, A.C.T.
5. Cleve, West Coast, S.A.
6. Coombe, S.A.
7. Devonport, Tasmania
8. Gawler, S.A.
9. Geelong, Victoria
10. Glenorchy, Tasmania

NEW ZEALAND

LOCAL ASSEMBLIES

1. Auckland: Mrs. Beryl Van der Vaart, Secy., P.O. Box 1906
2. Devonport: Mr. E. B. M. Dewing, Secy., 32 Hythe Tce., Mairangi Bay, Auckland

GROUPS

1. Albany
2. Dunedin, South Island
3. Eastbourne
4. Lower Hutt
5. Mangawai, Nelson
6. New Plymouth

7. Palmerston North
8. Wanganui
9. Whangarei

ISOLATED CENTERS

1. Cambridge
2. Hamilton
3. Mangakino
4. New Brighton
5. Oamaru, South I.
6. Paeroa
7. Rama Rama, Auckland
8. Turua, Hauraki Plains
9. Weymouth, Auckland

FIJI

LOCAL ASSEMBLY

1. Suva: Mrs. V. Ali, Secy., P.O. Box 462



Bahá'í Summer School, Esslingen, Germany, August 9-15, 1953. Visitors included four Hands of the Cause from Persia and two from Germany, as well as Bahá'ís from eight different countries (Germany, Austria, Persia, United States of America, England, Switzerland, Italy and France).

9. DIRECTORY OF LOCALITIES IN THE DOMINION OF CANADA WHERE BAHÁ'ÍS RESIDE 1953-1954

LOCAL ASSEMBLIES

ALBERTA

1. Calgary: Miss Agnes Rusk, Secy., %
#1, 925—15th Ave., W.
2. Edmonton: Miss Gwen Clarke, Secy.,
7852 Jasper Ave.

BRITISH COLUMBIA

3. Vancouver: Mrs. K. Rimell, Secy.,
5480 Slocan St.
4. Vernon: Mrs. Edna Montfort, Secy.,
3119 Barnard Ave.
5. Victoria: Mrs. Anne McGee, Secy.,
1837 Gonzales Ave.
6. West Vancouver: Mrs. Katherine
Moscrop, Secy., 4422 Stone Cres.,
Cypress Park

MANITOBA

7. Winnipeg: Miss Miros Thom, Secy.,
Box 121

NEW BRUNSWICK

8. Moncton: Mr. Ernest Barkes, Secy.,
57 Railway Ave.

NOVA SCOTIA

9. Halifax: Mrs. Audrey Rayne, Secy.,
16 Bayers Road

ONTARIO

10. Etobicoke: Mrs. Joyce McLean,
Secy., R.R. 1, Weston
11. Forest Hill: Mrs. Marjorie Merrick,
Secy., 592 Briar Hill Rd., Toronto
10

12. Hamilton: Miss Amy Putnam, Secy.,
21 Beulah Court
13. Kingston: Miss Edna Halstead, Secy.,
Box 322
14. London: Mrs. Dorothy Smith, Secy.,
179 Windsor Ave.
15. North York: Mrs. Evelyn Raynor,
Secy., 32 Barwick Drive, Wilson
Heights
16. Oshawa: Miss Dorothy Sheets, Secy.,
214 Burk St.
17. Ottawa: Mr. John Davies, Secy., 345
Laurier Ave. E., Apt. 5
18. Pickering: Mrs. B. Pemberton-Pigott,
Secy., R.R. 2
19. Scarborough: Mrs. Joan Stewart, Secy.,
101 Queensbury Ave., Toronto 13
20. Toronto: Mrs. Edith Blakely, Secy.,
135 Castlefield Rd.

PRINCE EDWARD ISLAND

21. Charlottetown: Miss Frances Ba-
chynski, Secy., 249 Euston Ave.

QUEBEC

22. Montreal: Mrs. Louise Boudler,
Secy., 3721 Coronet Rd.
23. St. Lambert: Miss Margery Lanning,
Secy., 419 Notre Dame St.
24. Verdun: Mrs. Naomie Theberge,
Secy., 215 River St., Apt. 11
25. Westmount: Mrs. Yvonne Estall,
Secy., 538 Argyle Ave.

SASKATCHEWAN

26. Saskatoon: Miss Beth Brookes, Secy.,
Box 322

GROUPS

ALBERTA

1. Slave Lake
2. Wildwood

BRITISH COLUMBIA

3. Beach Camp

4. Mission City

5. Nanaimo

6. Nelson

7. North Vancouver

8. Penticton

- 9. Salmon Arm
- 10. T'lell, Queen Charlotte Is.
- 11. Vernon P.O.
- 12. Whalley

FRANKLIN DISTRICT

- 13. Arctic Bay

LABRADOR

- 14. Goose Bay

MACKENZIE DISTRICT

- 15. Yellowknife

MANITOBA

- 16. St. James

NEWFOUNDLAND

- 17. St. John's

NOVA SCOTIA

- 18. Baddeck
- 19. Sydney, Cape Breton I.

ONTARIO

- 20. Aldershot
- 21. Belleville
- 22. Burlington

- 23. Copper Cliff
- 24. Deseronto
- 25. East York
- 26. Forest
- 27. Galt
- 28. Georgetown
- 29. Hamilton Suburbs
- 30. Ingersoll
- 31. Peterborough
- 32. St. Catherines
- 33. Shannonville
- 34. Stony Creek
- 35. Stouffville
- 36. Thorold
- 37. Trenton
- 38. York Twp.

QUEBEC

- 39. Beloeil Stn.
- 40. Longueuil
- 41. Magdalen Is.

SASKATCHEWAN

- 42. Regina

YUKON

- 43. Whitehorse

ISOLATED CENTERS

ALBERTA

- 1. Camrose
- 2. Carvel
- 3. LaCombe
- 4. Peace River

BRITISH COLUMBIA

- 5. Crescent Beach
- 6. Cumberland
- 7. Kamloops
- 8. Langley Prairie
- 9. Oak Bay
- 10. Queen Charlotte City
- 11. South Burnaby

KEEWATIN DISTRICT

- 12. Baker Lake

MANITOBA

- 13. Fort Garry

NEW BRUNSWICK

- 14. Aulac
- 15. Grand Manan I.

- 16. Saint John
- 17. Sunnybrae

NOVA SCOTIA

- 18. Shearwater
- 19. Truro
- 20. Tuft's Cove

ONTARIO

- 21. Amherstburg
- 22. Eastview
- 23. Fruitland
- 24. Guelph
- 25. Langstaff
- 26. London Suburbs
- 27. Long Branch
- 28. Markham Twp.
- 29. Nobel
- 30. Oxford Twp. North
- 31. Oxford Twp. West
- 32. Penetanguishene
- 33. Stratford
- 34. Sudbury
- 35. Swansea

- 36. Uxbridge
- 37. Waterloo
- 38. Welland
- 39. Weston
- 40. Windsor

- 47. Lac Saguay
- 48. Mt. Royal
- 49. Noranda
- 50. Quebec City
- 51. Rivière Beaudette
- 52. St. Agathe

PRINCE EDWARD ISLAND

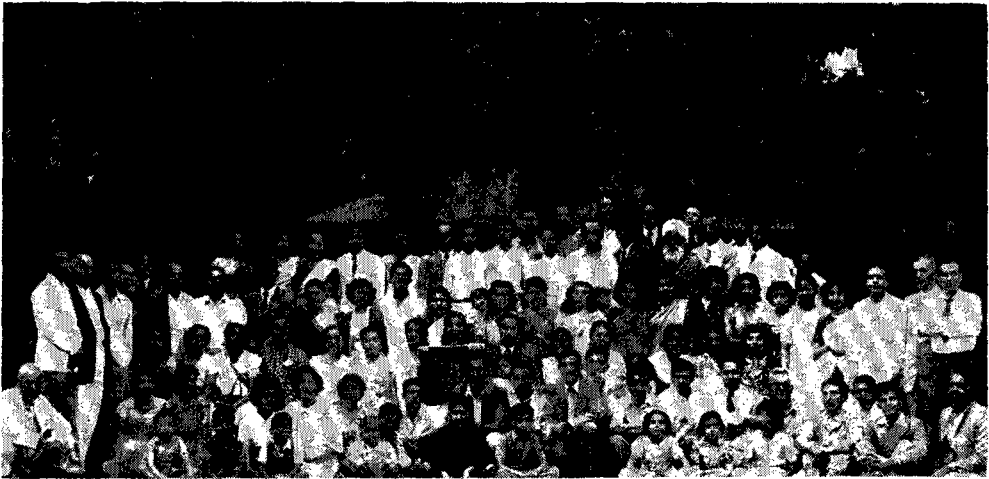
- 41. Carlton Siding
- 42. Clyde River
- 43. Vernon Bridge

QUEBEC

- 44. Beaulac
- 45. Fort George
- 46. Hampstead

SASKATCHEWAN

- 53. Cabri
- 54. Carlyle
- 55. Estlin
- 56. Moose Jaw
- 57. Pierceland
- 58. Weyburn



Twelfth Bahá'í Summer School held in Panchgani (India), October 16-25, 1951.

10. DIRECTORY OF LOCALITIES IN THE BRITISH ISLES WHERE BAHÁ'ÍS RESIDE 1953-1954

LOCAL ASSEMBLIES

EIRE

- 1. Dublin: Adib Taherzadeh, Secy., 8 Belmont Villas, Donnybrook, Dublin

- 3. Blackburn: Miss J. Kranen, Secy., Park View, Haslingden Rd., Blackburn, Lancs.

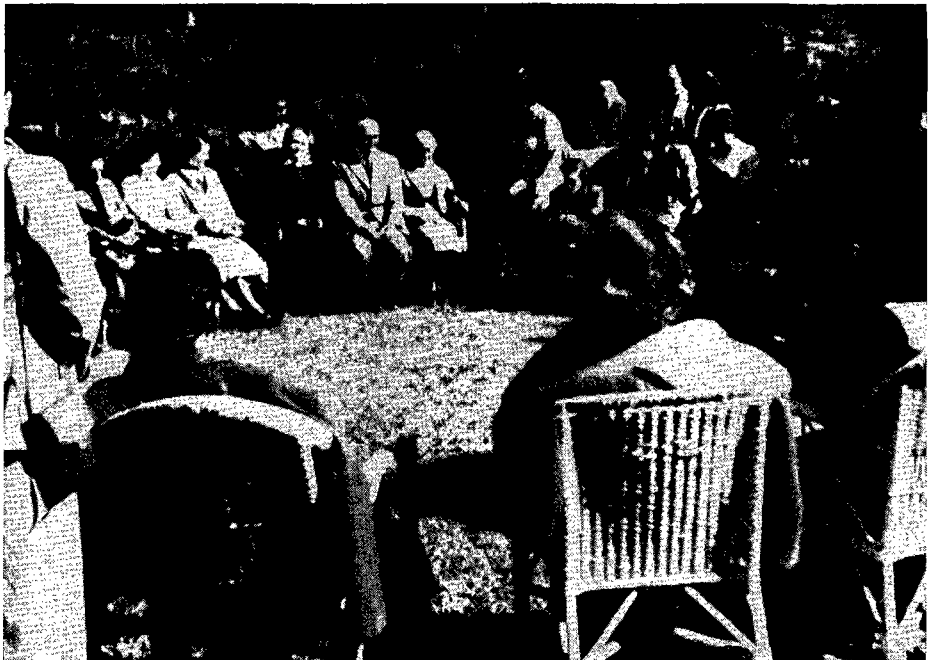
- 4. Blackpool: Mrs. Hyett, Secy., 46 Chepstow Rd.

ENGLAND

- 2. Birmingham: Mrs. Goode, Secy., 29 Robert Rd., Birmingham 20

- 5. Bournemouth: Mrs. Cranmer, Secy., 52A Southbourne Rd., Southbourne, Bournemouth

6. Bradford: Mrs. Naylor, Secy., 4 Derby St., Great Horton, Bradford
 7. Brighton: Miss Doreen Geary, Secy., 154 Woodland Dr., Hove 4
 8. Bristol: Mrs. Weeks, Secy., 9 Caledonia Place, Clifton, Bristol
 9. Leeds: R. H. Backwell, Secy., 90 Carr Manor Rd., Leeds 7
 10. Liverpool: Miss S. Farnsworth, Secy., 19 Canning St., Liverpool 8
 11. London: E. Munsiff, Secy., 9 Clifford St., London W. 1
 12. Manchester: Mrs. Senior, Secy., 15 Oaklands Rd., Swinton, Lancs.
 13. Newcastle: J. Jameson, Secy., 21 Beech Grove, Wallsend, Northumberland
 14. Northampton: Miss A. Stevens, Secy., 1 Bruce St.
 15. Norwich: Miss E. Bird, Secy., 238 Heigham St.
 16. Nottingham: Miss O. Sutton, Secy., 212 Mansfield Rd.
 17. Oxford: Miss J. Campbell, Secy., 18 Rawlinson Rd.
 18. Sheffield: Mrs. Broom, Secy., 38 Wadsley Lane, Sheffield 6
 19. Stockport: C. Johnson, Secy., 35 Neal Ave., Heald Green, Cheshire
 20. Torquay: J. A. Povey, Secy., 8 Abbey Place
- NORTHERN IRELAND
21. Belfast: Mrs. Beattie, Secy., 27 Rockland St.
- SCOTLAND
22. Edinburgh: Miss Noora Faridian, Secy., 26 Findlay Grove, Edinburgh 7
 23. Glasgow: Miss A. Williams, Secy., 285 Bellshill Rd., Motherwell, Lanarkshire
- WALES
24. Cardiff: D. G. McArthur, Secy., 8 Stanwell Cres., Penarth, Glamorgan



A view of the service dedicated to the Ezeiza International Bahá'í School, Argentina, at the opening of the Convention School Session, 1952.

GROUPS AND ISOLATED CENTERS

ENGLAND

1. Abbotsbury
2. Amersham
3. Amesbury
4. Arundel
5. Broadstairs
6. Carshalton
7. Chatham
8. Cobham
9. Coventry
10. Dorking
11. Grays
12. Hull
13. Ilkeston
14. Kirkby Lonsdale
15. Middlewich
16. Newport
17. Old Coulsdon
18. Plymouth
19. Radcliffe on Trent

20. Reading
21. Rossington
22. Salisbury
23. Southend
24. Thetford

NORTHERN IRELAND

25. Portrush

SCOTLAND

26. Brechin
27. Humber
28. Langholm

WALES

29. Abergele
30. Swansea
31. Talybont

ISLE OF MAN

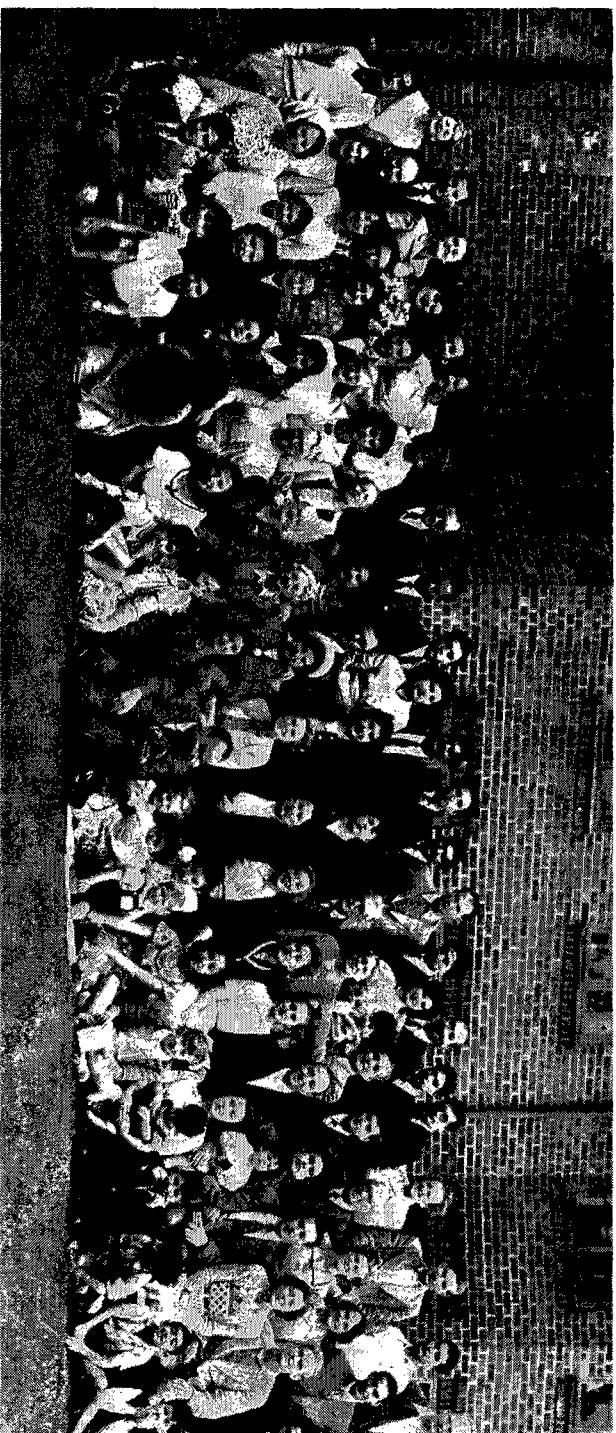
32. Maughold

11. DIRECTORY OF LOCALITIES IN
GERMANY AND AUSTRIA WHERE
BAHÁ'ÍS RESIDE
1953-1954

GERMANY

LOCAL ASSEMBLIES

1. Berlin: Fr. Rosa Lehne, Secy., Berlin-Charlottenburg, Schloss-Str. 29
2. Bonn: Mr. Bozorg Hemmati, Secy., Helmholzstr. 21
3. Darmstadt: Dr. Rudolf Jockel II, Secy., Barkhausstr. 70
4. Düsseldorf: Fr. Ursula Mühlshlegel, Secy., Düsseldorf-Gerresheim, Naumburgerstr. 10
5. Ebingen: Herr Erwin Patz, Secy., Steinbeisstr. 9
6. Esslingen/Neckar: Herr Peter Rommel, Secy., Keplerstr. 10
7. Frankfurt/Main: Fr. Johanna v. Werthern, Secy., Eysseneckstr. 25
8. Freiburg/Br.: Fr. Luise Trautwein, Secy., Zasiusstr. 65
9. Göppingen: Fr. Helene Müller, Secy., Hohenstaufenstr. 26
10. Hamburg: Fr. Ruth Kohl, Secy., Harzloh 48, Hamburg 33
11. Heidelberg: Herr Fritz Schaefer, Secy., Steubenstr. 3a
12. Karlsruhe: Fr. Waltraut Weber, Secy., Karlsruhe-Rüppurr, Resedenweg 88
13. Ludwigsburg: Fr. Ruth Deuschle, Secy., Ulrichstr. 8
14. München: Ursula Hoffmann, Secy., München-Obermenzing, Menzingerstr. 94
15. Stuttgart: Fr. Herma Mühlshlegel, Secy., Stuttgart-S, Alexanderstr. 112
16. Tübingen: Fr. Natalie Monte, Secy., Postamt II, Postfach 647
17. Ulm/Donau: Herr Heinrich Basse, Secy., Saarlandstr. 79



Bahá'í Summer School held August 18–September 1, 1951, at Thwaite Hall, Cottingham, Yorkshire, England.

GROUPS

1. Bad Nauheim
2. Bad Riefenau
3. Balzholz/Wttbg.
4. Berkheim/Wttbg.
5. Braunschweig
6. Dinslacken
7. Eggstätt/Bayern
8. Fellbach/Wttbg.
9. Fürth/Bayern
10. Geislingen/Steige
11. Giessen/Lahn
12. Grevingsberg/Oldenburg
13. Hambach/Bergstr.
14. Hanau
15. Hannover
16. Haunstetten b. Augsburg
17. Heilbronn/Neckar
18. Heppenheim/Bergstr.
19. Immenstadt/Allgäu
20. Ingelheim/Rhein
21. Jugenheim/Bergstr.
22. Kelsterbach/Main
23. Kentzingen/Baden
24. Kiel
25. Köln/Rhein
26. Kronberg/Taunus
27. Küßnach/Baden
28. Mainz
29. Müllheim/Baden
30. Medenbach/Taunus
31. Messel-Grube
32. Neckargemünd
33. Nellingen/Wttbg.
34. Nürnberg
35. Oberdielbach/Odenwald
36. Pfullingen/Wttbg.
37. Plochingen/Wttbg.
38. Spiegelberg/Wttbg.
39. Trautheim b. Darmstadt
40. Überlingen/Bodensee
41. Villingen/Schwarzwald
42. Weinheim/Bergstr.
43. Wendlingen/Wttbg.
44. Wiesbaden

ISOLATED CENTERS

1. Böblingen/Wttbg.
2. Bremen
3. Bruchköbel/Hessen
4. Burgfelden/Wttbg.
5. Cadolzburg b. Fürth
6. Dilsberg/Baden
7. Farchant/Bayern
8. Garmisch-Partenkirchen
9. Göttingen
10. Griesheim b. Darmstadt
11. Immenstaad/Bodensee
12. Irschenhausen b. München
13. Lampertheim/Hessen
14. Langen
15. Laubach
16. Lich b. Giessen
17. Löwenstein/Wttbg.
18. Mannheim
19. Marburg/Lahn
20. Mehlem b. Bonn
21. Mülheim/Ruhr
22. Neckarsulm
23. Neukirchen
24. Oberau/Bayern
25. Offenbach/Main
26. Reichenbach/Fils
27. Saarbrücken
28. Sanderbusch/Holstein
29. Schleissheim
30. Schwäb. Hall
31. Seeheim/Bergstr.
32. Tailfingen/Wttbg.
33. Uelzen/Niedersachsen
34. Wachendorf/Wttbg.
35. Waiblingen/Wttbg.
36. Weil/Rhein
37. Weilheim/Teck/Wttbg.
38. Weissenburg/Bayern
39. Wesel/Niederrhein
40. Wessling/Bayern
41. Westerland/Sylt/Frisian Is.
42. Wiesenfeld/Bayern
43. Wyck/Föhr/Frisian Is.
44. Zizishausen/Wttbg.
45. Zwingenberg/Bergstr.

AUSTRIA

LOCAL ASSEMBLY

1. Wien (Vienna): Frl. Margarete Lentz,
Secy., Wien IX, Liechtensteinstr.
121/25

ISOLATED CENTERS

1. Ehrwald/Tirol
2. Linz/Donau
3. Salzburg



Bahá'í Summer School at Hyderabad-Sind (Pákistán), 1952-1953.

12. DIRECTORY OF LOCALITIES IN EGYPT AND THE SÚDÁN WHERE BAHÁ'ÍS RESIDE 1953-1954

EGYPT

LOCAL ASSEMBLIES

- | | |
|--|----------------------|
| 1. Alexandria: P.O. Box 1865 | 7. Damanhour |
| 2. Cairo: P.O. Box 29, Faggala | 8. Delta Barrage |
| 3. Ismailia: Mr. Khalil Ayyad, Secy., 152
Rue Leusseau | 9. Desouk |
| 4. Mansourah: Mr. Abdul Halim Fadel,
Secy., %Telegraph Office | 10. Ein Shams |
| 5. Mehalla-el-Kobra: Mr. Mustafa Mo-
hammed, Secy., Storekeeper Egyptian
State Railways, Samannoud | 11. El Berigat |
| 6. Port Said: P.O. Box 339 | 12. Etsa Fayyounieh |
| 7. Sohag: P.O. Box 17 | 13. Ezbet El Zeitoun |
| 8. Suez: P.O. Box 108 | 14. Fayyum |
| 9. Tanta: P.O. Box 9 | 15. Heliopolis |
| | 16. Helwan les Bains |
| | 17. Kafr El Dawar |
| | 18. Kafr El Zaayat |
| | 19. Kena |
| | 20. Khatatba |
| | 21. Kom El Saayda |
| | 22. Maadi |
| | 23. Mallawi |
| | 24. Mataria |
| | 25. Minia |
| | 26. Rosetta |
| | 27. Samannoud |
| | 28. Shebin El Kom |

GROUPS AND ISOLATED CENTERS

- | | |
|--------------|--|
| 1. Assiut | |
| 2. Balyana | |
| 3. Beba | |
| 4. Benha | |
| 5. Beni Suef | |
| 6. Caluib | |

SÚDÁN

LOCAL ASSEMBLY

1. Khartoum: P.O. Box 28, Khartoum North

ISOLATED CENTERS

1. Kosti
2. Port Súdán
3. Wad Medani

13. DIRECTORY OF LOCALITIES
WHERE BAHÁ'ÍS RESIDE UNDER
THE JURISDICTION OF THE
NATIONAL SPIRITUAL ASSEMBLY
OF THE BAHÁ'ÍS OF 'IRÁQ
1953-1954

'IRÁQ

LOCAL ASSEMBLIES

1. 'Aváshiq: % Mr. Izzat Jalil Shirin, Secy., 'Avashiq-Miqdadiyah
2. Ba'aqubih: % Mr. Mohammed Jawad Al-Bassam, Secy.
3. Baghdád: P.O. Box 5
4. Basrah: % Mr. Nají Al-Hasani, Secy., Ashar, Basrah
5. Dhiyabih: % Mr. Husain Jamil, Secy., Dhiyabih-Miqdadiyah
6. Mosul: P.O. Box 19

GROUPS AND ISOLATED CENTERS

1. Fao
2. Huwaidar
3. Karbilá
4. Kirkuk
5. Kufa
6. Miqdadiyah
7. Musayab
8. Najaf
9. Sulaymáníyyih

JORDAN

LOCAL ASSEMBLIES

1. 'Adasiyyih: % Farid Jamshidi, Secy., Erbid, 'Adasiyyih
2. 'Amman: % Mohammed Shoghi Ja'afar, P.O. Box 218

KOWEIT

LOCAL ASSEMBLY

1. Koweit: % Mohsen Amouzkar, Secy., P.O. Box 38, Koweit, Persian Gulf

DUBAI

LOCAL ASSEMBLY

1. Dubai: % Mr. J. Setoodih, Secy., Dubai, Persian Gulf

QATAR

LOCAL ASSEMBLY

1. Qatar: % Mr. M. Rawhani, Secy.,
Qatar, Persian Gulf

14. DIRECTORY OF LOCALITIES IN
ITALY AND SWITZERLAND WHERE
BAHÁ'ÍS RESIDE
1953-1954

ITALY

LOCAL ASSEMBLIES

1. Florence: Prof. Aldo Lonzar, Secy.,
Via della Scala 25
2. Naples: Prof. Mario Langione, Secy.,
Rione Cavalleggeri Aosta, Fuorigrotta,
Ina Casa 25
3. Rome: Casella Postale 252, Roma
Centro

GROUPS

1. Genoa

2. Milan
3. San Marino

ISOLATED CENTERS

1. Cagliari, Sardinia
2. Méta
3. Palermo, Sicily
4. San Remo
5. Sorrento
6. Taormina, Sicily
7. Venice

SWITZERLAND

LOCAL ASSEMBLIES

1. Bern: Mr. Hans Müller, Secy., Brunn-
mattstrasse 32
2. Geneva: Mrs. Anne Lynch, Secy., 37
Quai Wilson
3. Zürich: Miss Verena Staub, Secy., La-
vaterstrasse 69, Zürich 1

GROUPS

1. Basel
2. Balsthal
3. Cham
4. Diepoldsau
5. Heerbrugg
6. Lausanne
7. Samedan
8. Widnau
9. Wolfhalden

II

BAHÁ'Í BIBLIOGRAPHY

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 Aşl-i-Qullu'l-Khayr.
 Az-Bágh-i-Iláhí.
 BáZ-Áv-u-Bidih-Jámí.
 Bishárát (Glad-Tidings).
 Chihár-Vádí (Four Valleys).
 Ghulámu'l-Khuld.
 Haft-Vádí (Seven Valleys).
 Halih-Halih-Yá-Bishárát.
 Húr-i-'Ujáb.
 Hurúfát-i-'Állín.
 Ishráqát (Effulgences).
 Kalimát-i-Firdawsíyyih (Words of Paradise).
 Kalimát-i-Maknúnih (Hidden Words).
 Kitáb-i-'Ahd (Book of Covenant).
 Kitáb-i-Aqdas (Most Holy Book).
 Kitáb-i-Bádí'.
 Kitáb-i-Íqán (Book of Certitude).
 Kitáb-i-Sultán (Tablet to the Sháh of Persia).
 Lawḥ-i-'Abdu'l-'Aziz-Va-Vukalá.
 Lawḥ-i-'Abdu'l-Vahháb.
 Lawḥ-i-'Abudu'r-Razzáq.
 Lawḥ-i-Aḥbáb.
 Lawḥ-i-Aḥmad (Tablet of Aḥmad).
 Lawḥ-i-Amváj.
 Lawḥ-i-Anta'l-Káfi
 Lawḥ-i-Aqdas.
 Lawḥ-i-Ashraf.
 Lawḥ-i-'Ashiq-va-Ma'shúq.
 Lawḥ-i-Áyiy-i-Núr.
 Lawḥ-i-Bahá.
 Lawḥ-i-Baqá.
 Lawḥ-i-Basítatu'l-Haqíqih.
 Lawḥ-i-Bismilih.
 Lawḥ-i-Bulbulu'l-Firáq.
 Lawḥ-i-Burhán.
 Lawḥ-i-Dunyá (Tablet of the World).
 Lawḥ-i-Fitnih.
 Lawḥ-i-Ghulámu'l-Khuld.
 Lawḥ-i-Ḥabíb.
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 Lawḥ-i-Hawdaj.
 Lawḥ-i-Ḥikmat (Tablet of Wisdom).
 Lawḥ-i-Hirtík.
 Lawḥ-i-Húriyyih.
 Lawḥ-i-Ḥusayn.
 Lawḥ-i-Ibn-i-Dhí'b (Epistle to the Son of the Wolf).
 Lawḥ-i-Ittihád.
 Lawḥ-i-Jamál.
 Lawḥ-i-Karím.
 Lawḥ-i-Karmíl.
 Lawḥ-i-Kullu't-Ta'ám.
 Lawḥ-i-Malikih (Tablet to Queen Victoria).
 Lawḥ-i-Malik-i-Rús (Tablet to the Czar of Russia).
 Lawḥ-i-Malláhu'l-Quds (Tablet of the Holy Mariner).
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 Lawḥ-i-Maqşúd.
 Lawḥ-i-Maryam.
 Lawḥ-i-Mawlúd.
 Lawḥ-i-Mubáhilih.
 Lawḥ-i-Nápulyún I (First Tablet to Napoleon III).
 Lawḥ-i-Nápulyún II (Second Tablet to Napoleon III).
 Lawḥ-i-Náşir.
 Lawḥ-i-Nuqṭih.
 Lawḥ-i-Páp (Tablet to the Pope).
 Lawḥ-i-Pisar-'Amm.
 Lawḥ-i-Qiná'.
 Lawḥ-i-Quds.
 Lawḥ-i-Raff'.
 Lawḥ-i-Ra'ís (Tablet to Ra'ís).
 Lawḥ-i-Raqşhá'.
 Lawḥ-i-Rasúl.
 Lawḥ-i-Rúh.
 Lawḥ-i-Ru'yá.
 Lawḥ-i-Saháb.
 Lawḥ-i-Salmán I.
 Lawḥ-i-Salmán II.
 Lawḥ-i-Sámsún.
 Lawḥ-i-Sayyáh.
 Lawḥ-i-Shaykh-Fání.
 Lawḥ-i-Tawhíd.
 Lawḥ-i-Tibb.

Lawḥ-i-Tuqá.
 Lawḥ-i-Yúsuf.
 Lawḥ-i-Zaynu'l-Muqarrabín.
 Lawḥ-i-Ziyárih.
 Madínatu'r-Riḏá.
 Madínatu't-Tawḥíd.
 Mathnaví.
 Munájátháy-i-Síyám.
 Qad-Iḥtaraqa'l-Mukhlisún.
 Qaṣídiy-i-Varqá'íyyih.
 Rashḥ-i-'Amá.
 Riḏvānu'l-'Adl.
 Riḏvānu'l-Iqrár.
 Şahífiy-i-Shaṭṭíyyih.
 Şaláf-i-Mayyit (Prayer for the Dead).
 Sáqí-Az-Gḥayb-i-Baqá.
 Şhikkar-Shikan-Shavand.
 Subḥána-Rabbíya'l-'Alá.
 Subḥánika-Yá-Hú.
 Súratu-'Illáh.
 Súriy-i-Aḥzán.
 Súriy-i-Amín.
 Súriy-i-Amr.
 Súriy-i-A'ráb.
 Súriy-i-Aşḥáb.
 Súriy-i-Asmá'.
 Súriy-i-Bayán.
 Súriy-i-Burhán.
 Súriy-i-Damm.
 Súriy-i-Dhabíh.
 Súriy-i-Dhibḥ.
 Súriy-i-Dhikr.
 Súriy-i-Faḏl.
 Súriy-i-Faṭḥ.
 Súriy-i-Fu'ád.
 Súriy-i-Ghuṣn (Tablet of the Branch).

Súriy-i-Ḥajj I.
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 Súriy-i-Haykal.
 Súriy-i-Hifz.
 Súriy-i-Hijr.
 Súriy-i-'Ibád.
 Súriy-i-Ism.
 Súriy-i-Ismuna'l-Mursil.
 Súriy-i-Javad.
 Súriy-i-Khitáb.
 Súriy-i-Ma'ání.
 Súriy-i-Man'.
 Súriy-i-Mulúk.
 Súriy-i-Nidá.
 Súriy-i-Nuṣḥ.
 Súriy-i-Qaḏír.
 Súriy-i-Qahír.
 Súriy-i-Qalam.
 Súriy-i-Qamís.
 Súriy-i-Şabr.
 Súriy-i-Sulṭan.
 Súriy-i-Vafá.
 Súriy-i-Ziyárih.
 Súriy-i-Zubur.
 Súriy-i-Zúhúr.
 Tafsír-i-Hú.
 Tafsír-i-Ḥurúfát-i-Muqaṭṭa'ih.
 Tafsír-i-Súriy-i-Va'sh-Şhams.
 Tajallíyát (Revelations).
 Ṭarázát (Ornaments).
 Zíyárat-Námih (The Visiting Tablet).
 Zíyárat-Námíy-i-Awliyá.
 Zíyárat-Námíy-i-Bábu'l-Báb va Quddús.
 Zíyárat-Námíy-i-Bayt.
 Zíyárat-Námíy-i-Maryam.
 Zíyárat-Námíy-i-Siyyidu'sh-Şuhadá.

2. THE BÁB'S BEST-KNOWN WORKS

The Arabic Bayán.
 Commentary on the Súrih of Kawthar.
 Commentary on the Súrih of Va'l-'Aşr.
 Dalá'il-i-Sab'ih.
 Epistles to Muḥammad Şháh and Hájí
 Mírzá Áqásí.
 Khasá'il-i-Sab'ih.
 Kitáb-i-Asmá'.
 Kitáb-i-Panj-Şha'n.
 Kitábu'r-Rúh.
 Lawḥ-i-Ḥurúfát.
 The Persian Bayán.
 Qayyúmu'l-Asmá'.
 Risáliy-i-'Adlíyyih.

Risáliy-i-Dḥahabíyyih.
 Risáliy-i-Fiqhíyyih.
 Risáliy-i-Furú'-i-'Adlíyyih.
 Saḥífatu'l-Haramayn.
 Saḥífiy-i-Ja'faríyyih.
 Saḥífiy-i-Makḥḏúmíyyih.
 Saḥífiy-i-Raḏavíyyih.
 Súriy-i-Tawḥíd.
 Tafsír-i-Nubuvvat-i-Kḥáşsh.
 Zíyárat-i-Şháh-'Abdu'l-'Azím.

N.B.—The Báb Himself states in one passage of the Persian Bayán that His writings comprise no less than 500,000 verses.

3. BAHÁ'Í PUBLICATIONS OF THE UNITED STATES OF AMERICA IN PRINT

The titles in this section include those Bahá'í works which have been approved as authentic and reliable and which likewise are in print and available at the date this list is made. They are published and distributed by Bahá'í Publishing Committee, 110 Linden Avenue, Wilmette, Illinois.

(a) WRITINGS OF BAHÁ'U'LLÁH

Epistle to the Son of the Wolf.

Translated by Shoghi Effendi. Addressed to a Muslim priest who had been a savage enemy of the Faith. The result of opposition to the Prophet of God, and proofs adduced to establish the validity of the Faith. Introduction by Marzieh Gail. 182 pp. and glossary and index. Bound in cloth\$2.50

Gleanings from the Writings of Bahá'u'lláh.

Translated by Shoghi Effendi. Excerpts from the sacred writings of Bahá'u'lláh, touching on the nature of religion, the spiritual nature of man, and the transformation of human society. Introduction by Dr. Wm. Kenneth Christian. 346 pp. and glossary and index. Bound in fabrikoid\$3.00

Hidden Words.

Translated by Shoghi Effendi. The essence of all revealed truth, expressed in brief penetrating meditations. Introduction by George Townshend. 52 pp. Bound in fabrikoid\$1.25
Bound in paper\$.75

Kitáb-i-Íqán (Book of Certitude).

Translated by Shoghi Effendi. Sets forth the grand redemptive scheme of God, revealing the oneness of religion, its continuity and evolution through the successive Prophets of God, and elucidates some of the allegorical and abstruse passages of the Jewish, Christian and Muslim Scriptures. Introduction by Helen Bishop. 257 pp. and glossary and index. Bound in cloth\$3.00
Index, separately (for older edition)\$.15

Prayers and Meditations.

Translated by Shoghi Effendi. A selection of communes and devotional passages revealed by Bahá'u'lláh. 339 pp. and index. Bound in fabrikoid\$3.00

The Seven Valleys and The Four Valleys.

Translated by Ali-Kuli Khan and Marzieh Gail. Two treatises which describe the stages that the soul must traverse to attain the object of its existence. Introduction by Dr. Robert Gulick, Jr. 62 pp. Bound in fabrikoid\$1.25
Bound in paper\$.75

Three Obligatory Daily Prayers.

By Bahá'u'lláh. Translated by Shoghi Effendi. The three obligatory prayers, any one of which is to be selected for daily use by Bahá'ís. 14 pp. Stiff cover. Per copy\$.10

(b) WRITINGS OF THE BÁB

The Báb's Address to the Letters of the Living.

Reproduced in pamphlet form from hand-lettered copy of pages 92-94 of the *Dawn-Breakers*. 12 pp.\$.10

(c) WRITINGS OF 'ABDU'L-BAHÁ

America's Spiritual Mission.

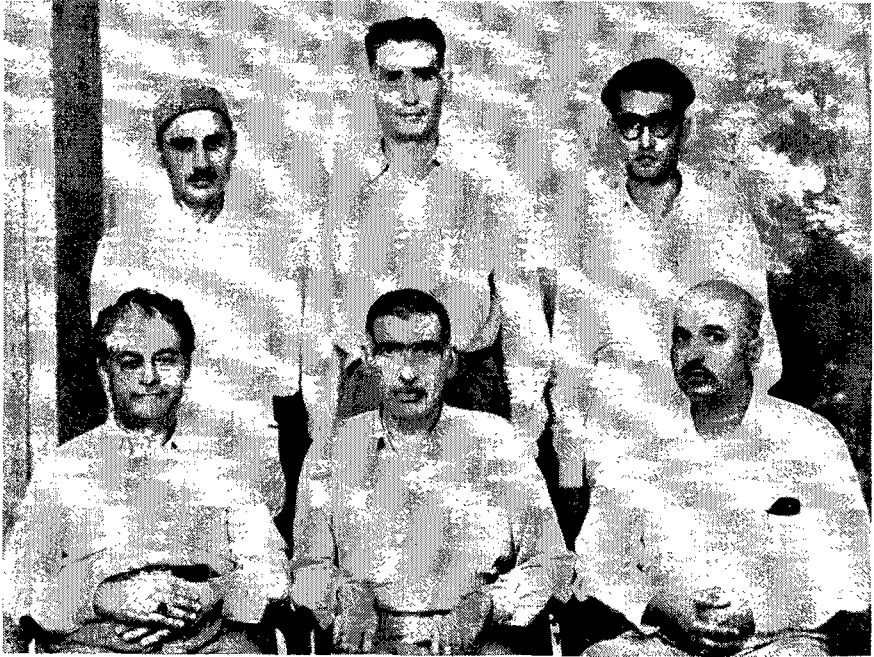
Epistles revealed by 'Abdu'l-Bahá in 1916-1917 to the American Bahá'ís outlining their teaching responsibilities around the world. 54 pp. Self cover \$.20

The Bahá'í Peace Program.

Two letters, to the Committee on Durable Peace, The Hague, and to the late Dr. Auguste Forel of Switzerland, expounding the principles essential to the attainment of world unity and peace. 48 pp. Bound in fabrikoid\$1.50
Bound in paper\$.75

Foundations of World Unity.

A selection of 'Abdu'l-Bahá's public addresses and letters on the theme of the spiritual foundations of world unity. Introduction by Horace Holley. 178 pp. Bound in paper\$1.00



Bahá'í Group of Aden, Aden Protectorate, November 22, 1953.

Some Answered Questions.

Collected and translated by Laura Clifford Barney. 'Abdu'l-Bahá's explanations of a wide variety of spiritual and philosophic questions, including the nature and influence of the Prophets, the nature of man and certain Biblical subjects. Introduction by Laura Clifford Barney. New introduction to 1954 edition by Annamarie Honnold. 350 pp. Bound in cloth\$3.00

Will and Testament of 'Abdu'l-Bahá.

The Charter which establishes the Guardianship and delineates the major features of the administrative institutions of the Bahá'í Faith. The provisions of the Will protect the integrity and unity of the Faith. Complete text, 26 pp. Stiff cover\$.25

Selections from the Will and Testament, accompanied by passages from the Writings of the Báb and Bahá'u'lláh which reveal the continuity of the Faith, and by passages from the communications of Shoghi Effendi explaining the significance of the *Will and Testament* itself. 20 pp. Paper cover\$.20

World Order Through World Faith.

Selected public addresses of 'Abdu'l-Bahá. 32 pp. Ten copies\$.50

(d) WORKS COMPILED FROM WRITINGS OF BAHÁ'U'LLÁH AND 'ABDU'L-BAHÁ

Bahá'í World Faith.

Selections from writings of Bahá'u'lláh and 'Abdu'l-Bahá. 466 pp. Bound in cloth\$2.00

Bahá'í World Faith—Centennial Edition.

466 pp. Bound in red leather, net\$5.00

Bahá'í Writings—Excerpts and Prayers.

Compilation by Amelia E. Collins and Florence R. Morton. 56 pp. Red paper\$.50

Divine Art of Living.

Bahá'u'lláh and 'Abdu'l-Bahá. Compiled by Mabel Hyde Paine. Selections treating of the qualities that characterize wholeness of living, the means to attain these and the goals of spiritual development. 128 pp. and notes. Bound in fabrikoid\$1.50

(e) WORKS COMPILED FROM WRITINGS OF BAHÁ'U'LLÁH, THE BÁB AND 'ABDU'L-BAHÁ

Bahá'í Prayers (General).

Bahá'u'lláh, The Báb, 'Abdu'l-Bahá. A selection of the prayers revealed by the three central Figures of the Faith. 112 pp. Bound in old ivory Spanish leatherette\$1.25

Bahá'í Prayers (General and Occasional).

Contains the prayers in the "General" edition and also prayers suited to Bahá'í occasions, such as the Tablet of Ahmad, Tablets of Visitation and the Obligatory Prayers. 190 pp. Bound in simulated morocco\$1.50

Communion With God.

Bahá'u'lláh, the Báb, 'Abdu'l-Bahá. A selection of prayers in pocket size edition. 24 pp. Bound in paper\$.15

(f) WORKS COMPILED FROM WRITINGS OF BAHÁ'U'LLÁH, 'ABDU'L-BAHÁ AND SHOGHI EFFENDI

Selected Writings of Bahá'u'lláh, 'Abdu'l-Bahá, and Shoghi Effendi.

Three books, 48 pp. each. Bound in paper. Sold only in set of three. Price per set\$.50

The Open Door.

Bahá'u'lláh and 'Abdu'l-Bahá. Compilation on immortality. Paper cover. Ten copies\$.50
100 copies\$4.50

(g) WRITINGS OF SHOGHI EFFENDI

The Advent of Divine Justice.

A general letter written by Shoghi Effendi to the American Bahá'ís, dated December 25, 1938. This communication emphasizes the Bahá'í teachings in the encouragement and protection of racial and religious minorities, the quality of integrity in administrative bodies, and the virtue of chastity. 78 pp. Paper cover\$.75

America and the Most Great Peace.

By Shoghi Effendi. A letter to the Bahá'ís of North America dated April 21, 1933. 24 pp. Available only in *The World Order of Bahá'u'lláh.*

Bahá'í Administration.

The letters written by Shoghi Effendi to the American Bahá'í community, from January, 1922, to July, 1932, in his capacity of Guardian of the Bahá'í Faith, to encourage, guide and instruct the Bahá'ís in carrying out the provisions of the Will and Testament of 'Abdu'l-Bahá concerning the organic development of the Bahá'í community. The volume also contains excerpts from 'Abdu'l-Bahá's Will, and an Appendix consisting of the Declaration of Trust and By-Laws of the National Spiritual Assembly, and By-Laws for local Spiritual Assemblies. 198 pp. (1945.) Bound in fabrikoid ...\$2.50

The Bahá'í Faith.

Survey, 1844-1944. 24 pp. Self cover. Fifty copies\$1.50

The Bahá'í Faith, 1844-1950.

36 pp. Stiff cover. Per copy\$.25

The Bahá'í Faith, 1844-1952.

Information statistical and comparative. Including Supplement: Ten Year International Bahá'í Teaching and Consolidation Plan 1953-1963. Compiled by Shoghi Effendi. 74 pp. Map. Stiff paper cover\$.75

The Challenging Requirements of the Present Hour.

A general letter written by Shoghi Effendi to the Bahá'ís in North, South and Central America and their representatives in Europe, dated June 5, 1947. Self cover. 36 pp.\$.25
Twelve copies\$1.00

The Citadel of the Faith of Bahá'u'lláh.

A general letter to the National Spiritual Assembly of the Bahá'ís of the United States, dated November 8, 1948. Self cover. 8 pp.\$.25
Twelve copies\$1.00

The Dispensation of Bahá'u'lláh.

A letter addressed by Shoghi Effendi to the Bahá'ís of the West, dated February 8, 1934. In this letter the Guardian of the Bahá'í Faith clarifies, with numerous quotations from Bahá'í sacred writings, the spiritual station and mission of Bahá'u'lláh, the Báb, 'Abdu'l-Bahá, and the nature of the World Order which Bahá'u'lláh established. 66 pp. Bound in paper\$.25

Available also in *The World Order of Bahá'u'lláh.*

The Faith of Bahá'u'lláh, a World Religion.
Shoghi Effendi. A statement prepared for United Nations Special Palestine Committee, July, 1947. 8 pp. and cover. Ten copies\$1.00

The Goal of a New World Order.

By Shoghi Effendi. In this communication (dated November 28, 1931) the Guardian analyzes the existing international, political, economic and social problems, points to the signs of impending chaos, and emphasizes the guiding principles of world order established by Bahá'u'lláh. 32 pp. Available only in *The World Order of Bahá'u'lláh*.

God Passes By.

A history of the Bahá'í Faith throughout its first century, 1844-1944, by Shoghi Effendi. Introduction by George Townshend. 412 pp. with index. Bound in fabrikoid\$3.00
Index, separately25

The Golden Age of the Cause of Bahá'u'lláh.

By Shoghi Effendi. The Guardian's letter (dated March 21, 1932) referring to the spiritual importance of America in the new world order. 24 pp. Available only in *The World Order of Bahá'u'lláh*.

Messages to America.

Selected letters and cablegrams addressed by Shoghi Effendi to the Bahá'ís of North America 1932-1946. 118 pp. Bound in fabrikoid\$2.00

Messages from the Guardian.

Letters and cablegrams received from Shoghi Effendi. June, 1932, to July, 1940; compiled from *Bahá'í News*. 78 pp. Paper cover. Each\$.20

The Promised Day Is Come.

By Shoghi Effendi. The Guardian's forceful explanation of the present world-wide moral and social chaos as the result of the rejection of the Prophet of God for this day. 129 pp. and index. Bound in paper\$1.50

Spiritual Potencies of That Consecrated Spot.

This letter, dated October 25, 1939, conveys to the Bahá'ís of the West, the significance of the interment of members of Bahá'u'lláh's Family near the Shrine of

the Báb on Mt. Carmel. Self cover. 8 pp.\$.10

The Unfoldment of World Civilization.

By Shoghi Effendi. A letter dated March 11, 1936, giving an analysis of the death of the old order and the birth of the new. 46 pp. Available only in *The World Order of Bahá'u'lláh*.

The World Order of Bahá'u'lláh.

Seven successive communications from Shoghi Effendi, 1929 to 1936, which define the relation of the Bahá'í Faith to the process of social evolution in this new age. Introduction by Horace Holley. 206 pp. and index. Bound in fabrikoid\$2.00

The World Order of Bahá'u'lláh.

By Shoghi Effendi. A letter (dated February 27, 1929) from the Guardian of the Bahá'í Faith explaining the continuity of the Faith after the passing of 'Abdu'l-Bahá, and relating Bahá'í institutions to the ideal of world order and peace. 16 pp. Available only in *The World Order of Bahá'u'lláh*, above.

The World Order of Bahá'u'lláh: Further Considerations.

By Shoghi Effendi. This letter (dated March 21, 1930) develops the subject with remarks on the distinguishing features of Bahá'í world order, and on the essential differences between the Bahá'í Faith and ecclesiastical organizations. 16 pp. Available only in *The World Order of Bahá'u'lláh*.

World Order Unfolds.

A selection of the messages of the Guardian starting with passages from the God Given Mandate (1946) and showing the rapid evolution of the institutions of the Faith to March, 1952. 46 pp. Paper cover. Per copy\$.20
Ten copies\$2.00

A World Survey, The Bahá'í Faith.

Compiled by Shoghi Effendi. 24 pp., self cover. 50 copies\$1.50

(h) WRITINGS ON THE
BAHÁ'Í FAITH

'Abdu'l-Bahá—The Center of the Covenant.
By Juliet Thompson. 28 pp. per copy\$.25



Bahá'í Group in Hyogo-ken, Osaka, Japan, in front of their Bahá'í Hall, the gift of Mr. Nonreddin Momtazi, second from right, front row. Miss Agnes Alexander, early pioneer to Japan, seated third from right. This group will form the second Local Spiritual Assembly in Japan on April 21, 1954.

Appreciations of the Bahá'í Faith.

Appreciations of the Faith by scholars, writers and prominent people over the world. 70 pp. Bound in paper . . . \$.25

Bahá'í Answers.

Compiled by Olivia Kelsey from the writings of Bahá'u'lláh, The Báb, 'Abdu'l-Bahá and Shoghi Effendi. This book is for the convenience of Bahá'í teachers, students and seekers for a broader knowledge of the Bahá'í Faith. 258 pp. Bound in heavy paper. Per copy . . . \$2.50

The Bahá'í Centenary 1844-1944.

Bound in fabrikoid. 254 pp. . . . \$2.00

Bahá'u'lláh and the New Era.

By Dr. J. E. Esslemont. An authoritative and comprehensive survey of Bahá'í history and teachings as related to present religious, scientific and social conditions in Europe and America, with many quotations from the writings. Edition revised by the National Spiritual Assembly under the direction of Shoghi Effendi. 350 pp. Bound in fabrikoid . . . \$1.25
Paper cover75

The Chosen Highway.

By Lady Blomfield. Historical accounts of the Three Central Figures of the Faith drawn mainly from personal conversations and letters from persons closely associated with the early days of the Faith. Introduction and notes by H. M. Balyuzi and David Hofman. 164 pp. Bound in fabrikoid . . . \$2.00

The Dawn-Breakers: Nabíl's Narrative of the Early Days of the Bahá'í Revelation.

Translated and Edited by Shoghi Effendi. An outstanding historical record by an eyewitness to many of the most moving incidents of the early days of the Faith, and contains a detailed account of the martyrdom of the Báb on July 9, 1850. The text is liberally annotated from histories by contemporary European scholars. 668 pp. and appendix and index. Illustrated. Bound in green fabrikoid . . . \$7.50

The Dawn-Breakers, Translation of French Footnotes in.

Translated by Emily McBride Périgord. 84 pp. Bound in paper . . . \$.75

Do'a: The Call to Prayer.

By Ruth J. Moffett. An exposition on the practice of prayer, with a selection of prayers from various religions. 126 pp. Bound in paper\$1.25

The Martyr-Prophet of a World Faith.

Written by William B. Sears for the Centenary of the Báb's Martyrdom. 20 pp. with stiff paper cover\$.15
And radio script (reading time 15 minutes). 6 pp.\$.20

Race and Man.

Compiled by Maye Harvey Gift and Alice Simmons Cox. Scientific and sociological thought on race problems and spiritual teachings on race unity. Quotations from leading authorities on race unity, and selections from Bahá'í teachings. 134 pp. Paper cover\$1.00

Security for a Failing World.

By Dr. Stanwood Cobb. Creating the new society through the impetus of a dynamic World Faith. 140 pp. Paper cover\$1.00

Tomorrow and Tomorrow.

By Dr. Stanwood Cobb. A vivid picture of what lies ahead in the way of world progress and the focusing of world trends that will eventuate in a peaceful planetary society. 103 pp. Paper cover\$1.50

Twenty-Five Years of the Guardianship.

By Rúhíyyih Khánúm. 28 pp. Stiff cover. Per copy\$.25

Two Shall Appear.

By Olivia Kelsey. A religious historical drama in five acts. 56 pp. Paper cover\$.75

(i) BAHÁ'Í REPRINTS

The following titles provide reprints of some of the passages in the Writings of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi which throw clear light on important current problems and situations.

Christians, Jews and Muhammadans.

By 'Abdu'l-Bahá. Excerpts from address delivered at Temple Emmanu-El, San Francisco, October 12, 1912. 8 pp. 100 copies\$2.00

Christ's Promise Fulfilled.

Selections from *Some Answered Questions* by 'Abdu'l-Bahá, chosen for answers

they provide to questions often asked, particularly by people of Christian background. Compiled for use in connection with the Assembly of the World Council of Churches, Evanston, Ill., 1954. 75 pp. Per copy\$.35
10 copies\$2.50

The Destiny of America.

Excerpt from *The Advent of Divine Justice* by Shoghi Effendi, a communication from the Guardian of the Bahá'í Faith, addressed to the Bahá'ís of the United States and Canada. 8 pp. 100 copies\$2.00

On Industrial Justice.

By 'Abdu'l-Bahá. An answer to a question addressed to 'Abdu'l-Bahá by Laura Clifford Barney in 1907 and incorporated into the work published under title of *Some Answered Questions*, 8 pp. 100 copies\$1.00

The Mission of Bahá'u'llah.

Selections from the Holy Writings of the Founder of the Bahá'í World Faith. Compiled in commemoration of the Jubilee Centenary of the Bahá'í Revelation 1853-1953. 16 pp. Self cover, 5 copies\$1.00
Limited edition, colored paper cover, each\$.90

A Pattern for Future Society.

Excerpt from a letter addressed by Shoghi Effendi to the Bahá'ís of the West on March 11, 1936, 4 pp. 100 copies\$1.00

(j) PAMPHLETS

Bahá'í: The Coming of World Religion.

8½ x 11 in. illustrated brochure with envelope. 12 pp. Stiff cover. Each ...\$.50

The Bahá'í Community.

A summary of its foundation and formation for individual believers, groups, assemblies and committees. 70 pp. Paper cover\$.65

The Bahá'í Faith and World Government.

By David Earl. Reprint of article published in *Common Cause Magazine*. 8 pp. Per copy\$.15
Ten copies\$1.00

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- The Bahá'í Principle of Civilization*.
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Basic Bahá'í principles. 16 pp. Paper cover. Per copy\$.05
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- Basic Facts of the Bahá'í Faith*.
By Dr. Wm. Kenneth Christian. Single sheet 9¾ x 6½ in. Each\$.01
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- Bahá'í Temple Gardens*.
By Hilbert E. Dahl. Reprinted from *Landscape Architecture*, July, 1953. The story of the creation of the garden setting for the Bahá'í House of Worship, Wilmette, Ill. 8½ x 11 in. 8 pp. Self cover. Per copy\$.10
25 copies\$2.00
- The Books of God Are Open*.
By E. S. Campbell. Biblical and Bahá'í references treating of the fulfillment of prophecy. 24 pp. Stiff cover. Per copy\$.60
Ten copies\$5.00
- Chicago Daily News Reprint*.
Article and illustrations of Temple that appeared in December, 1952 issue of Daily News. Ten copies\$.75
- Chicago Sunday Tribune Reprint*.
Article and colored illustrations of Temple as floodlighted during the 1944 Centenary celebrations. Published June 17, 1945. 20 copies\$1.00
- Chicago Sunday Tribune Reprint*.
(1953 Dedication Edition)
An article, entitled "Temple of Light," which appeared in the magazine section of the *Chicago Sunday Tribune*, to commemorate the dedication of the House of Worship in Wilmette. Written by a professional newsman, this article is reprinted in presentation format with three full-color pictures of the Temple, interior and exterior. 7¼ x 10½ in. (minimum order)
10 copies\$.75
100 copies\$6.00
- Classification of Bahá'í Study Sources*.
By Dr. Wm. Kenneth Christian. 8 pp. Self cover. Per copy\$.05
Fifteen copies\$.50
- Declaration of Trust* by the National Spiritual Assembly of the Bahá'ís of the United States, and *By-Laws of a Local Spiritual Assembly*. Per copy\$.15
- Encyclopaedia Britannica Reprint on the Bahá'í Faith*.
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Introductory pamphlet on the Faith. 24 pp. Paper cover. Per copy\$.10
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- The Lesser and the Most Great Peace*.
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- Loyalty to Government*.
8½ x 11 in. single sheet. 12 copies ..\$.50
- The Meaning of Worship*.
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Per copy\$.10
- Pamphlet Series (3)*.
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By Horace Holley. A brief statement of the character and workings of Bahá'í administration at the present time. 18 pp. Self cover. 10 copies\$1.00

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By Dorothy Baker. An article on progressive revelation. 28 pp. Self cover. Per copy\$.05
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Religious Education for a Peaceful Society.

By Horace Holley. 24 pp. Stiff cover with picture of Bahá'í House of Worship. Per copy\$.25

The Revelation of Bahá'u'lláh.

By Horace Holley. Reprint of the statement on aims and purposes of the Faith which has appeared in successive volumes of *The Bahá'í World*. 16 pp. Self cover. Sold in lots of ten only\$1.00
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4 page green folder. 25 copies\$1.00
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By Mamie L. Seto. 28 pp. Paper cover. 10 copies\$.50
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Intimate stories from the lives of the Founders of the Faith, with map of their journeys. This compilation is drawn from many sources including the Diary of Mahmúd. Per copy\$1.00
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By Rúhíyyih Khánúm. 8 pp. 8 x 10¼ in. Per copy\$.10

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By Dr. Wm. Kenneth Christian. 32 pp. Paper cover. 10 copies\$.50
100 copies\$4.50

Your Experience as a Bahá'í.

The relation of the individual Bahá'í to the Bahá'í Community. Helpful to the new believer. 12 pp. Stiff cover. Per copy\$.20
25 copies\$4.50

(k) PHONOGRAPH RECORDS

Words for the World.

Readings from the Bahá'í Sacred Writings by Selma Solomon and David Bond with musical background. Produced by Charles Wolcott. Two 12 inch records in album. Per set\$3.50

(l) OUTLINES AND GUIDES FOR BAHÁ'Í STUDY CLASSES

An Aid to the Study of the Administrative Order of the Faith of Bahá'u'lláh.

Mimeographed. 16 pp.\$.25

Advent of Divine Justice Outline.

Mimeographed. 26 pp.\$.35

America's God-Given Mission.

For use in Conference Institutes. 50 pp. 8½ x 11 in. Per copy\$.75

Bahá'u'lláh and the New Era—Course of Study.

By Mrs. Gertrude Robinson. Mimeographed. 18 pp.\$.50

Bahá'u'lláh and the New Era—A New Approach.

Study course adapted for use in informal fireside groups. Mimeographed. 46 pp.\$.75

The Covenant—Study Outline.

Mimeographed. 28 pp.\$.60

The Covenant and Administration.

A Compilation of Excerpts for use in Conference Institutes. 90 pp., stiff cover; separate mimeographed booklet, Suggestions for conduct of Institutes on the Covenant and Administration. 4 pp. with cover. Both\$1.25

Reading List for the Study of the Covenant.

Compiled by May Stebbins. Part I lists

- material available at this time. Part II refers to material in early Bahá'í books and pamphlets. Mimeographed. 4 pp. . . \$.15
- Creative Writing—Study Outline on the Essential Principles.*
Mimeographed. 7 pp. \$.15
- Dawn-Breakers Study Guide.*
Mimeographed. 34 pp. \$.50
- Deepening the Spiritual Life.*
By Horace Holley. Mimeographed. 4 pp.
Five copies \$.25
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- Introduction to the Bahá'í Teachings.*
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Reference books needed: *Selected Writings* and *Bahá'u'lláh and the New Era.*
- Muhammad and the Founding of Islám.*
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(o) THE BAHÁ'Í WORLD

Prepared by an International Editorial Committee under the direction of Shoghi Effendi. Official international record of Bahá'í activity, profusely illustrated and fully documented. Each volume comprises a statement on the aims and purposes of the Faith, selections from the Bahá'í Sacred Writings, a survey of international activities of the Faith for the specified period, a directory of Bahá'í centers around the world, a bibliography of literature, tributes to the Faith by prominent people, and articles about the Faith. These are authoritative sources of information for libraries and for individual research on the development of the Faith.

Volume I (April, 1925—April, 1926).

Published under the title of "Bahá'í Year Book." 174 pp. Stock exhausted.

Volume II (April, 1926—April, 1928).

304 pp., net\$1.50
Contains articles on "The Passing of 'Abdu'l-Bahá," by Shoghi Effendi and Lady Blomfield; "Haifa, 'Akká, Bahjí," by Keith R. Kehler; "Kunjangoon, Burma—the Village of 'Abdu'l-Bahá," by Inez Cook; the "Mashriqu'l-Adhkár of 'Ishqábád"; and early pictures of Haifa, 'Akká and Bahjí.

Volume III (April, 1928—April, 1930).

378 pp., net\$2.50

* Obtainable through Bahá'í Publishing Committee, Wilmette, Ill.

Features full-page illuminated Tablet of Bahá'u'lláh in 'Abdu'l-Bahá's handwriting; articles on "The Case of Bahá'u'lláh's House in Baghdád before the League of Nations"; articles by Martha Root (eminent Bahá'í teacher) on "The Bahá'í Cause at the Esperanto Congress, 1928," "A Visit to Rustum Vambery," "An Audience with King Faisal"; pictures of the Apostles of Bahá'u'lláh and the Disciples of 'Abdu'l-Bahá.

Volume IV (April, 1930—April, 1932).

548 pp., net \$2.50
Features a full-page facsimile of Appreciation written by Dowager Queen Marie of Rumania; articles on "Further Developments in the Case of Bahá'u'lláh's House before the League of Nations"; on the building of the House of Worship in Wilmette, Illinois; " 'Abdu'l-Bahá's Visit to London," by Lady Blomfield; "China's Tribute to the Cause of Bahá'u'lláh."

Volume V (April, 1932—April, 1934).

712 pp., net \$2.50
Contains full-page photographs of Bahíyyih Khánum, the Most Exalted Leaf, her memorial shrine; Queen Marie of Rumania; articles on "The Passing of Bahíyyih Khánum, the Most Exalted Leaf"; on the ornamentation of the Dome of the House of Worship, Wilmette; "Further Developments in the Case of Bahá'u'lláh's House before the League of Nations"; several articles by Keith Ransom Kehler on the Faith; several articles by Martha Root on "Count Leo Tolstoy and the Bahá'í Movement," "A Visit to Adrianople"; Genealogies of Bahá'u'lláh and the Báb.

Volume VI (April, 1934—April, 1936).

772 pp., net \$3.00
Features facsimile of Bahá'u'lláh's Tablet to the American Presidents, presented by the National Spiritual Assembly to President Franklin Roosevelt; articles on "Some Memories of the Sojourn of 'Abdu'l-Bahá in Paris," by Lady Blomfield; " 'Abdu'l-Bahá's Historic Meeting with Jane Addams," by Ruth Moffett; articles by Martha Root on her visits and interviews with Queen Marie of Rumania, President Eduard Beneš, King Haakon of Norway, Professor Christensen of Denmark, on Iceland, and Russia's Contribution to the Bahá'í Faith.

Volume VII (April, 1936—April, 1938).
Stock exhausted.

Volume VIII (April, 1938—April, 1940).

1040 pp., net \$5.00
Contains full-page pictures of Mihdí, the Purest Branch, the Monuments on the graves of the Mother and Brother of 'Abdu'l-Bahá, and facsimile of a letter addressed to Shoghi Effendi from Queen Marie of Rumania; articles on "The Passing of Munírih Khánum, the Holy Mother," wife of 'Abdu'l-Bahá; "The Passing of Queen Marie of Rumania"; Martha Root's travels and death; "The Passing of May Maxwell"; pictures of the various designs submitted for the House of Worship in Wilmette; the Monuments of the Family of 'Abdu'l-Bahá on Mt. Carmel.

Volume IX (April, 1940—April, 1944).

Four years. 1004 pp., net \$10.00
Features full-page color illustration of the design for the completion of the Shrine of the Báb on Mt. Carmel; articles and pictures of the completion of the exterior ornamentation of the House of Worship in Wilmette, Illinois; articles on the American Teaching Program 1936-1944 in the United States and Latin America.

Volume X (April, 1944—April, 1946).

880 pp., net \$10.00
Features articles on the world celebrations of the Centenary of the Declaration of the Báb; on the completion of the exterior of the House of Worship, Wilmette; on Bahá'í activities to promote the Teachings with the United Nations Conference on International Organization at San Francisco, 1945; picture of the House of Worship floodlighted at night.

Volume XI (April, 1946—April, 1950).

Four years. 894 pp., net \$12.50
Features articles on "The Twenty-fifth Anniversary of the Guardianship"; teaching programs of various National Bahá'í Communities around the world; articles and photographs of the beginning of the interior ornamentation of the House of Worship in Wilmette, Illinois; pictures of the construction work on the Shrine of the Báb and the gardens at the World Center of the Faith at Haifa, Israel.

(p) PERIODICALS

World Order Magazine (continuing *Star of the West* and the *Bahá'í Magazine*). The magazine was suspended temporarily with issue of March, 1949. Back issues available from April, 1935, to March, 1949. Some issues not available.
Per issue\$.20
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Star of the West and *Bahá'í Magazine*.
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3 A. BAHÁ'Í PUBLICATIONS OF THE UNITED STATES OF AMERICA THAT ARE OUT OF PRINT

(a) WRITINGS OF BAHÁ'U'LLÁH

The Book of Ighán. Translated by 'Alí-Kulí Khán. Superseded by Shoghi Effendi's translation entitled *Kitáb-i-Iqán* or *Book of Certitude*.

Epistle to the Son of the Wolf. Translated by Julie Chanler. Superseded by Shoghi Effendi's translation.

Seven Valleys. Translated by 'Alí-Kulí Khán. Bahá'í Publishing Society, Chicago. Superseded by a new translation.

The Source of Spiritual Qualities. Four-page leaflet. Bahá'í Publishing Committee, 1924.

Súratu'l-Haykal. Translated from the Arabic by Antun Haddád. Bahá'í Publishing Society, Chicago, 1900.

Tablets of Bahá'u'lláh. Included in part in *Bahá'í World Faith*.

Three Tablets of Bahá'u'lláh (Tablet of the Branch, *Kitáb-i-'Ahd*, *Lawh-i-Aqdas*).

(b) WRITINGS OF 'ABDU'L-BAHÁ

'Abdu'l-Bahá in London, edited by Eric Hammond. A record of public and private addresses delivered in 1911.

'Abdu'l-Bahá in New York. Selected addresses delivered by 'Abdu'l-Bahá at Columbia University, a number of churches, and at public meetings of peace societies.

'Abdu'l-Bahá on Divine Philosophy (compiled by Isabel F. Chamberlain). Tudor Press, Boston, 1916.

Definition of Love, by 'Abdu'l-Bahá. Received at New York, December 7, 1902.

Divine Secret for Human Civilization. Compiled from the words of 'Abdu'l-Bahá by Josephine D. Storey. 96 pp.

Foundations of World Unity. Compiled from 'Abdu'l-Bahá's public addresses in America. Superseded by revised edition.

Letter and Tablet to the Central Organization for a Durable Peace: The Hague. Bahá'í Publishing Society, Chicago, 1920. Now included in *The Bahá'í Peace Program*.

A Letter from St. Jean D'Acree. The Unity Press, 1906.

"*Letter of Love*" from 'Abdu'l-Bahá 'Abbás to the Beloved in America. Bahá'í Publishing Society, Chicago, 1902.

Letters to the Friends in Persia. Bahá'í Publishing Society, January 21, 1906.

Mysterious Forces of Civilization. A work addressed to the people of Persia over fifty years ago to show the way to true progress.

Prayers and Tablets. 1906.

The Prison, a one-page leaflet.

The Promulgation of Universal Peace. Edited by Howard MacNutt. Public addresses delivered by 'Abdu'l-Bahá throughout the United States in 1912.

The Reality of Religion—Tablet of 'Abdu'l-Bahá. Four-page leaflet. Bahá'í Publishing Committee, 1924.

Strikes, a supplement to *Some Answered Questions*. Included in later editions.

- Supplication*, a one-page leaflet.
- Tablet to the Beloved of God in America*. Translated by 'Alí-Kulí Khán. Cambridge, Mass., January 3, 1906.
- Tablet to the Beloved of God of the Occident*. Translated by Aḥmad Iṣfáhání (Aḥmad Sohráb), Washington, D.C., September 8, 1906.
- Tablet to the East and West*. Translated by Aḥmád Iṣfáhání (Aḥmad Sohráb). The Bahá'í Assembly of Washington, D.C.
- Tablets by 'Abdu'l-Bahá 'Abbás to the House of Justice of Chicago, to the Ladies' Assembly of Teaching, and others*.
- Tablets Containing General Instructions*. Translated by Aḥmád Iṣfáhání (Aḥmad Sohráb). The Bahá'í Association of Washington, D.C., 1907.
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- Tablets from 'Abdu'l-Bahá 'Abbás to E. E. Wrestling Brewster*. Bahá'í Publishing Society, 1902.
- Tablets of 'Abdu'l-Bahá*. Edited by Albert Windust. Bahá'í Publishing Committee, New York. Volumes I, II, and III.
- Tablets to Japan*. Compiled by Agnes Alexander. New York, 1928.
- Tablets to Some American Believers in the Year 1900*. The Board of Council, New York, 1901.
- Unveiling of the Divine Plan*. Translated by Aḥmad Sohráb. Tudor Press, Boston, 1919.
- Visiting Tablets for Martyrs Who Suffered in Persia*. Translated by 'Alí-Kulí Khán. Bahá'í Board of Council, New York, 1901.
- Wisdom of 'Abdu'l-Bahá*. Edited by Lady Blomfield.
- Wisdom Talks of 'Abdu'l-Bahá*. Chicago, Bahá'í News Service.
- Woman's Great Station*. An address given in New York in 1912.
- (c) WORKS COMPILED FROM THE WRITINGS OF BAHÁ'U'LLÁH THE BÁB, AND 'ABDU'L-BAHÁ
- Bahá'í Calendar* compiled from the utterances of Bahá'u'lláh and 'Abdu'l-Bahá, 1916.
- Bahá'í Calendar*. Daily excerpts from the writings of Bahá'u'lláh and 'Abdu'l-Bahá. Privately printed in Honolulu, New York and other cities.
- Bahá'í Calendar for 1932*. Compiled and arranged by Doris Holley. 9 x 12.
- Bahá'í Prayers*. The Báb, Bahá'u'lláh and 'Abdu'l-Bahá. 210 pp. 1929.
- Bahá'í Prayers*. Prayers revealed by Bahá'u'lláh and 'Abdu'l-Bahá. 34 pp.
- Bahá'í Prayers by Bahá'u'lláh and 'Abdu'l-Bahá*. 16 pp.
- Bahá'í Prayers. Translated by Shoghi Effendi*. 72 pp. Bound in fabrikoid.
- Bahá'í Scriptures*. Compiled by Horace Holley, Brentano's, New York, 1923. Bahá'í Publishing Committee, New York, 1929.
- Compilation*. Concerning the Most Great Peace. Tudor Press, Boston, 1918.
- Compilation No. 9*. Available in different languages.
- Compilation of Utterances from the Pen of 'Abdu'l-Bahá Regarding His Station*. 19 pp. November 26, 1906.
- Divine Pearls*. Compiled by Victoria Bedikian.
- The Garden of the Heart*. A compilation of passages on nature from Bahá'í Sacred Writings and from the Bible, selected by Frances Esty.
- Life Eternal*. Compiled by Mary Rumsey Movius.
- The Most Great Peace*. From the utterances of Bahá'u'lláh and 'Abdu'l-Bahá. Tudor Press, Boston, 1916.
- The Oneness of Mankind*. A compilation of the utterances of Bahá'u'lláh and 'Abdu'l-Bahá by Mariam Haney and Louis Gregory, to assist the progress of inter-racial amity, 1927.
- Peace: A Divine Creation*.

Prayers Revealed by Bahá'u'lláh. Containing also prayers revealed by 'Abdu'l-Bahá. 108 pp.

Prayers Revealed by Bahá'u'lláh and 'Abdu'l-Bahá. Translated by Shoghi Effendi. Boston, 1923.

Prayers Revealed by Bahá'u'lláh, The Báb and 'Abdu'l-Bahá, translated by Shoghi Effendi. 24 pp.

Prayers, Tablets, Instructions, etc., gathered by American visitors in 'Akká, 1900.

Racial Amity. Compiled by M. H. and M. M.

Tablets of Bahá'u'lláh and 'Abdu'l-Bahá to the Greatest Holy Leaf.

(d) WRITINGS OF SHOGHI EFFENDI

America and the Most Great Peace.

The Goal of a New World Order.

The Golden Age of the Cause of Bahá'u'lláh.

The Dispensation of Bahá'u'lláh.

The Unfoldment of World Civilization.

The World Order of Bahá'u'lláh.

The World Order of Bahá'u'lláh: Further Considerations. These seven letters of Shoghi Effendi (February 1929—March 1936) now collected in *The World Order of Bahá'u'lláh.*

Bahá'í Administration. First and second editions. Superseded by later editions.

Letters from Shoghi Effendi. (The complete letters to July, 1932, are included in *Bahá'í Administration.*)

The World Moves On to Its Destiny. 4 pp.

(e) WRITINGS ON THE BAHÁ'Í FAITH

Abu'l-Faḍl, Mírzá: *Bahá'í Proofs.* 288 pp. Bound in cloth.

Afnán, Rúhí: *Mysticism and the Bahá'í Revelation.* 80 pp.

Balyuzi, H. M.: *Bahá'u'lláh.*

Chase, Thornton: *The Bahá'í Revelation.* This book contains a most excellent compilation of the teachings of Bahá'u'lláh, gathered from various translations and arranged so as to be consecutive as to subjects. 182 pp.

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Remy, Charles Mason: *The New Day.* Bahá'í Publishing Society, Chicago, 1919. *The Peace of the World.* Bahá'í Publishing Society, Chicago, 1919.

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A Traveller's Narrative. Translated by Edward G. Browne, M.A., M.B. The Episode of the Báb, written by a contemporary Persian scholar, the manuscript having been presented to the translator by 'Abdu'l-Bahá. Printed from the original plates by Cambridge University Press, 178 pp.

Vail, Virgie: *The Glorious Kingdom of the Father, Foretold*. A book dealing with prophecy referring to the Cause of Bahá'u'lláh. 262 pp.

Watson, Marie A.: *My Pilgrimage to the Land of Desire*.

(f) BAHÁ'Í LITERATURE IN
PAMPHLET FORM

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Knowing God Through Love. Farewell address. Bahá'í Assembly, Washington, D.C.

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Prospectus of a Series of Five Lectures Upon the Bahá'í Movement.

Through Warring Countries to the Mountain of God. Private printing.

Twelve articles introductory to the study of the Bahá'í teachings.

Universal Consciousness of the Bahá'í Religion.

Roy and M.J.M.: *Knock and It Shall Be Opened Unto You.*

Seto, Mamie: *Tests: Their Spiritual Value.* Republished under title *The Spiritual Meaning of Adversity.*

Storer, Rev. J.: *Thoughts That Build.* Macmillan Co., New York, 1924.

Thompson, Juliet: *'Abdu'l-Bahá's First Days in America.* From the diary of Juliet Thompson. 40 pp. The Roycrofters.

Townshend, George: *Religion and the New Age.* 24 pp.

True, Corinne: *Notes Taken at 'Akká.* Bahá'í Publishing Society, Chicago, 1907.

United States Government: *Bahá'í Census.* A pamphlet showing the registration of the Bahá'ís as an organized religious body.

Vail, Albert: *The Bahá'í Movement: Its Spiritual Dynamic.* Reprint of a magazine article.

Waite, Louise R.: *The Bahá'í Benediction.* Music and words by Louise R. Waite.

Bahá'í Hymnal. Paper.

Bahá'í Hymns and Poems. Bahá'í Publishing Society, Chicago, 1904. New York, 1927.

Hymns of Peace and Praise. Chicago, 1910.

Watson, Albert Durrant: *The Dream of God.* A poem. Bahá'í Publishing Society, Chicago, 1922.

Winterburn, Mr. and Mrs. George: *Table Talks with 'Abdu'l-Bahá.* Bahá'í Publishing Society, Chicago, 1908.



Mr. Noel Wuttunee of Calgary, Alberta, the first Canadian Indian Bahá'í, with his wife.

Zuehlen, J. L.: *The Bahá'í Movement.* Articles originally published in Vedic Magazine of Lahore. Versey, 1916.

(g) GENERAL PUBLICATIONS

Bahá'í Congress, April 29—May 2, 1916, a combination program and compilation, Chicago, Ill.

The Bahá'í Faith, by a Methodist Layman, questions and answers suggested by personal experience.

The Bahá'í House of Worship. A brief description of the Bahá'í Temple at Wilmette, Illinois. Illustrated. 8 pp.

The Bahá'í Movement. A pamphlet outlining the history and aims of the Cause.

The Bahá'í Religion, a reprint of the two Bahá'í papers presented at the Conference on Some Living Religions within the British Empire. Paper, 24 pp.

The Bahá'í Temple, House of Worship of a World Faith. 36 pp.

The Bahá'í Temple. 16 pp.

Child's Prayer Book. 36 pp.

Compilation, No. 9, available in English, Esperanto, French, German, Italian, Spanish, Chinese, Hungarian, Yiddish.



His Worship the Mayor of Haifa, Mr. Aba Khoushy, being welcomed by members of the National Spiritual Assembly when he visited the Bahá'í Temple in Wilmette, Illinois.

The Dawn of World Civilization. Reprinted from *World Order Magazine* April 1945. 8 pp.

Flowers Culled from the Rose Garden of 'Akká, by Three Pilgrims in 1908.

Green Acre, a reprint of articles published in *The Bahá'í Magazine.*

Index to Bahá'í News. No. 1 to No. 79. 58 pp.

Index to Bahá'í News. No. 80 to No. 104. 25 pp.

Light of the World. By a group of Pilgrims. The Tudor Press, Boston, 1920.

The Spirit of World Unity, selections from words of 'Abdu'l-Bahá in America on religious, racial and scientific subjects. 24 pp.

Star of the West, November, 1925, Peace Number.

Studies in Jewish Mysticism. By several authors.

Table Talks. Regarding reincarnation and other subjects.

Three Spiritual Truths for a World Civilization. Compilation. 12 pp.

The Transformation of Human Society. 12 pp.

Universal Principles of the Bahá'í Movement. Persian-American Bulletin, Washington, D.C., 1912.

Views of Haifa, 'Akká, Mt. Carmel and Other Places. Bahá'í Publishing Society, Chicago.

The World Religion. 8 pp.

(h) OUTLINES AND GUIDES FOR BAHÁ'Í STUDY CLASSES

Bahá'í Lesson Outline for Children. A series of thirty-six lessons in four sections, for teachers holding Bahá'í study and discussion classes for children. 40 pp.

Bahá'í Teachings Concerning Christ. Compiled by the Outline Bureau of the National Teaching Committee, 1928-1929.

- Bahá'í Teachings on Economics.* A compilation prepared by the National Teaching Committee. 16 pp.
- Children's Course in Bahá'í Principles* with pictures to color.
- Conditions of Existence, Servitude, Prophethood, Deity.* Compiled by Emogene Hoagg.
- The Dispensation of Bahá'u'lláh—A Study Outline.* Prepared by Study Outline Committee. 8 pp.
- The Fireside Teaching Method: Study Outline Committee.* Mimeographed. 11 pp.
- Fundamentals of Bahá'í Membership.* Prepared by Study Outline Committee. 11 pp.
- God and His Manifestations* (compiled by Mrs. J. W. Gift).
- Information about the Bahá'í House of Worship.* Compiled by the Temple Guides Committee. 20 pp.
- Material and Divine Civilization.* Compiled by the Outline Bureau of the National Teaching Committee, 1930.
- Outlines for Study of Scriptures.* Compiled by Louis G. Gregory. Mimeographed.
- Questions and Topics for Discussion in Bahá'í classes and meetings,* compiled by Louis G. Gregory. Mimeographed.
- Study of Outlines of Science,* compiled by the Outline Bureau of the National Bahá'í Teaching Committee. Mimeographed.
- Training for Bahá'í Teaching.* 8 pp.
- Twenty Lessons in Bahá'í Administration.* 28 pp.
- Twenty Lessons in the Bahá'í Revelation.*



The first Bahá'ís in the British Cameroons, 1954.
 Enoch Olinga, pioneer from East Africa (top left, dark suit)
 carried the Faith to this goal country of the Ten-Year Plan.

4. BAHÁ'Í PUBLICATIONS OF GREAT BRITAIN THAT ARE IN PRINT

Titles in this list were in print at the time this list was compiled and have been approved by an official Bahá'í body. Those marked "B.P.T." are published by the Bahá'í Publishing Trust, BM/Bahai, London, W.C. 1.

(a) WRITINGS OF BAHÁ'U'LLÁH

Gleanings from the Writings of Bahá'u'lláh. Translated and compiled by Shoghi Effendi. 376 pp. Cloth. B.P.T. 1949.

The Hidden Words of Bahá'u'lláh. Translated by Shoghi Effendi. 52 pp. Cloth. B.P.T. 1950.

Kitáb-i-Iqán (The Book of Certitude). Translated by Shoghi Effendi. 284 pp. Cloth. B.P.T. 1948.

(b) WRITINGS OF 'ABDU'L-BAHÁ

Paris Talks. (Previously published in the British Isles under the title *Talks by 'Abdu'l-Bahá Given in Paris.*) B.P.T. 1951.

Some Christian Subjects. Reprint of the section of that title from *Some Answered Questions.* B.P.T. 1947.

The Will and Testament of 'Abdu'l-Bahá. (Excerpts.) Translated by Shoghi Effendi. B.P.T. 1950.

(c) WORKS COMPILED FROM THE WRITINGS OF BAHÁ'U'LLÁH, THE BÁB AND 'ABDU'L-BAHÁ

Bahá'í Prayers. Designed for use equally by Bahá'ís and sympathizers of the Faith. B.P.T. 1951.

Bahá'í Prayers for Special Occasions. Containing the Obligatory Prayers and others of interest chiefly to Bahá'ís. B.P.T. 1951.

Bahá'í Prayers. The two books above bound in single cover. B.P.T. 1951.

The Covenant of Bahá'u'lláh. A compilation of passages explaining this momentous subject. B.P.T. 1950.

Divine Wisdom. Passages selected for meditation to help the seeker come to know God. B.P.T. 1947.

The Glad Tidings of Bahá'u'lláh. Extracts from the Sacred Writings of the Bahá'ís.

Compiled by George Townshend. Passages illustrating the spiritual message of Bahá'u'lláh and the journey of the individual soul. Wisdom of the East Series. John Murray, London, 1949.

The Pattern of Bahá'í Life. Passages selected to guide individual conduct. B.P.T. 1948.

Selections from Bahá'í Scripture. Compiled by David Hofman. B.P.T. 1941.

(d) WRITINGS OF SHOGHI EFFENDI

The Bahá'í Faith 1844-1952—Information statistical and comparative. Compiled by the Guardian.

(e) COMPILATIONS FROM THE WRITINGS OF SHOGHI EFFENDI

Guidance for Today and Tomorrow. A selection from the writings of Shoghi Effendi. B.P.T. 1953.

Principles of Bahá'í Administration. Selections from the Guardian's writings concerning the relations and functions of the individual Bahá'í and of the local and national institutions. B.P.T. 1950.

(f) WRITINGS ON THE BAHÁ'Í FAITH

Esslemont, J. E.: *Bahá'u'lláh and the New Era.* Revised edition. Cloth. Geo. Allen & Unwin, 1939.

Hofman, David: *God and His Messengers.* Ronald, 1953.

The Renewal of Civilization. George Ronald, 1945.

Ives, Howard: *Portals to Freedom.* George Ronald, 1943.

National Spiritual Assembly: *The Centenary of a World Faith.* A short history of the Bahá'í Faith issued by the National Spiritual Assembly of the Bahá'ís of Great Britain on the occasion of the Centenary of the Declaration of the Báb of His Mission. With 19 photographs. B.P.T. 1944.

Rabbani, Rúhíyyih: *Prescription for Living*. A challenge to the individual to recreate his own character and contribute his share to saving mankind. George Ronald, 1950.

Shook, Glenn A.: *Mysticism, Science and Revelation*. George Ronald, Oxford, 1953.

Townshend, George: *The Heart of the Gospel*. A restatement of the Bible in terms of modern thought and need. Lindsay Drummond, 1939.

The Promise of All Ages. Originally published under the pen name "Christophil." New edition, George Ronald, 1948.

(g) BAHÁ'Í LITERATURE IN PAMPHLET FORM

Balyuzi, H. M.: *Bahá'u'lláh*. A short biography. B.P.T., 1938.

A Guide to the Administrative Order. A brief and simple outline of the origin, principles and institutions of the Administrative Order. B.P.T. 1947.

The Bahá'í Faith. An introductory booklet. Supersedes earlier editions. B.P.T. 1948.

Esslemont, J. E.: *The Message of Bahá'u'lláh*. A considerably revised edition of *Bahá'u'lláh and His Message*. B.P.T. 1949.

Ferraby, J. G.: *Bahá'í Teachings on Economics*, B.P.T. 1948.
Progressive Revelation. B.P.T. 1949.

Gail, Marzieh: *Headlines To-Morrow*. B.P.T., 1949.

Hofman, David: *A Commentary on the Will and Testament of 'Abdu'l-Bahá*. B.P.T. 1947.

Pinchon, Florence: *Bahá'í Teachings on Life After Death*. B.P.T. 1949.

Rabbani, Rúhíyyih: *Teaching Problems*. Advice and suggestions to help Bahá'ís put into practice their first obligation. B.P.T. 1950.

Shoghi Effendi: *The Pattern of Future Society*. (Reprint.) B.P.T. 1949.

Townshend, George: *The Old Churches and the New World Faith*. An appeal to the churches of the West. B.P.T. 1948.

(h) OUTLINES AND GUIDES FOR BAHÁ'Í STUDY CLASSES

The Covenant. An analysis. By George Townshend. B.P.T. 1950.

Study Course on the Bahá'í Faith. B.P.T. 1946.

(i) BAHÁ'Í LITERATURE IN FOREIGN LANGUAGES*

The Bahá'í Faith—Religion of Unity.
Translations in:

Acholi	KiKikuyu
Adanwe	Luganda
Ateso	Mende
Ewe	Twi
Igbo	Yoruba

KODI TSIKU
LA MOYO
WANU MULIDZIWA?

Womangidwa ndi
PHILIP HAINSWORTH

Womasulidwa ndi
F. BENARA PHIRI

"Uyo máyè munthu ndithu amene amázipekèka
yense pa zinchito zonse za umunthu . . ."

BAHÁ'ULLAH.

BM/BAHÁ'Í
LONDON, W.C.1.

Title page of Bahá'í pamphlet in ChiNyanja published by the British Africa Committee, entitled "Do You Know in What Day You Are Living?" This is an example of one of the thirty African languages into which Bahá'í literature has been or is being translated.

Fydd-y-Bahá'í (The Bahá'í Faith). Welsh. B.P.T. 1949.

Je Unaijua Siku ya Leo Unayoishi? (Do you know in what day you are living?). Ki-Swahili. Philip Hainsworth, 1950.

Kodi Tsiku La Moyo Wanu Mulidziwa? (Do you know in what day you are living?). ChiNyanja. Philip Hainsworth, 1950.

* Obtainable through Bahá'í Publishing Trust, London.



Bahá'ís of Helsinki, Finland, at the Third Intercontinental Teaching Conference in Stockholm, Sweden, July, 1953.

4A. BAHÁ'Í PUBLICATIONS OF GREAT BRITAIN THAT ARE OUT OF PRINT

(a) WRITINGS OF 'ABDU'L-BAHÁ

'Abdu'l-Bahá in London. Edited by Eric Hammond.

A Letter from St. Jean D'Acree. Unity Press, 1906.

The Mysterious Forces of Civilization. Cope and Fenwick, 1910.

A Traveller's Narrative. Translated by E. G. Browne. Cambridge University Press, 1891.

Some Answered Questions. Kegan Paul, Trench, Trubner, 1908.

(b) COMPILATIONS FROM THE WRITINGS OF BAHÁ'U'LLÁH, THE BÁB, AND 'ABDU'L-BAHÁ

Some Bahá'í Prayers. B.P.T., 1945.

Some Special Bahá'í Prayers and Tablets. B.P.T. 1945.

(c) WRITINGS OF SHOGHI EFFENDI

The Unfoldment of World Civilisation. B.P.T. 1943.

(d) COMPILATION FROM THE WRITINGS OF SHOGHI EFFENDI

The Rising World Commonwealth. A short compilation of some of the Guardian's writings about the World Order of Bahá'u'llah. B.P.T. 1945.

(e) BOOKS ABOUT THE BAHÁ'Í FAITH

Barney, Laura Clifford: *God's Heroes.* Drama. Kegan Paul, Trench, Trubner & Co., 1910.

Blomfield, Lady (Sitárih Khánum): *The Chosen Highway.* A rich compilation of episodes in various periods of the history of the Faith. The life stories of members of 'Abdu'l-Bahá's family, as related to Lady Blomfield.

Cheyne, T. K.: *The Reconciliation of Races and Religions.* Adams and Charles Black, 1914.

- Cobb, Stanwood: *Security for a Failing World*. Adapted for British publication from the American text. B.P.T. 1940.
- Dreyfus, Hippolyte: *The Universal Religion: Baháism*.
- Hall, Mrs. Basil (Parvine) *The Drama of the Kingdom*. A play based on a plot outlined by 'Abdu'l-Bahá. Weardale Press, 1933.
- Hammond, Eric: *The Splendour of God*. Wisdom of the East Series. John Murray, 1909.
- Hare, W. Loftus, editor: *Religions of the Empire*. Addresses delivered by representatives of the several religions invited to participate in the Conference on Some Living Religions within the British Empire, held at the Imperial Institute, London, England, Sept. 22 to Oct. 3, 1924. Includes two papers read on the Bahá'í Cause. Duckworth, 1925.
- Herrick, Elizabeth: *Unity Triumphant*. Unity Press, 1923.
- Holley, Horace: *Bahá'í: The Spirit of the Age*. Kegan Paul, Trench, Trubner.
- Manchester Bahá'í Assembly: *The Bahá'í Dawn—Manchester*. The beginning of the Bahá'í Cause in Manchester. Manchester Bahá'í Assembly, 1925.
- Phelps, Myron H.: *The Life and Teaching of 'Abbás Effendi*. Putnam, 1904.
- Pinchon, Florence E.: *The Coming of the Glory*. Simpkin Marshall, 1928.
- Sohrab, Ahmad: *'Abdu'l-Bahá in Egypt*. Rider and Company.
- Sprague, Sydney: *A Year with the Bahá'ís of India and Burma*. Priory Press, 1908.
- (f) BAHÁ'Í LITERATURE IN PAMPHLET FORM
- André, George G.: *Some Practical Aspects of the Bahá'í Teachings*. Supplement to *The Christian Commonwealth*, June 25, 1913.
- Bahá'í Prayers*. A selection. B.P.T. 1940.
- Blomfield, Lady: *The First Obligation*. 'Abdu'l-Bahá and the "Save the Children Fund."
- Blomfield, Lady, and Shoghi Effendi: *The Passing of 'Abdu'l-Bahá*. 1921.
- Child, C. W.: *A Reading of the Hands of His Excellency 'Abdu'l-Bahá*. Reprinted from *The International Psychic Gazette*. Selkirk Press.
- Cuthbert, Anthony: *Bahá'í Philosophy and Reincarnation*.
- Esslemont, J. E.: *Bahá'u'lláh and His Message*. B.P.T. 1938.
What Is a Bahá'í? A reprint of chapter three of *Bahá'u'lláh and the New Era*. Kenneth Mackenzie, 1919.
- Graham, John: *Progressive Revelation*. B.P.T. 1944.
- Hall, E. T.: *Meditations of a Bahá'í Christian*. 1912.
The Universal Religion. National Spiritual Assembly of the Bahá'ís of the British Isles, 1927.
The World's Great Need. A poem. 1935.
- Holley, Horace: *The Modern Social Religion*. Sidgwick and Jackson, 1912.
- Rosenberg, Ethel J.: *A Brief Account of the Bahá'í Movement*. Priory Press, 1911.
A Brief Sketch of Bahá'ism, 1905.
- Scaramucci, Mrs.: *The Bahá'í Revelation*. Priory Press, 1911.
- Scatcherd, Felicia R.: *A Wise Man from the East*. Unity Press, 1912.
- Simpson, G. Palgrave: *The Bahá'í Faith*.
- Sprague, Sydney: *The Story of the Bahá'í Movement*. Priory Press, 1907.
- Townshend, George: *'Abdu'l-Bahá — A Study of a Christlike Character*.
The Hidden Words of Bahá'u'lláh. A Commentary.
- Walsh, Dr. Walter: *Living Religions and the Bahá'í Movement*. The Free Religious Movement, 1924.
- (g) OUTLINES AND GUIDES FOR STUDY CLASSES
- Teaching Manual*. By the National Teaching Committee (British Isles). B.P.T. 1950.



Dr. Sushila Nayyar, Health Minister, Delhi State,
on her way to the dais to preside over the
Centenary Commemoration of Ṭáhirih's Martyrdom.

5. BAHÁ'Í PUBLICATIONS OF BURMA, INDIA, PÁKISTÁN AND PRINCELY STATES, IN ENGLISH

(Publications in other languages spoken in India, Burma, Ceylon and Pákistán listed elsewhere under name of language)

The Bahá'í Faith and Islám.

The Bahá'í Faith and Judaism.

A Bahá'í Statement on the Rights of Women.

Bahá'u'lláh and The New Era, by J. E. Esslemont.

Dawn of the New Day.

Economics as a Social Creation.

The First Bahá'í Century. Centennial publication.

The Goal of a New World Order. By Shoghi Effendi.

How to Live the Life.

Memorial Brochure to Martha L. Root. Bombay Assembly, Publishers.

Memorials of the Faithful. Bombay.

Religion of the Future.

Renewal of Civilization. By David Hofman.

Ṭáhirih the Pure. By Martha L. Root.

The Two Bridges. By Prof. Pritam Singh.

Universal Peace.

What Is the Bahá'í Faith?

What the Bahá'í Faith Can Do for Poverty. By Martha L. Root.

World Government and Collective Security.

The World Religion.

6. BAHÁ'Í PUBLICATIONS IN ALBANIAN

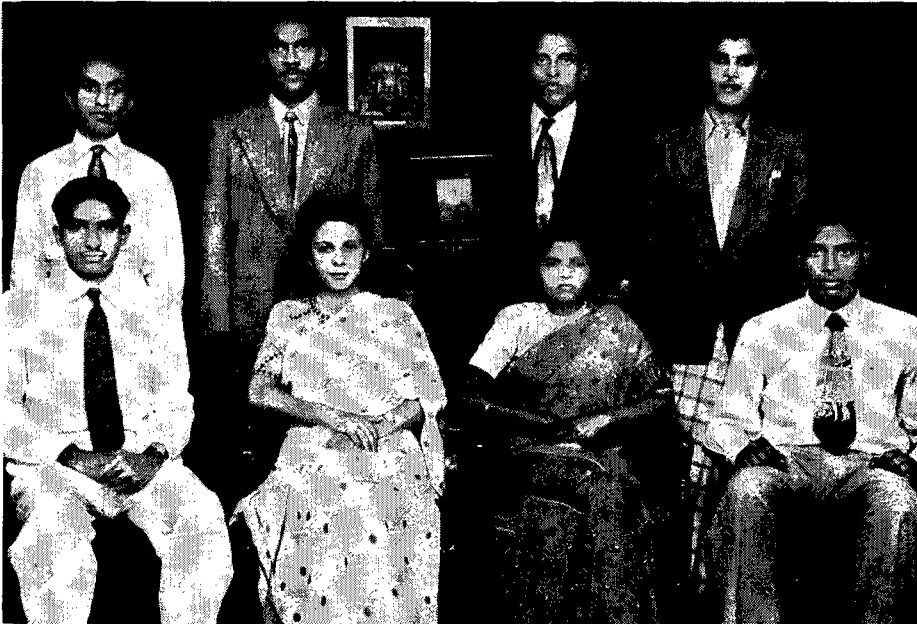
- Bahá'u'lláh and the New Era*. Tiranë, 1933. *Fjalë Të Fshehura* (Hidden Words). New York.
- Ch'ësht Livizja Beha'í? (What Is the Bahá'í Faith?). *Kitáb-i-Iqán*. Tiranë, 1932.
- Detyrat e Domosdoshe Besnikvet Bahá'í*, 1932. *Libri i Besës*, Tiranë, 1932.

7. BAHÁ'Í PUBLICATIONS IN BULGARIAN

- Bahá'u'lláh and the New Era*. Sofia, 1932. *Seven Valleys* (in manuscript).
- Hidden Words*. Sofia, 1937. *Words of Wisdom* (in manuscript).
- Kitáb-i-Iqán* (in manuscript).

8. BAHÁ'Í PUBLICATIONS IN CROATIAN

- Pamphlet. *Some Answered Questions* (in manuscript).



First Spiritual Assembly of the Bahá'ís of Kalutara (Ceylon), 1953-1954.

9. BAHÁ'Í PUBLICATIONS IN CZECH (See also Slovak)

- Bahá'u'lláh: *Tablet of Tarázát*. (In manuscript.)
- Shoghi Effendi: *A Pattern for Future Society*. (In manuscript.) *World Religion*. Prague, 1937.
- A Compilation (9).
- Dr. J. E. Esslemont: *Bahá'u'lláh and the New Era*. Prague, 1932.
- Bahá'u'lláh and His Message*. (In manuscript.)
- Höflin: *An Appearance of Peace Movement in the East*.
- Dr. J. Krámský: *The East and the New Era* (Vychod a nová doba).

10. BAHÁ'Í PUBLICATIONS IN DANISH

- De Skjulte Ord af Bahá'u'lláh*. (Hidden Words. Arabic and Persian.) Translated by Prof. K. Barr. Copenhagen, 1948.
- Tre Daglige PligtBønner* (Three Obligatory Prayers of Bahá'u'lláh). Translated into Danish by Prof. K. Barr. Copenhagen, 1947.
- Kitáb-i-Íqán af Bahá'u'lláh*. (Book of Certitude.) Translated by Prof. K. Barr. 1949. (In manuscript.)
- Hvad er Bahá'í Bevægelsen?* (What Is the Bahá'í Faith?) By J. E. Esslemont. Translated by Johanne Sörensen. Copenhagen, 1926.
- Bahá'u'lláh og Hans Budskab*. (Bahá'u'lláh and His Message.) By J. E. Esslemont. Translated by Johanne Sörensen. Copenhagen, 1926.
- Bahá'u'lláh og den Nye Tid*. (Bahá'u'lláh and the New Era.) By J. E. Esslemont. Translated by Niels Bonnesen. Copenhagen, 1932.
- Verdens Civilisationen Bryder Frem. (Dawn of World Civilization.) Copenhagen, 1948. (Pamphlet.)
- Your Experience as a Bahá'í. Copenhagen, 1949. (Pamphlet.)
- To Veje-Eet Valg. (Two Roads We Face.) By W. Kenneth Christian. (Pamphlet.)

11. BAHÁ'Í PUBLICATIONS IN DUTCH

- Bahá'u'lláh: *De Verborgen Woorden*. (The Hidden Words.) Rotterdam, 1932.
- Kitáb-i-Íqán*. Rotterdam, 1937.
- Bloemlezing uit de geschriften van Bahá'u'lláh*. (Selected Writings of Bahá'u'lláh.) Amsterdam, 1949.
- Dr. J. E. Esslemont: *Bahá'u'lláh en het nieuwe Tijdperk*. (Bahá'u'lláh and the New Era.)
- Alegmeene Beginselen der Bahá'í Beweging*. Amsterdam, 1914.
- De weg tot een menswaardige Wereld*. Amsterdam, 1949. (Pamphlet.)



Some members of the National Spiritual Assembly of the Bahá'ís of 'Irág carrying the wreath bearing the name of the National Spiritual Assembly to the royal cemetery to place it on the tomb of the Queen, who died December 27, 1950.

12. BAHÁ'Í PUBLICATIONS IN ESPERANTO

Bahá'u'lláh: *Kaŝitaj vortoj*, el la perso lingvo tradukis Lutfu'lláh S. Hakím, John E. Esslemont, London, Brita Esperantista Asocio, jaro ne indikata, 8°, 39 pp.

Kaŝitaj vortoj, el la angla lingvo tradukis Vasily J. Erosenko, Japanujo, loko kaj jaro ne indikataj, 8°, 23 pp.

The Báb: *Parolado de Báb* (Words of the Báb addressed to the Letters of the Living).

'Abdu'l-Bahá: *Bahaj* (Bahaa!) instruoj, loko kaj jaro ne indikataj, 8°, 16 pp.
La Sep Kandeloj de Mondunueco.
Paris Talks of 'Abdu'l-Bahá. Weinheim, Baden, 1932.
Some Answered Questions (in manuscript).

Kompilajo, vortoj de Bahá'u'lláh kaj 'Abdu'l-Bahá, Wandsbek, Germany, Bahaa Esperanto-Eldonejo, jaro ne indikata, 8°, 16 pp.

Esslemont, Dr. J. E.: *Bahá'u'lláh kaj la nova epoko*, el la angla originalo tradukita de Lidja Zamenhof, Weinheim (Germany), Bahá'í Esperanto-Eldonejo, 1930, 8°, 191 pp.

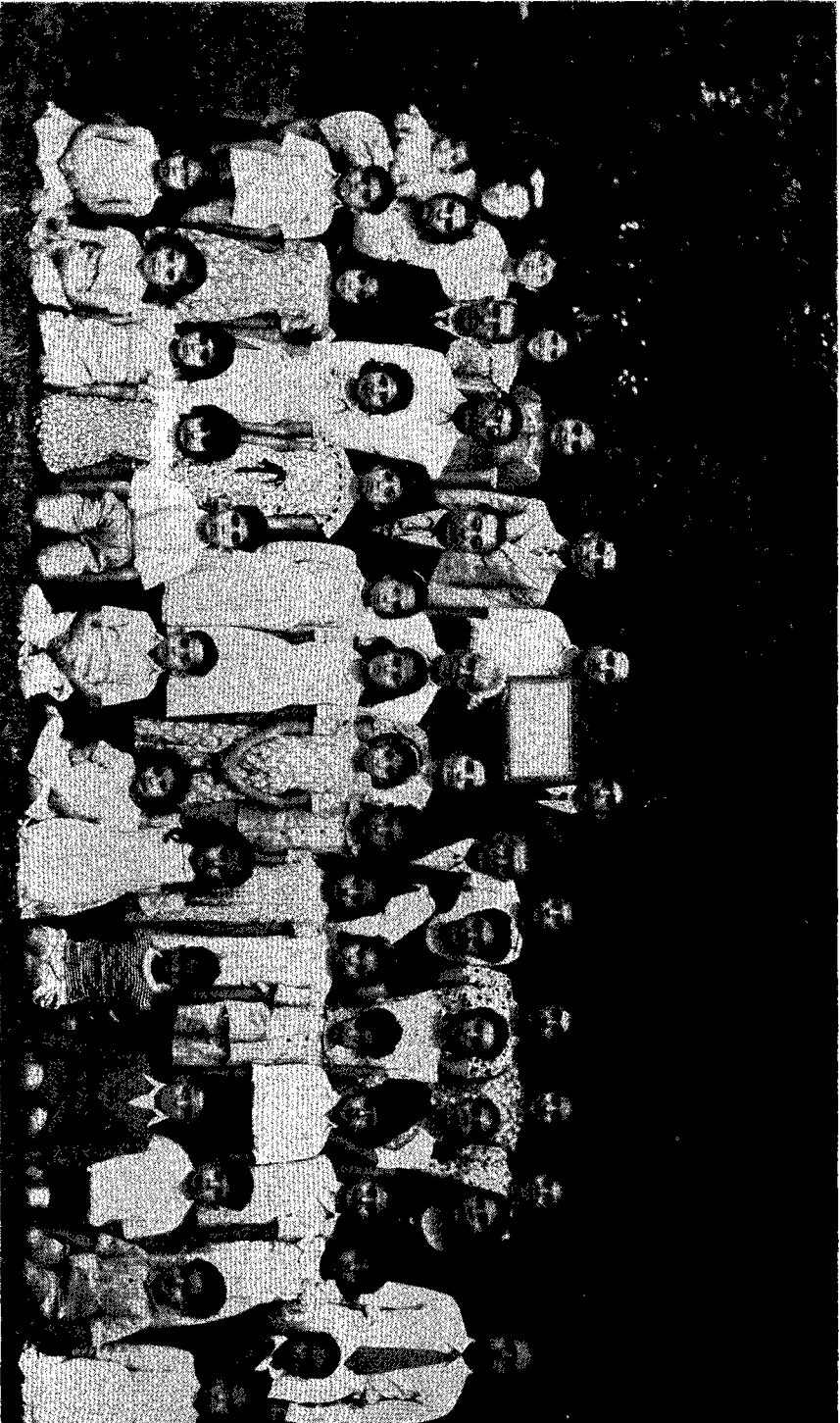
Bahá'u'lláh kaj Lia Misio, Hamburg, Esperanto Komitato de la Bahaa Movado. 1926, 8°, 22 pp.

Grossmann, Dr. Hermann: *La esenco de la Bahaismo*, Wandsbek, Bahaa Esperanto-Eldonejo, 1929, 8°, 8 pp.

Kliemke, Dr. Ernst: *Bahaismo kaj politiko*, la stata idealo laŭ la instruoj de Bahá'u'lláh, Wandsbek, Germany, Bahaa Esperanto-Eldonejo, 1929, 8°, 8 pp.

Mühlschlegel, Dr. Adelbert: *Parolado en la dua Bahaa kunveno dum la XVIIIa Universala Kongreso de Esperanto en Genevo*, Stuttgart, 1925, 8°, 4 pp.

Nabíl: *The Dawn-Breakers*. Translated by Roan U. Orloff (in manuscript).



'New Era' Bahá'í School, Panchgani, Bombay State (India), 1950.

- Root, Martha: *Bahaaj sciencaj pruvoj de vivo post morto*. Praha, 1927, 8°, 7 pp.
- S.S.: *La Historio de l'Baha'ja* (Bahaa!) Movado, Universala Fido, esperantigita de William W. Mann, London, the Priory Press, 1907, 8°, 24 pp.
- Lidja Zamenhof: *Homo, Dio, Profeto*, Weinheim, Bahaa Esperanto-Eldonejo, 1931, 8°, 8pp.
- Bahaaj pruvoj di vivo post morto*, Wandsbek, Germany, Bahaa Esperanto-Eldonejo, 1928, 8°, 8 pp.
- Historio, instruoj kaj valoro de la Bahá'í-movado*. Hamburg, Esperanto Komitato de la Bahaa-movado, 1925, 8°, 8 pp.
- Kio estas la Bahaa movado?* Genf. 1925, 8°, 8 pp.
- Kio estas la Bahaa movado?* Wandsbek, jaro ne indikata, 8°, 4 pp.
- Religio kaj Scienco laŭ la lumo de la Bahaja* (bahaa!) rivelajo, London, Brita Esperantista Asocio, 1919, 8°, 28 pp.
- La Nova Tago. *La internacia bahaa esperanto-gazeto*. Bahaa Esperanto-Eldonejo (Germany).
- For information on German and Esperanto Bahá'í literature and magazines please address Fr. Elsa Maria Grossmann, Neckargemünd b/Heidelberg, Fr. Ebertstr. 37, Germany.

13. BAHÁ'Í PUBLICATIONS IN FINNISH

- Maaïman Uskonto*. (The World Religion.) By Shoghi Effendi. Translated by Helmi Jaalovaara.
- Bahá'u'lláh Ja Uusi Aika*. By J. E. Esslemont. Translated by Helmi Jaalovaara. Helsinki, 1940.
- Mitä on Bahá'í usko?* (What is the Bahá'í Faith?) Translated by Helmi Jaalovaara.
- Tayttynyt Ennustus* (Prophecy Fulfilled, by Elisabeth Cheney). Translated by Mr. Urho Toivola.
- Some Answered Questions* (in manuscript).

14. BAHÁ'Í PUBLICATIONS IN FRENCH

(a) WRITINGS OF BAHÁ'U'LLÁH

- L'Oeuvre de Bahá'u'lláh*. Traduit du persan et de l'arabe par Hippolyte Dreyfus. Tome I. La Très Sainte Tablette; Les Paroles Cachées; Les Sept Vallées du voyage vers Dieu; La Lettre sur le Bayân. Librairie Ernest Leroux, Paris.
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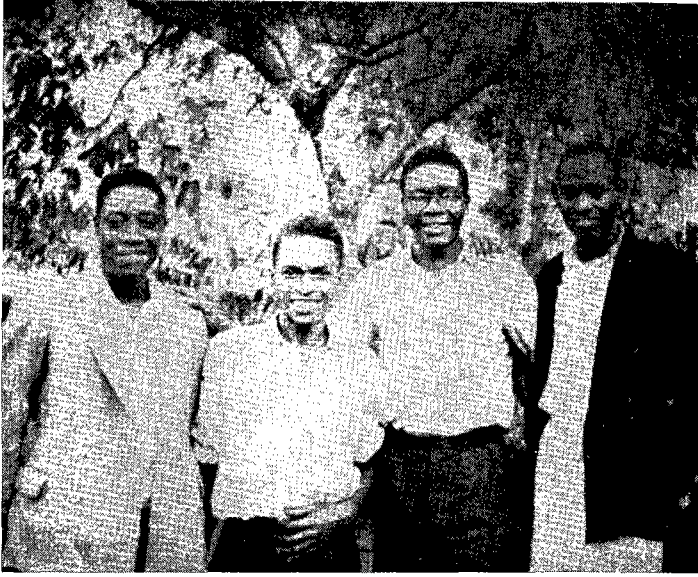
A Bahá'í group in Addis Ababa on the occasion of visit of Mason Remey, President of the International Bahá'í Council, Mrs. Mildred Mottahedeh of New York City, and R. Yazdi, following their attendance at the Intercontinental Bahá'í Conference at Kampala, Uganda, Africa.

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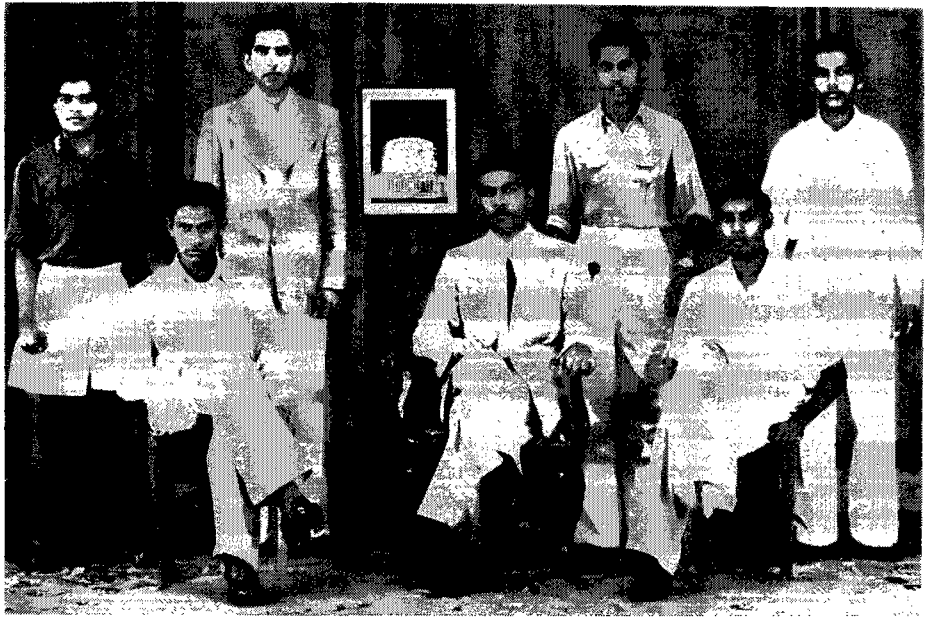
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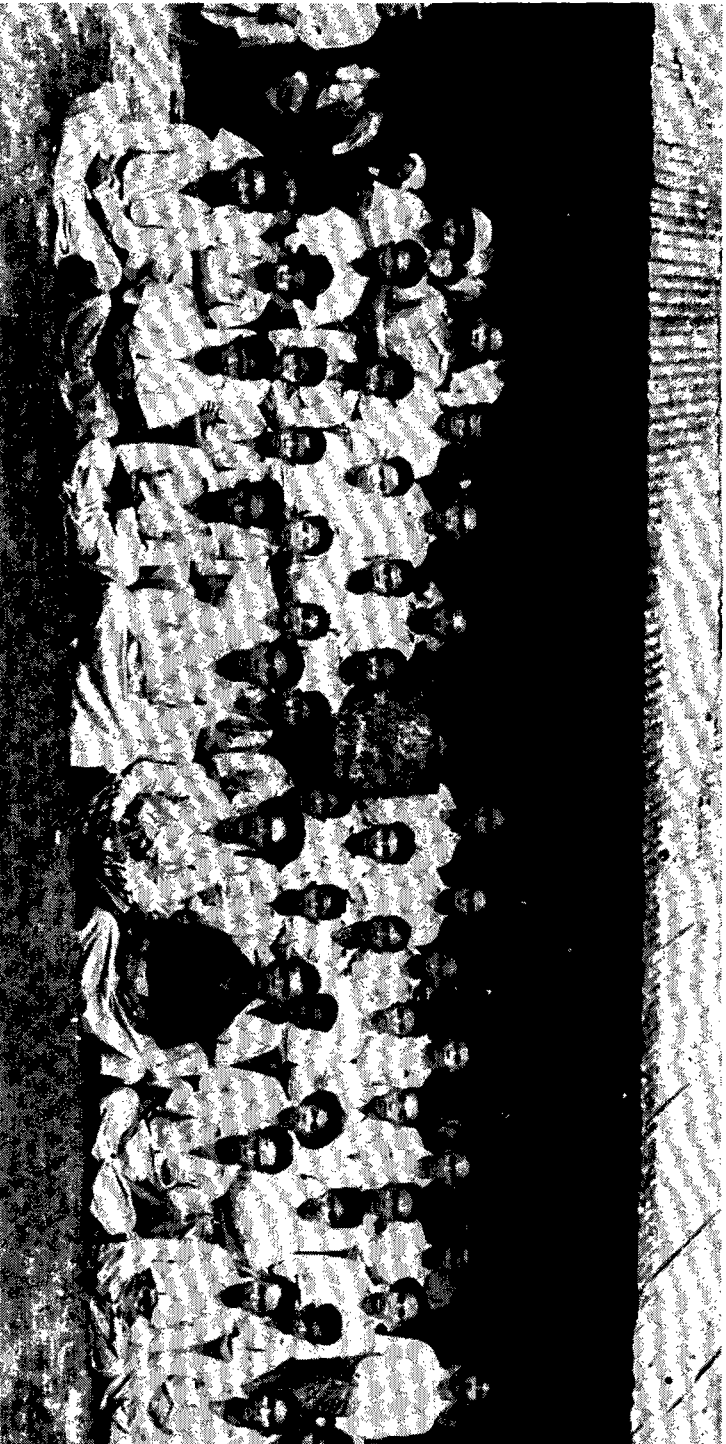
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Shin, Kun San Wane Zamani Ku Ke Ciki Yanzu? (Do you know in what day you are living?) (Pamphlet.) London, 1952.

IGBO

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KI KIKUYU

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KI SWAHILI

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MENDE

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TWI

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33. LANGUAGES INTO WHICH BAHÁ'Í LITERATURE IS BEING TRANSLATED

AFRICA

Bemba
Dagbane
Ga
Grebo
Kpelle
Malagasy
Ruanda
Shona
Susu
Suto
Wolof
Yao

THE AMERICAS

Cherokee
Eskimo
Guarani
Maya-Quiche
Mexican

ASIA

Balochi
Georgian
Indonesian
Javanese
Manipuri

Mentawai
 Nicobarese
 Ossete
 Pali
 Perm
 Samoan
 Siamese
 Somali
 Tibetan
 Tongan
 Ukrainian

EUROPE

Basque
 Erse
 Estonian
 Flemish
 Latvian
 Lithuanian
 Maltese
 Piedmontese

34. BAHÁ'Í LITERATURE FOR THE BLIND

(a) PUBLISHED IN AUSTRALIA
(Braille)

Bahá'u'lláh and His Message.
Hidden Words of Bahá'u'lláh.
Prophecy Fulfilled.
Some Christian Subjects from Some Answered Questions.

(b) PUBLISHED IN CZECHOSLOVAKIA (Braille)

Bahá'u'lláh kaj la Nova Epoko. By J. E. Esslemont. (In Esperanto Braille.)

(c) PUBLISHED IN FRANCE
(Braille)

Essai sur le Bahá'isme. By Hippolyte Dreyfus.

(d) PUBLISHED IN JAPAN
(Braille)

Bahá'u'lláh and the New Era. By J. E. Esslemont. (In Japanese Braille.)

(e) PUBLISHED IN NEW ZEALAND
(Braille)

Bahá'u'lláh and His Message.
Hidden Words of Bahá'u'lláh.
Prophecy Fulfilled.
Some Christian Subjects.

(f) PUBLISHED IN THE UNITED STATES OF AMERICA
(Braille English)

Titles prefixed by an asterisk (*) are printed from Braille plates. All other titles are hand transcribed.

(i) WRITINGS OF BAHÁ'U'LLÁH

**Hidden Words.*

**Kitab-i-Iqán* (Book of Certitude).

Prayers and Meditations.

The Seven Valleys.

The Seven Valleys and the Four Valleys.

Tablet of Ishráqát.

Súratu'l-Haykal.

Words of Wisdom. (Also in *Moon Type*.)

Selected Writings of Bahá'u'lláh.

*Nine Inscriptions for exterior of Bahá'í House of Worship.

(ii) WRITINGS OF THE BÁB

The Báb's Address to His Disciples, and other selections.

(iii) WRITINGS OF 'ABDU'L-BAHÁ

**World Order Through World Faith.* Selected Addresses of 'Abdu'l-Bahá in North America.

World Order Through World Faith. (Talking Book.)

Bahá'í Peace Program.

Some Answered Questions.

Promulgation of Universal Peace, Excerpts.

Will and Testament of 'Abdu'l-Bahá.

Will and Testament of 'Abdu'l-Bahá, Excerpts.

The Wisdom of 'Abdu'l-Bahá.

Some Discourses of 'Abdu'l-Bahá

Divine Philosophy.

**The Reality of Man.* Selections from Writings of 'Abdu'l-Bahá.

Bahá'í Marriage Tablet.

Christians, Jews and Muhammadans.

The Image of God.

Selected Writings of 'Abdu'l-Bahá.

(iv) WORKS COMPILED FROM WRITINGS OF BAHÁ'U'LLÁH, THE BÁB AND 'ABDU'L-BAHÁ

**Communion with God.* Prayers. Braille Grade 2; 1½.

Bahá'í Prayers. (1945 edition.)

Bahá'í Prayers. (1949 edition.)

(v) WORKS COMPILED FROM WRITINGS OF BAHÁ'U'LLÁH AND 'ABDU'L-BAHÁ

Bahá'í Prayers and Meditations of Bahá'u'lláh and 'Abdu'l-Bahá.

Book of Prayers. Bahá'u'lláh and 'Abdu'l-Bahá.

Divine Art of Living. Compiled by Mary H. Rabb.

(vi) WRITINGS OF SHOGHI EFFENDI

Messages from Shoghi Effendi.

The Goal of a New World Order.

The Dispensation of Bahá'u'lláh.

The Golden Age of the Cause of Bahá'u'lláh.

The Advent of Divine Justice.

Selected Writings of Shoghi Effendi.

Religion a Living Organism.

(vii) WRITINGS ON THE BAHÁ'Í FAITH

**Bahá'u'lláh and the New Era.* By J. E. Esslemont. (1932.)

Security for a Failing World. By Stanwood Cobb.

**The Renewal of Civilization.* By David Hofman.

Commentary on the Will and Testament of 'Abdu'l-Bahá. By David Hofman.

Excerpts from *Portals to Freedom.* By Howard Colby Ives.

Bahá'u'lláh and His Message. By J. E. Esslemont.

Bahá'u'lláh, A Nineteenth Century Prophet and His Message. By J. E. Esslemont.

(viii) PAMPHLETS TRANSCRIBED

'Abdu'l-Bahá in America. Juliet Thompson. Assurance. Dorothy Baker.

The Bahá'í House of Worship, Pamphlet published by the Bahá'í Publishing Committee.

The Bahá'í House of Worship: This Temple, This Faith.

The Bahá'í Principle of Civilization. Horace Holley.

Bahá'í Teachings on Economics. Horace Holley.

Bahá'í Teachings on Universal Peace.

Bahá'í: The Coming of World Religion.

A Bus Ride. Gertrude Schurgast.

The Dawn of World Civilization.

Economics as a Social Creation.

Essential Bahá'í Teachings. Horace Holley.

**Faith for Freedom.*

The Goal Is World Civilization.

God Is Man's Goal.

Headlines Tomorrow. Marzieh Gail.

He Has Come to the Nations. Marzieh Gail.

Homoculture. Stanwood Cobb.

The Laboratory of Life. Louise D. Boyle.

The Lesser and the Most Great Peace. George Orr Latimer.

A Letter to the Blind Women in Japan. Agnes B. Alexander.

Man One Family. Excerpts from *Race and Man.*

Man the Supreme Talisman.

The Manifestation. Albert P. Entzminger.

The Martyr Prophet of a World Faith. William B. Sears.

The Mission of Bahá'u'lláh. (Jubilee Pamphlet.)

Observations of a Bahá'í Traveller. Charles M. Remy.

Old Churches and the New World Faith. George Townshend.

The Oneness of Mankind. Compilation.

The Open Door. Compilation on Immortality.

The Path to God. Dorothy Baker.
Present Day Administration of the Bahá'í Faith. Horace Holley.
 **Principles of the Bahá'í Faith.* Compilation.
Prophecy Fulfilled. Elisabeth Cheney.
Radiant Acquiescence. Orcella Rexford.
The Reality of Brotherhood.
Religion and the New Age.
Religion Returns.
Religious Education for a Peaceful Society. Horace Holley.
Revelation of Bahá'u'lláh. Isabella D. Brittingham.
Seek and It Shall Be Given You. Tokijiro Torii.
The Spiritual Meaning of Adversity. Mamie Seto.
Tests, Their Spiritual Value. Mamie Seto.

Two Roads We Face. Kenneth Christian.
What Is the Bahá'í Movement? T. Inouye.
The White Silk Dress. Marzieh Gail.
Why I Believe in God and Pray.
Work Is Worship. Doris McKay.
 **The World Faith of Bahá'u'lláh.* Summary.
Your Experience as a Bahá'í.

(ix) IN ESPERANTO

La Bahaa Revelacio. 1929.
La Paralado de Báb.
Parizaj Paroladoj de 'Abdu'l-Bahá.
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La Mondreligio. By Shoghi Effendi.

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Assembly Development Review. Issued by the Consolidation Committee of the National Spiritual Assembly of the Bahá'ís of the British Isles. (Mimeographed.)
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Bahá'í-Nachrichten. Issued by the National Spiritual Assembly of the Bahá'ís of Germany and Austria. (Mimeographed.)
Bahá'í News. Published by the National Spiritual Assembly of Bahá'ís of the United States.

Bahá'í News Letter. Published by the National Spiritual Assembly of the Bahá'ís of India, Pakistan and Burma.
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Bahá'í Youth Bulletin. Issued by National Bahá'í Youth Committee of the National Spiritual Assembly of the Bahá'ís of the United States. (Mimeographed.)
Bahá'í Youth Letter. Issued by the National Youth Committee of the National Spiritual Assembly of the Bahá'ís of Australia and New Zealand. (Mimeographed.)
Canadian Bahá'í News. Published by the National Spiritual Assembly of the Bahá'ís of Canada.
The Child's Way. Published by Child Education Committee of the National Spiritual Assembly of the Bahá'ís of the United States.
Geneva Bureau News Exchange. Issued by the International Bahá'í Bureau, 37 Quai Wilson, Geneva, Switzerland. (Mimeographed.)

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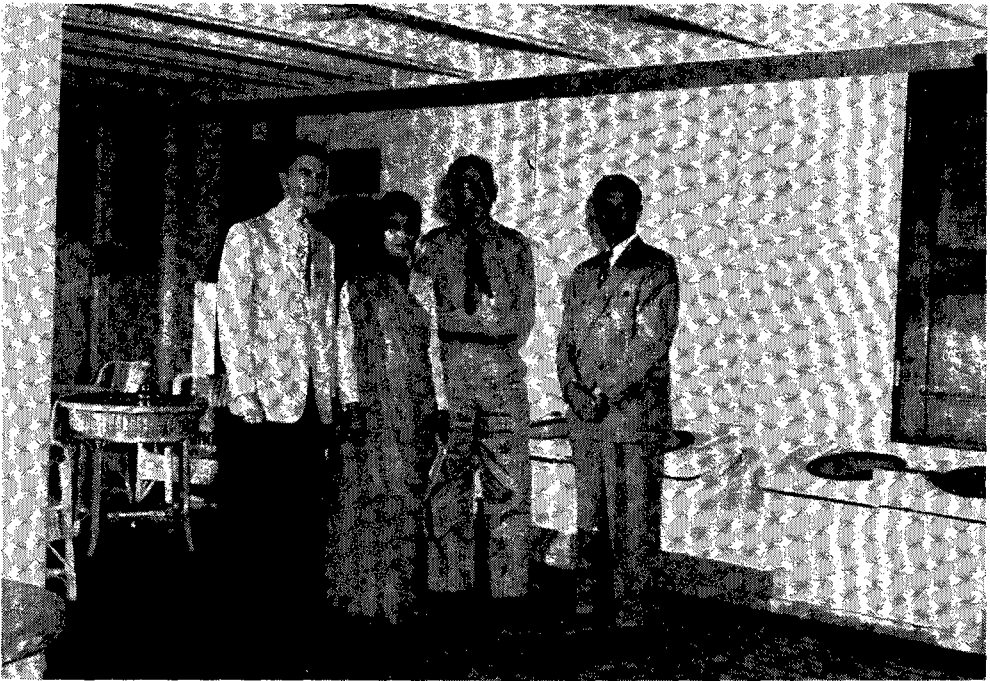
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Bahá'í Delegates to United Nations Non-Governmental Organizations Regional Conference, held in Den Passar, Island of Bali, Indonesia, July 29–August 3, 1951.

(Photograph taken on board *S.S. Plancius*.)

Left to right: Stanley Bolton, Jr., delegate of Australia and New Zealand; Mrs. Shirin Fozdar, Bahá'í teacher from India, representing the All-India Women's Educational Conference; Captain H. Buys, delegate of Indonesia; Borzoo Soháili, delegate of Pákistán.

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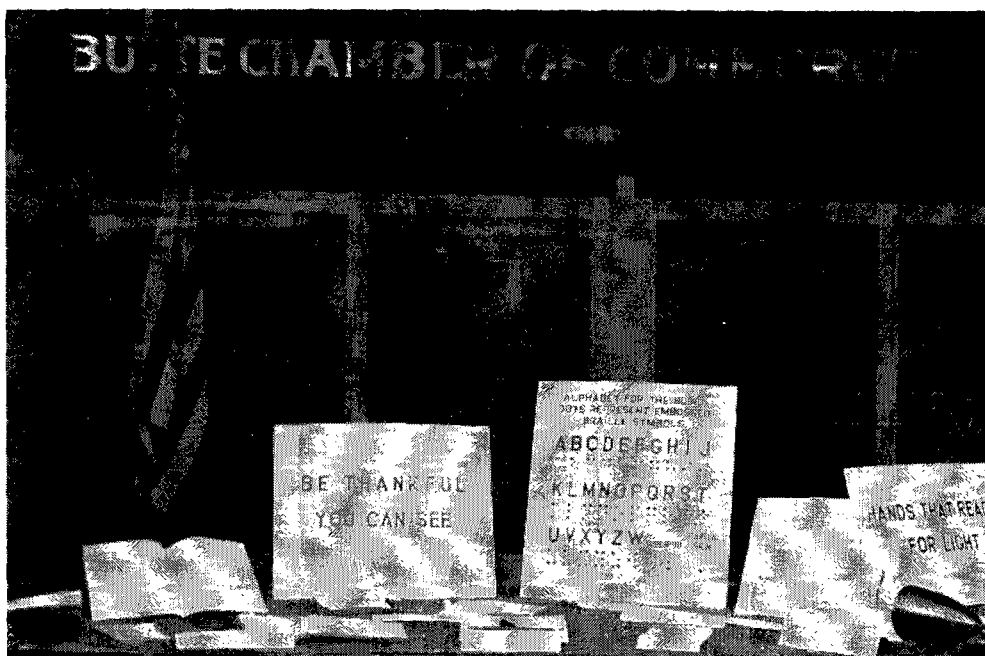
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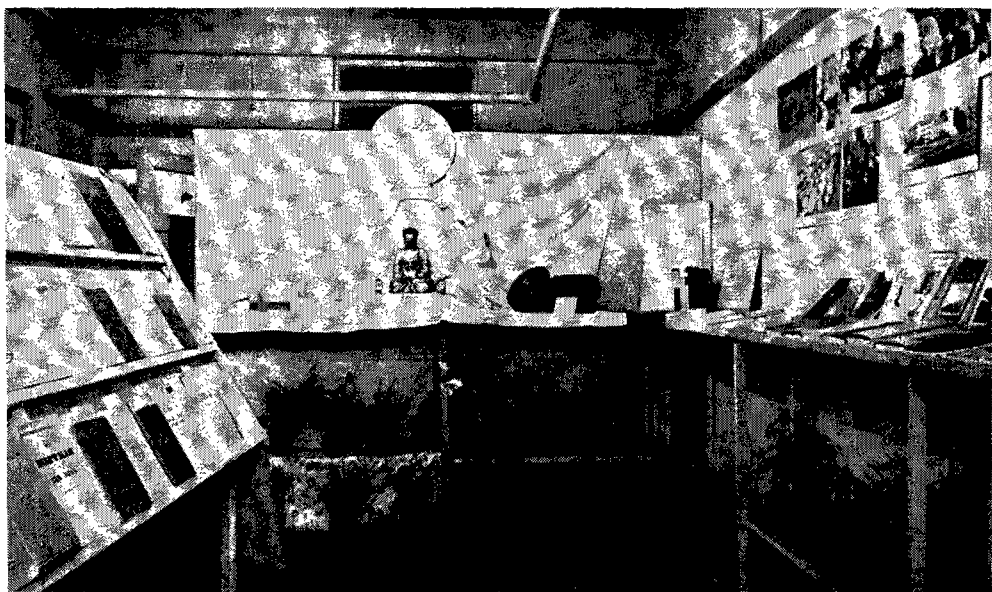
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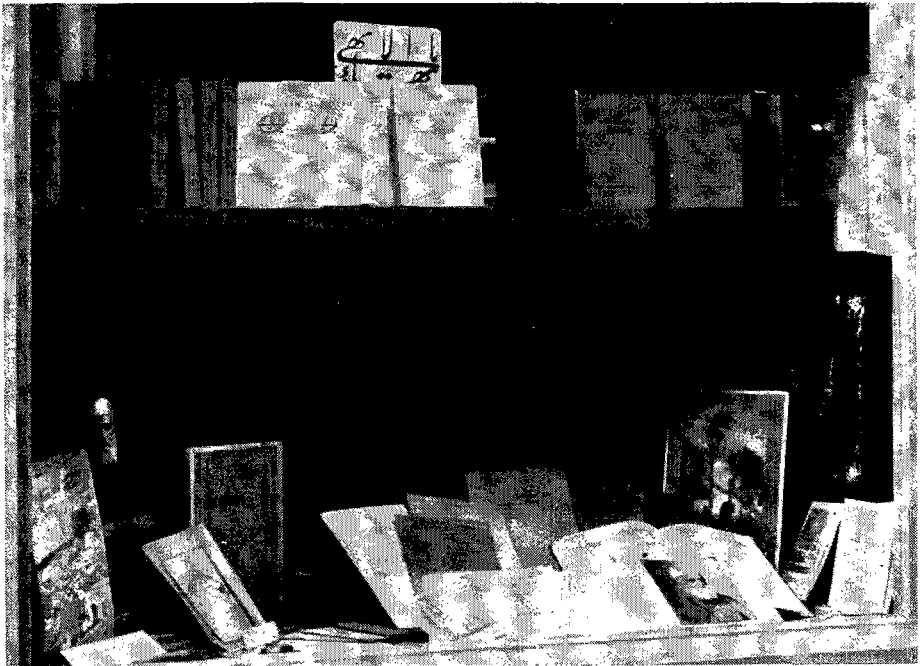
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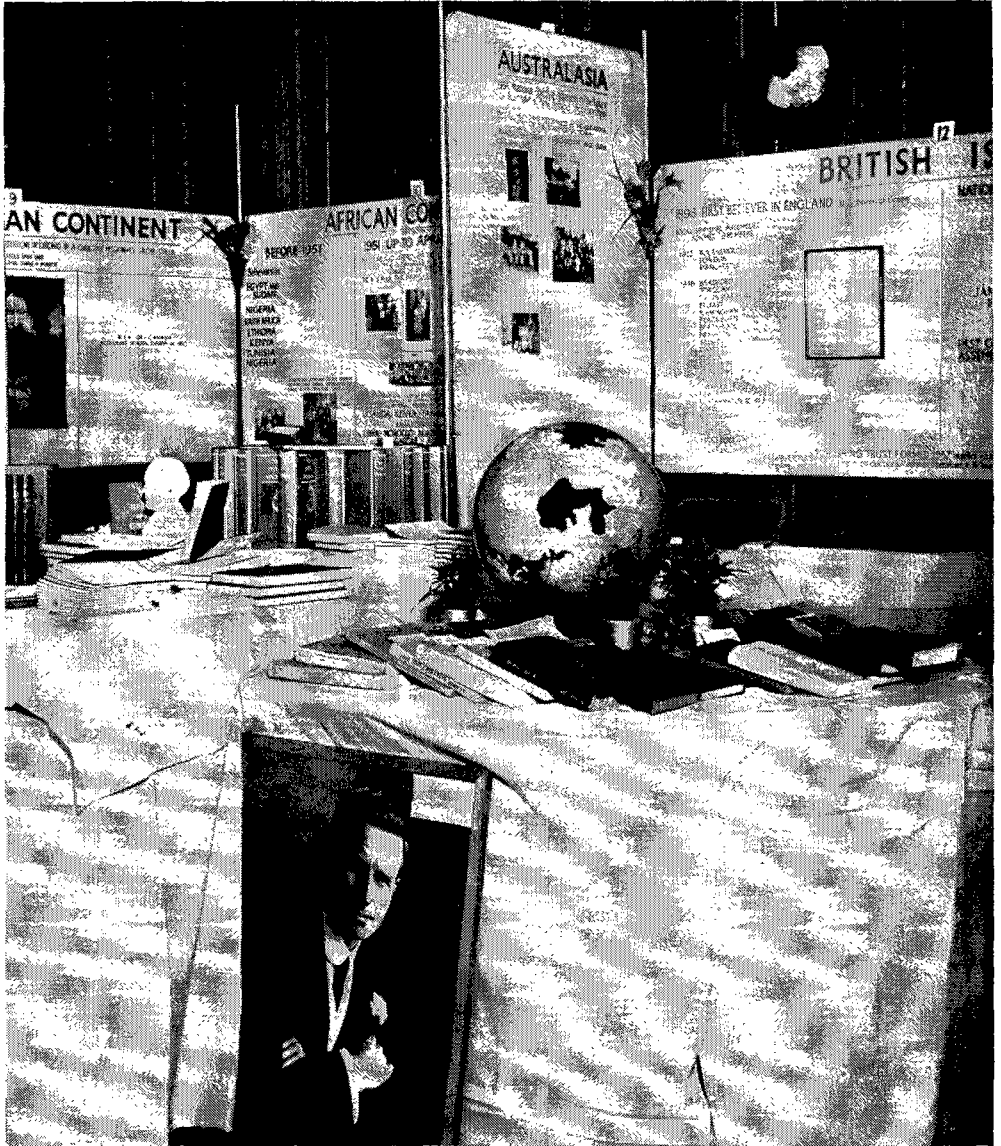
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III

TRANSLITERATION OF ORIENTAL WORDS FREQUENTLY USED IN BAHÁ'Í LITERATURE

'Abá	Báb	Farsakh	Ishfáhán
Ābádih	Bábí	Fath-'Alí	'Ishqábád
'Abbás	Bábu'l-Báb	Firdaws	Ishráqát
'Abdu'l-Bahá	Baghdád	Firdawsí	Ishtihárd
'Abdu'l-Hamíd	Bahá		Islám
'Abdu'l-Husayn	Bahá'í	Ganjih	Islamic
'Abdu'lláh	Bahá'u'lláh	Gílán	Ismá'ílyyih
Abhá	Bahíyyih	Gul	Istarábád
Abu'l-Faql	Bahjí	Gulastán	'Izzat
'Adasíyyih	Balúchistán	Gurgín	
A \bar{d} hán	Bandar-'Abbás		Jalál
A \bar{d} hirbáyján	Báqir	Ḥabíb	Jamádíyu'l-Avval
Afnán	Baqíyyatu'lláh	Ḥadíth	Jamál
Aghsán	Bárfurúsh	Ḥaḍrat	Jamál-i-Mubárah
'Ahd	Başrih	Hájí	Jamál-i-Qidam
Aḥmad	Bátúm	Hájí Mírzá Āqásí	Jásb
Ahsá'í	Bayán	Hájj	Jubbíh
Ahváz	Bayt	Hamadán	
Akbar	Big	Ḥaram	Kaaba
'Akká	Bírjand	Hasan	Ka'bih
'Alá'	Bishárát	Haydar-'Alí	Kad-Khudá
'Alí	Bismi'lláh	Haykal	Kalantar
'Alí-Muḥammad	Bukhárá	Ḥazíratu'l-Quds	Kalím
Alláh-u-Abhá	Burújird	Hijáz	Kalimát
Alváḥ	Búshih	Hijírah	Kamál
Alváḥ-i-Salátín	Bushrú'í	Himmat-Ābád	Karand
Amín	Bushrúyih	Hujjat	Karbilá
Amír		Husayn	Káshán
Amír-Nizám	Chihríq	Huvaydar	Kashkúl
Amru'lláh			Kawmu'sh-Sa'áyyidih
Ámul	Dalá'il-i-Sab'ih	Ibráhím	Kawthar
Anzalí	Dárúghih	Íl	Kázim
Āqá	Dawlat-Ābád	'Ilm	Kázimayn
Aqdas	Dḥabíh	Imám	Khalkhál
'Arabistán	Duzdáb	Imám-Jum'ih	Khán
Asmá'		Imám-Zádih	Kháníqayn
'Aváshiq	Fará'id	Íqán	Khaylí khúb
Ayadí	Fárán	Írán	Kḥurásán
Azal	Farmán	'Íraq	Kḥuy
'Azamat	Farrásh-Báshí	'Íraqí	Kirmán
'Azíz	Fárs	'Íraq-i-'Ajam	Kirmánsháh

Kitáb-i-'Ahd	Mulk	Rafsinján	Sultánu'sh-Shuhadá'
Kitáb-i-Aqdas	Mullá	Rahím	Sunní
Kitáb-i-Asmá'	Munírih	Rahmán	Sunnites
Kitáb-i-Badí'	Muṣṭafá	Rahmat	Súratu'l-Haykal
Kitáb-i-Iqán	Mustagháth	Ra'ís	Súrih
Kuláh	Muẓaffarí'd-Dín	Ramaḍán	Súriy-i-Damm
Kurdistán		Rashṭ	Súriy-i-Ghuṣn
	Nabíl	Rawhání	Súriy-i-Ra'ís
Láhiján	Nabúl-i-A'ẓam	Riḍván	Súriy-i-Ṣabr
Lár	Najaf	Rúhu'lláh	
Lawḥ	Najaf-Ábád		Ṭabarsí
Luristán	Náqíḍín	Sabzivár	Ṭabriz
	Naṣír	Sadratu'l-Muntahá	Ṭáhirih
Madrisih	Náṣir'i'-Dín	Ṣáhibu'z-Zamán	Tajalliyát
Maḥbúbu'sh-Shuhadá'	Navváb	Ṣahífatu'l-Ḥaramayn	Tákur
Mahd-i-'Ulyá	Naw-Rúz	Sa'íd	Taqí
Máh-Kú	Nayríz	Salsibil	Ṭarázát
Maḥmúd	Nishábúr	Samarqand	Ṭarbiyat
Maláyir	Nuḡṭih	Sangsar	Ṭáshkand
Man-Yuzhiruhu'lláh	Núr	Sárí	Tawhíd
Maqám		Sha'bán	Ṭhurayyá
Marághih	Pahlaví	Sháh	Ṭihrán
Marḥabá	Párán	Shahíd	Túmán
Marv		Shahmírzád	Turkistán
Masá'il	Qadí	Sháhrúd	
Mashhad	Qadíyán	Sharaf	'Ulamá
Mashíyyat	Qahqahih	Sharí'ah	Urúmíyyih
Mashriqu'l-Adhkár	Qá'im	Shaykh	'Uthmán
Masjid	Qájár	Shaykh-Ṭabarsí	
Maydán	Qalyán	Shaykhu'l-Islám	Vahíd
Mázindarán	Qamṣar	Shí'ih	Valí
Mihdí	Qaṣr-i-Shírín	Shiites	Valí-'Ahd
Mihráb	Qawl	Shíráz	Varqá
Mílán	Qayyúm	Shuṣhtar	Vazír
Mi'ráj	Qayyumu'l-Asmá'	Simnán	
Mírzá	Qazvín	Sísán	Yá-Bahá'u'l-Abhá
Mishkín-Qalam	Qiblih	Sístán	Yahyá
Mu'aqhdhin	Qúchán	Siyáh-Chál	Yazd
Muftí	Quddús	Siyiid	
Muḥammad	Quadrat	Ṣúfí	Zanján
Muḥammad-'Alí	Qum	Sulaymán	Zarand
Muḥammarih	Qur'án	Sultán	Zaynu'l-Muqarrabín
Muḥarram	Qurbán	Sultán-Ábád	
Mujtahid	Qurratu'l-'Ayn	Sultanate	

GUIDE TO TRANSLITERATION AND
PRONUNCIATION OF THE
PERSIAN ALPHABET

ا	.....á	ک	....k
ب	....b	گ	....g
پ	.....p	ل	.....l
ت	....t	م	....m
ث	.....th	ن	....n
ج	.....j	و	....v
چ	....ch	ه	....h
ح	.....h	ی	....y
		ق	....q
		ف	....f
		ظ	....z
		ط	....t
		د	....d
		ذ	....dh
		ر	....r
		ز	....z
		ژ	....zh
		س	....s
		ش	....sh
		خ	....kh

a . . . as in account	i . . . as (e) in best	u . . . as (o) in short	aw . . . as in mown
á . . . as in arm	í . . . as (ee) in meet	ú . . . as (oo) in moon	

The “i” added to the name of a town signifies “belonging to.” Thus *Shírází* means native of *Shíráz*.

NOTES ON THE PRONUNCIATION
OF PERSIAN WORDS

The emphasis in Persian words is more or less evenly distributed, each syllable being equally stressed as in French. For example, do not say *Tabríz* or *Ṭabarsí*; stay as long on one syllable as on the next; *Tabríz*; *Ṭabarsí*. (While there are many exceptions to this rule, it is the most generally correct method of treating the question of stress.)

A frequent mistake is the failure to distinguish between broad and flat “a’s.” This differentiation makes the language especially musical and should be observed: in the word

Afnán, for example, pronounce the first “a” as in *mat*, and the second syllable to rhyme with *on*. Americans are apt to pronounce short “a” plus “r” like the verb form *are*; this is a mistake; “ar” should be pronounced as in the name of *Harry*—cf. *Tarbíyat*.

The same differentiation should be observed in the case of long and short “i” and long and short “u.” As the guide to the transliteration indicates, short “i” is like “e” in *best*, and long “í” like “ee” in *meet*; for example, *Ibráhím* is pronounced *Eb-ráheem*;

Islám is Ess-lahm. Short "u" being like "o" in short, and long "ú" being like "oo" in moon, the following would be pronounced: Quddús—Qod-dooss; Bárfurúsh—Bár-fo-roosh.

Pronounce "aw" to rhyme with oh, or mown; Naw-Rúz is No-Rooz.

The following consonants may be pronounced like z: dh, z, z, q.

The following consonants may be pronounced like ss: th, s, s.

Zh is pronounced like the "s" in pleasure. Kh is pronounced like "ch" in Scotch *loch* or German *nacht*. Do not pronounce it as "k." Westerners are as a rule incapable of pronouncing "gh" and "q"; a guttural French "r" will serve here; otherwise use hard "g" as in good.

H and h, approximately like the English aspirate "h," should never be dropped. Tih-

rán is Teh-ron; madrisih is mad-res-seh; Mihráb is Meh-rob.

In the case of double letters pronounce each separately: 'Ab-bás.

The character transliterated (') represents a pause; it is not unlike the initial sound made in pronouncing such a word as every. The word Bahá'í is phonetically as follows: "a" as in account; "á" as in father; ('), pause; "í" as ee in meet.

The character transliterated (') may also be treated as a pause.

N.B. As Persian often indicates no vowel sounds and as its pronunciation differs in different localities throughout Persia and the Near East as well as among individuals in any given locality, a uniform system of transliteration such as the above, which is in use by Bahá'í communities all over the world, is indispensable to the student.

IV

DEFINITIONS OF ORIENTAL TERMS USED IN BAHÁ'Í LITERATURE

'Abá: Cloak or mantle.

'Abdu'l-Bahá: Servant of Bahá.

Adhán: Muslim call to prayer.

Adíb: literally "the learned."

Aghsán: literally "branches." Denotes sons and descendants of Bahá'u'lláh.

Afnán: literally "twigs." Denotes the relations of the Báb.

A.H.: "After Hijrah." Date of Muḥammad's migration from Mecca to Medina, and basis of Muḥammadan chronology.

Akbar: "Greater."

'Amá: literally "light cloud," symbolizes the "First Invisible Substance."

Amín: literally "the trusted."

Amír: "Lord," "prince," "commander," "governor."

Áqá: "Master." Title given by Bahá'u'lláh to 'Abdu'l-Bahá.

A'zam: "The greatest."

Báb: "Gate." Title assumed by Mírzá 'Alí-Muḥammad, after the declaration of His Mission in Shíráz in May, 1844 A.D.

Bábí: Follower of the Báb.

Badí': literally "the wonderful."

Bahá: "Glory," "splendor," "light." Title by which Bahá'u'lláh (Mírzá Ḥusayn-'Alí) is designated.

Bahá'í: Follower of Bahá'u'lláh.

Bahjí: literally "delight." Denotes that part of the Plain of 'Akká where the Shrine and the Mansion of Bahá'u'lláh are situated.

Baní-Háshim: The family from which Muḥammad descended.

Baqíyyatu'lláh: "Remnant of God"; title applied both to the Báb and to Bahá'u'lláh.

Bayán: "Utterance," "explanation."

Title given by the Báb to His Revelation, particularly to His Books.

Big: Honorary title, lower title than Khán.

Bishárát: literally "Glad-tidings." Title of one of the Tablets of Bahá'u'lláh.

Caravansarai: An inn for caravans.

Dárúghih: "High constable."

Dawliḥ: "State," "government."

"Endowed with constancy": a title given to Prophets who revealed a book and instituted religious laws.

Farmán: "Order," "command," "royal decree."

Farrásh: "Footman," "lictor," "attendant."

Farrásh-Báshí: The head-farrásh.

Farsakh: Unit of measurement. Its length differs in different parts of the country according to the nature of the ground, the local interpretation of the term being the distance which a laden mule will walk in the hour, which varies from three to four miles. Arabicised from the Persian "par-sang," and is supposed to be derived from pieces of stone (sang) placed on the roadside.

"Fourth Heaven": one of the stages of the invisible Realm.

"Guarded Tablet": Denotes the Knowledge of God and of His Manifestation.

Ḥájí: A Muḥammadan who has performed the pilgrimage to Mecca.

Ḥazíratu'l-Quds: Bahá'í Headquarters.

Hijrah: literally "migration." The basis of Muḥammadan chronology. The date of Muḥammad's migration from Mecca to Medina.

Howdah: A litter carried by a camel, mule, horse or elephant for traveling purposes.

Íl: "Clan."

Imám: Title of the twelve Shí'ih successors of Muḥammad. Also applied to Muslim religious leaders.

Imám-Jum'ih: The leading imám in a town or city; chief of the mullás.

Imám-Zádih: Descendant of an imám or his shrine.

Iqán: literally "Certitude." The title of Bahá'u'lláh's epistle to the uncle of the Báb.

Ishráqát: literally "effulgences." Title of one of the Tablets of Bahá'u'lláh.

Isráfíl: The Angel whose function is to sound the trumpet on the Day of Judgment.

Jáhiliyyih: The dark age of ignorance among the Arabs before the appearance of Muḥammad.

Jamál-i-Mubáarak: literally "the Blessed Beauty," applied by certain Bahá'ís to Bahá'u'lláh.

Jamál-i-Qidam: literally "the ancient Beauty." Applied by certain Bahá'ís to Bahá'u'lláh.

Jubbih: An outer coat.

Ka'bih: Ancient shrine at Mecca. Now recognized as the most holy shrine of Islám.

Kabír: literally "great."

Kar-Khudá: Chief of a ward or parish in a town; headman of a village.

Kalantar: "Mayor."

Kalím: "One who discourses."

Kalimát: literally "words." Title of one of the Tablets of Bahá'u'lláh.

Karbilá'í: A Muḥammadan who has performed the pilgrimage to Karbilá.

Kawthar: A river in Paradise, whence all the other rivers derive their source.

Khán: "Prince," "lord," "nobleman," "chieftain."

Kitáb-i-Aqdas: literally "The Most Holy Book." Title of Bahá'u'lláh's Book of Laws.

Kuláh: The Persian lambskin hat worn by government employes and civilians.

Madrisih: Religious college.

Man-Yuzhiruhu'lláh: "He Whom God will make manifest." The title given by the Báb to the Promised One.

Mashhadí: A Muḥammadan who has performed the pilgrimage to Mashhad.

Mashriqu'l-Adhkár: literally "the dawning place of the praise of God." Title designating Bahá'í House of Worship.

Masjid: Mosque, temple, place of worship.

Maydán: A subdivision of a farsakh. A square or open place.

Mihdí: Title of the Manifestation expected by Islám.

Mihráb: The principal place in a mosque where the imám prays with his face turned towards Mecca.

Miráj: "Ascent," used with reference to Muḥammad's ascension to heaven.

Mírzá: A contraction of Amír-Zádih, meaning son of Amír. When affixed to a name it signifies prince; when prefixed, simply Mr.

Mishkín-Qalam: literally "the musk-scented pen."

Mu'adhdhin: The one who sounds the Adhán, the Muḥammadan call to prayer.

Mujtahid: Muḥammadan doctor-of-law. Most of the mujtahids of Persia have received their diplomas from the most eminent jurists of Karbilá and Najaf.

Mullá: Muḥammadan priest.

Mustagháth: "He Who is invoked." The numerical value of which has been assigned by the Báb as the limit of the time fixed for the advent of the promised Manifestation.

Nabíl: "Learned," "noble."

Naw-Rúz: "New Day." Name applied to the Bahá'í New Year's Day; according to the Persian Calendar the day on which the sun enters Aries.

Nuqṭih: "Point."

Pahlaván: "Athlete," "champion"; term applied to brave and muscular men.

Qádí: Judge; civil, criminal, and ecclesiastical.

Qá'im: "He Who shall arise." Title designating the promised One of Islám.

Qalyán: A pipe for smoking through water.

Qiblih: The direction to which people turn in prayer: especially Mecca, the Qiblih of all Muḥammadans.

Qurbán: "Sacrifice."

Ridván: The name of the custodian of Paradise. Bahá'u'lláh uses it to denote Paradise itself.

- Sadratu'l-Muntahá: the name of a tree planted by the Arabs in ancient times at the end of a road, to serve as a guide. As a symbol it denotes the Manifestation of God in His Day.
- Şáhibu'z-Zamán: "Lord of the Age"; one of the titles of the promised Qá'im.
- Salsibil: A fountain in Paradise.
- Samandar: literally "the phoenix."
- Sarkár-i-Áqá: literally the "Honorable Master," applied by certain Bahá'ís to 'Abdu'l-Bahá.
- "Seal of the Prophets": One of the titles of Muḥammad.
- "Seventh Sphere": The highest stage of the invisible Realm. Denotes also the Manifestation of Bahá'u'lláh.
- Şahíd: "Martyr." Plural of martyr is Şuhadá.
- Şaykhu'l-Islám: Head of religious court, appointed to every large city by the Şáh.
- Sirát: literally "bridge" or "path," denotes the religion of God.
- Siyyid: Descendant of the Prophet Muḥammad.
- Súrih: Name of the chapters of the Qur'án.
- Tajallíyát: literally "splendors." Title of one of the Tablets of Bahá'u'lláh.
- Ṭarázát: literally "ornaments." Title of one of the Tablets of Bahá'u'lláh.
- Túmán: A sum of money equivalent to a dollar.
- 'Urvatu'l-Vuthqá: literally "the strongest handle," symbolic of the Faith of God.
- Valí-'Ahd: "Heir to the throne."
- Varáqiy-i-'Ulyá: literally "the most exalted Leaf," applied to Bahíyyih Kḥánum, sister of 'Abdu'l-Bahá.
- Varqá: literally "the dove."
- Viláyat: guardianship.
- "White Path": Symbolizes the Religion of God.
- Zádih: "Son."
- Zaynu'l-Muqarrabín: literally "the Ornament of the favored."

PART FOUR

I

ARTICLES AND REVIEWS

1. THE SUFFERINGS OF BAHÁ'U'LLÁH AND THEIR SIGNIFICANCE

By GEORGE TOWNSHEND, M.A.

THE *Prayers and Meditations of Bahá'u'lláh* which the beloved Guardian has given us is in large measure an intimate remembrance of the Redeemer's sufferings. And Bahá'u'lláh wished us to meditate on these sufferings. In the Tablet of Ahmad He says: "Remember My days during thy days, and My distress and banishment in this remote prison."

In a great poem known as the Fire Tablet He records at length the tale of His calamities and writes at the close:

"Thank the Lord for this Tablet whence thou canst breathe the fragrance of My meekness and know what hath beset Us in the path of God." He adds: "Should all the servants read and ponder this, there shall be kindled in their veins a fire that shall set aflame the world."

True religion in all ages has called on the faithful to suffer. On the one hand it brings to mankind a happiness in the absolute and the everlasting which is found nowhere but in religion. No unbeliever knows any joy which in its preciousness can be compared to the joys of religion. "The true monk," it has been said, "brings nothing with him but his lyre."

On the other hand Heaven is walled about with fire. This bliss must be bought at a great price. So it has ever been in all religions of mankind.

An ancient hymn of India proclaims a truth as real now as it was in distant times:

The way of the Lord is for heroes. It is not meant for cowards.

Offer first your life and your all. Then take the name of the Lord.

He only tastes of the Divine Cup who gives his son, his wife, his wealth and his own life.

He verily who seeks for pearls must dive to the bottom of the sea, endangering his very existence.

Death he regards as naught; he forgets all the miseries of mind and body.

He who stands on the shore, fearing to take the plunge, attains naught.

The path of love is the ordeal of fire. The shrinkers learn from it.

Those who take the plunge into the fire attain eternal bliss.

Those who stand afar off, looking on, are scorched by the flames.

Love is a priceless thing only to be won at the cost of death.

Those who live to die, those attain; for they have shed all thoughts of self.

Those heroic souls who are rapt in the love of the Lord, they are the true lovers.

All the founders of religions have had to endure rejection and wrong, and as mankind grew more and more mature and the victory of God nearer, these wrongs, these sufferings have grown more and more severe continually.

We read little if anything of martyrdom in the Old Testament. But the New opens with Herod's slaughter of the innocents, his beheading of John the Baptist; its central figure is a Man of Sorrows acquainted with grief. The Gospels close with the agony in Gethsemane and with the Cross, the Nails, the Spear, and history follows with the martyrdom of all the eleven apostles. The Báb Himself was martyred and His followers gave up their lives for love of Him, not by dozens only but by hundreds and by thousands. In establishing the victory of God

Bahá'u'lláh and 'Abdu'l-Bahá drank the cup of suffering to the dregs.

It is said there are three kinds of martyrdom: one is to stand bravely and meet death unflinchingly in the path of God without wavering or under torture denying for an instant their faith. The second is little by little to detach one's heart entirely from the world, laying aside deliberately and voluntarily all vanities and worldly seductions, letting every act and word become a speaking monument and a fitting praise for the Holy Name of Bahá'u'lláh. The third is to do the most difficult things with such self-sacrifice that all behold it as your pleasure. To seek and to accept poverty with the same smile as you accept fortune. To make the sad, the sorrowful your associates instead of frequenting the society of the careless and gay. To yield to the decrees of God and to rejoice in the most violent calamities even when the suffering is beyond endurance. He who can fulfill these last conditions becomes a martyr indeed.

None can attempt to delineate the variety or to analyze the nature of the afflictions which were poured upon Bahá'u'lláh. Repeatedly He has Himself summarized them in a few brief powerful sentences. In one place He calls our particular attention to the fact that it was not the Black Dungeon of Tih-rán, for all its horrors and chains, which He named the Most Great Prison. He gave that name to 'Akká. We are left to surmise why, and we reflect that in the Black Pit His sufferings were chiefly personal and physical; His enemies were external foes, the hope of redeeming the Cause was still with Him. But when He went down to 'Akká in 1868, the traitor Mírzá Yahyá had done his deadly work; the kings and leaders had definitely rejected the Message, He was definitely cast out and silenced. Not He Himself alone but the Cause of God was in prison.

We can never imagine what numberless possibilities of immediate redemption the mad, sad, bad world had wantonly flung away; nor can our less sensitive natures know what the anguish of this frustration must have been to the eager longing of a heart as divinely centered, divinely loving as His.

But this much is abundantly plain; that the pains, the griefs, the sorrows, the sufferings, the rejections, the betrayals, the frustrations which were the common lot of all

the High Prophets reached their culmination in Him.

Yet through all He remained calm, confident, his courage unshaken, his acquiescence forever radiant.

No one is to imagine that the excess of His tribulations means that at any time the power of evil had prevailed against Him. Pondering as He would have us to do, over the significance of these afflictions, we are shown that the truth is quite otherwise. He reveals:

"Had not every tribulation been made the bearer of Thy wisdom, and every ordeal the vehicle of Thy providence, no one would have dared oppose Us, though the powers of heaven and earth were to be leagued against Us." He writes that God had sacrificed Him that men might be born anew and released from their bondage to sin. He praises God for His sufferings, He welcomes them, and even prays that for God's sake the earth should be dyed with His blood and His head raised on a spearpoint. He continually protests that with every fresh tribulation heaped upon Him He manifests a fuller measure of God's Cause and exalts more highly still God's Word.

How bitterly felt were His tribulations, how acute His anguish, how real His grief and pain is shown a hundred times in His laments. His high divinity did not protect Him from human sensibility, but never did He quail nor blanch, never did He show resentment.

Many of His laments are not over His woes themselves but over the effect they produce on the faithful whose hearts they sorely shook or on the enemies of the Cause whom they fill with joy.

Nothing could exhaust His patience nor dampen His spirit. "Though My body be pained by the trials that befall Me, though it be afflicted by the revelation of Thy decree, yet My soul rejoiceth." He affirms that the tribulations that He and the faithful are made to endure are such as no pen in the entire creation can record, nor anyone describe. Yet "We swear by Thy Might, every trouble that toucheth us in our love for Thee is an evidence of Thy tender mercy, every fiery ordeal a sign of the brightness of Thy light, every woeful tribulation a cooling draught, every toil a blissful repose, every anguish a fountain of gladness."

How then is it that "by Thy stripes we are healed?"

It is because the intensity, the magnitude, the volume of the sufferings of Bahá'u'lláh called forth the fullest possible expression and outpouring of the infinite mercy and love of God.

Wrongs done to the founder of a religion have two inevitable effects: one is that of retribution against the wrong done—the severity of which we may judge from the two thousand year exile of the Jewish people. The other is that of reward to the High Prophet whom they enable to release fresh powers of life that would have otherwise lain latent, to pour forth Divine energies which in their boundlessness will utterly overwhelm the forces of evil and empower Him to say: “Be of good cheer. I have overcome the world.”

The sufferings of Bahá'u'lláh enable us in some degree to measure the immensity of His love for mankind, to appreciate the sacrifice He made for love of us. The story of them enables us to keep in remembrance the heinous blackness and cruelty of the world of man from which He saved us; it enables us to realize the meaning and the need of Divine redemption, it proves to us the invincibility of God and the lone majesty of God's victory over evil.

It is for the sake of learning more fully the love and the glory and the might of God that we contemplate this story of Bahá'u'lláh's tribulations.

In that spirit we are to read it, and as a proof of His triumphant inviolable love He keeps the picture before us in many forms that we may be fortified and uplifted in our poor human struggle with the tests and afflictions of life.

The Fire Tablet adds all the poignancy and impassioned power of divine poetry to the story of the boundless suffering He and His beloved followers had to endure. In language of torrential eloquence He tells of the longing of the faithful for reunion with God being ungratified, He tells of the casting out of those most near to His heart, of dying bodies, of frustrated lovers left afar to

perish in loneliness, of Satan's whisperings in every human ear, of infernal delusions spreading everywhere, of the triumph of calamity, darkness, and coldness of heart. He tells of the sovereignty in every land of hate and unbelief while He Himself is forbidden to speak, left in the loneliness of His anguish, drowning in a sea of pain with no rescue ship to come and save Him. The light of honor and loyalty and truth are put out; slander prevails and no avenging wrath of an outraged God descends to destroy the wicked and vindicate God's messenger.

He calls to God for an answer. And the answer comes, showing the inner significance of God's seeming to forsake His righteous ones.

Man's evil sets off God's goodness. Man's coldness of heart sets off the warmth of God's love.

Were it not for the night, how would the sun of the Prophet's valor show forth the splendor of its radiance? Through His loneliness, the unity of God was revealed; through His banishment, the world of divine singleness grew fair.

“We have made misery,” said God to Him, “the garment of Thy glory, and sorrow the beauty of Thy temple. O Thou treasure of the worlds! Thou seest the hearts are filled with hate, and shalt absolve them, Thou Who dost hide the sins of all the worlds! Where the swords flash, go forward, where the shafts fly, press onward, O Thou victim of the worlds.”

In that battle which we—all of us—wage with pain and suffering and sorrow, those are God's last words to us:

“Where the swords flash, go forward;
Where the shafts fly, press onward.”

For love is a priceless thing, only to be won at the cost of death. Those who live to die, those attain; for they have lost all thoughts of self. Those heroic souls who are rapt in the love of the Lord, they are the true lovers.

2. THE GOD WHO WALKS WITH MEN

By HORACE HOLLEY

FROM an older day we hear there was a time when God walked with men. That ancient belief is now a faded rose that has lost its glory, but it keeps a precious fragrance which still stirs the heart with wonder and with hope.

God walked with men! The idea seems to change the world from a great, implacable machine into a place of adoration and fulfilled love. It makes us ask, do we live in a universe of mechanical atoms, of strange, perfect stars and suns looking down without feeling or pity upon our griefs and lonely failures, or can we be actually living in the compassionate heart of God?

How could such an exalted idea ever become lost and forgotten? Was it merely a beautiful but empty dream? Or was it a sublime truth we have sold for the price to pay for personal and selfish desires?

This world, we know too well, without a God who walks with men, imprisons us in a vast loneliness where we have to live with our own discontent, our failure, lacking real purpose or aim. It is not enough to become at times part of some officially heralded movement pronounced necessary and noble if the nobility does not penetrate into our own hearts and redeem us from our unsatisfying selves. But the discontent lingers and the hope occasionally returns.

What has happened to human beings that they can be so skillful in doing great things but so helpless when they turn their wonderful powers to the greater task of ordering their own hearts?

I.

Ages ago the Greeks, the Romans, the German peoples and the Scandinavians attempted to fill this world of loneliness with imagined gods who walked with men. Their poets invented nearby heavens filled with deities whom the people worshipped as gods. These deities embodied the hopes, longings, loves and passions of human beings. Entering their daily lives, the imaginary gods and goddesses, fauns, elves and sprites, empowered to punish or reward, seemed for a long time to satisfy the upreaching heart and still the restless mind.

The rise and spread of revealed religions, and coming of the attitude of science which replaced the imagination of childish peoples, denuded the skies, the mountains, the forests and the fields of all these charming man-invented deities. Once more the world became a place of loneliness, unless people could find solace and healing in the proclamations of great religious doctors.

Mighty waves of faith did spread over the pagan world. There was something which the disconsolate person could find to cherish in his secret heart. A purer love and a more ardent adoration of God gave to our fathers and mothers a source of strength and courage—a sense of consecration to their Creator.

The religious systems, too, have attempted to overcome the loneliness of hearts, using the genius of architects, sculptors, painters and poets to create impressive cathedrals and colorful pageants to draw men away from themselves and plunge them into the ecstasy of a high communal experience.

However deeply our fathers and mothers drank of this golden cup, they did not succeed in handing their sense of fulfillment down to us. Nor could they express the nobility of their faith through the redemption of a warring, divided society.

II.

We of today are spiritual orphans. We cannot live as idle heirs of any fortune accumulated in the past. The precious treasure of faith has been wasted in wars, revolutions and the hideous tyrannies which have afflicted our time.

It is very plain to us now that nothing can compensate for the loss of the direct, simple, heart-transforming power of the love of God. However high men rise in their organization of formal worship of God, their work does not take the place of God. Beneath the clamor of religious systems we find with disconsolate fear that the human heart stands alone. Happiness? Yes, there are people who love us and people we love. There are many useful things to do from morning until night. Nevertheless we know there is a conscious solitude even in the happy heart. The world

about us is terrifying, people become more and more abandoned to pleasure as a flight from the solitude which we know too well is the emptiness where God has not brought His compassion, His understanding, His strength and His healing. It is within this emptiness at the center of being, that our anxieties are distilled.

Of course no one shows his anxieties to others if he can conceal them. We learn to put up a brave front in order to conceal that secret inner void. We talk about everything except the one great thing that really counts. Perhaps we conform to opinion and the public standard of manners and efficiency so successfully that after a while we regard the front as our real self. But if we do this, sooner or later some crisis overtakes us, strikes at our very heart, and makes us more conscious than ever how weak and helpless human beings are without God. What we call strength is often no more than the habit of closing the heart, and this is the most disastrous weakness.

III.

They teach us today that the universe is vast beyond comprehension. In it the little earth, our home, has become reduced to insignificance. There must be a God to create and rule this mighty universe, but can a God so majestic and powerful come down to walk with men? The beautiful old stories of God do not match the new stories of scientific discovery. The world has changed. There seems to be no connection between our modern universe and the simple spirit of pure love for which we long. Everything has become organized and technically perfected except people themselves.

Who is the God who has walked with men? When does He appear? How does He disclose Himself? Can we still seek and find a deathless love that will claim our erring hearts, touch them with passion and save us from ourselves?

Today a wonderful event has taken place. People have thought that religion was something that happened centuries ago, and its story was complete and finished. Though everything has changed during the past few generations, nothing, they supposed, could change the systems of belief that have been in existence and ruled so long. The world could be uprooted, but God, they tell us, remained silent while millions suffered and the nations lost their way.

What happened was the bringing forth of a new truth about God's love for mankind. A great being in the East has revolutionized religion. Though He was persecuted and resisted, His words have been carried slowly but steadily to all parts of the world.

This is the essence of what this heroic, sublime and inspired Person has told the world today. First, that the almighty God of the universe, Creator of man, remains forever concealed, too glorious for any human to approach. Second, He sends His Spirit to inspire a perfect man upon our earth and through Him pour forth His love and His saving truth to all who will listen and believe. Third, God reveals His divine nature and purpose to mankind age after age, so that the world is never left without His assurance of love and redemption.

This perfect being in whom the celestial Spirit enters and takes possession of the man's own personal powers is the Prophet, or as some say, the Messenger or the Messiah. There is no way to God except through His chosen Messenger.

In His Prophet, *God walks with men*. Through Him, God's passionate love for men is poured forth and His inspired guidance written or spoken as inspiration for individuals, races and nations.

IV.

God walks with men! Alas, that in this humble human form some of the powerful leaders have failed to recognize the Spirit of God Himself. They have always resisted and condemned Him whenever He appears in the time of the world's greatest trouble. Though no human will can overcome God's will, the enemies of the Spirit have killed the Messenger and martyred those nearest and dearest to Him. Afterward, when darkened souls found that His message of love and immortality could not be suppressed, they did everything possible to alter its meaning and restrict its influence. They confined its free, universal, radiant love and living truth within a complicated system of theology, creed and ritual, which confuses all but a few, while proclaiming themselves defenders of the faith, and the champion of its mission.

But we are not concerned with systems and the great disputes about religion. Our longing is for the *God Who walks with men*. What we pray for is the infinite privilege of hearing His words with our own ears, ad-

mitting His love into our own hearts, and understanding His message with our own minds.

All of us have been taught to revere some Prophet's name and exalt His mission as explained to us in childhood and youth. But we have been warned that other Prophets are false messengers who arose solely to betray our inherited faith.

The sublime truth that comes to us today is that the Prophets are not hostile to each other, but identical beings all filled with the same Spirit and carrying out the same mission. Details of their Message changed from age to age because different conditions called for new treatment.

The miraculous bounty of our time is that through this new revelation we can regard the religion of God as one universal faith, which passes through different periods of development but always upholds the one divine love and always works to bring people together as members of the one great human family.

God walks with men!

Let us fear no longer to search out for ourselves the tenderness, the ardor and the compassion of the love which God has poured forth through His Prophets, and to learn, with new minds, the infinite wisdom of His counsel.

The God Who walks with men is the Father of all humanity. There is no longer any religious reason for assuming that He cherishes only one race or one creed or that there is any divine word justifying prejudice and dissension among the many diverse peoples of the human race.

Since there is, beyond all our complicated doubting, a God Who walks with men, let us reverently draw near and join those throngs of people, those fortunate individuals and those dear companions actually standing in the presence of the Messengers who, one by one, stood forth, each in His own age, as the Witnesses and Spokesmen of God on earth. The tongues are different but the speech is one!

v.

Can the seeking heart make a better beginning of this joyous quest than to turn to the words of that great, heroic figure, Moses? Moses, we recall, arose among an exiled and enslaved people subject to the conquering might, the arrogant pride of the ancient Egyptian Empire. There was no

daily reporting of His words and no description of His presence, but the recorded words carry full conviction that He expressed God's love and truth to people exactly like ourselves.

The words are not many, but they do seem to lay a foundation for belief in one God and for love of humanity.

"Thou shalt have no other God before me. . . . Thou shalt not kill . . . Love thy neighbor as thyself." God walked with men. He pointed the way, and when they took the way they were favored; but when they turned from the way, they fell into misfortune.

This view brings religion back to the individual. God has given religion to all and not made it a monopoly for any group to dispense for a profit. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

But though the way was so plain, the people must have lost it and become as bewildered as people are today. For we find these terrible words spoken by a later Prophet: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

What were they to seek—the words which they already possessed but had forgotten, or a new way to understand these words; or was it a new *word* they had to await?

God walked with other races also. To His people, Zoroaster said: "To enjoy the benefits of providence is wisdom; to enable others to enjoy them is virtue. He who is indifferent to the welfare of others does not deserve to be called a man." How this lifts the heart! "The best way of worshiping God is to allay the distress of the times and to improve the condition of mankind."

"Have the religions of mankind no common ground? Is there not everywhere the same enrapturing beauty, beaming forth from many thousand places? Broad indeed is the carpet which the All-Loving One has spread, and beautiful the colors He has given it." "Diversity of worship has divided the human race into countless nations, from all these dogmas we may select one—Divine Love."

Another Prophet, Muḥammad, said:

"God is the light of the Heavens and of the earth. . . . God guideth whom He will to His light, and God setteth forth parables to men, for God knoweth all things." He also said, "There is no compulsion in religion." Are we not to accept truth freely and cherish it as a blessing rather than bear it as a heavy load? "We make no distinction between any of His Messengers," Muḥammad also said. Thus the different peoples, sharing their holy words, can draw closer in fellowship, acknowledging one God.

When Buddha walked with men, He said: "As a mother even at the risk of her own life protects her son, her only son, so he who has recognized the Truth cultivates good will without measure among all beings, unstinted, unmixed with any feeling of making distinctions or showing preferences." "To him in whom love dwells, the whole world is but one family." Among the Hindus their Prophet said, "Like the body that is made up of different limbs and organs, all mortal creatures exist depending upon one another." "Toward all that live, I am the same. . . . Whoever devoutly worships Me, they are in Me and I in them."

VI.

How inspiringly God walked with men when Jesus went about among the people in His day! His spirit of compassionate understanding, poured out upon humble individuals, upon the sick, the blind and the erring, along with His firm repudiation of hypocrisy and pride, could only be a pure reflection of the power God vested in Him. Perhaps these healings were physical miracles He performed, but they might also have been spiritual healings, to make the inwardly blind see the light of Truth and the religiously dead arise to a new life of faith. Certainly He attributed all His works to the divine Power, and the religion He preached was based on worship of God, not of Himself. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." When an enemy asked Him which was the great commandment, He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . And the second is like unto it, thou shalt love thy neighbor as thyself." "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another."

His work was done among a people whose ancestors had received a religion from God through Moses. The opposers used that religion as their justification. Can God's religion oppose itself? Or do the people abandon the spirit of their religion and exploit its outer forms and special privilege, so that a new Prophet must appear? The world of Christ's Beatitudes is a heavenly world, full of illumination and inner peace, but it has not conquered the world of our human strife nor made peace the great law over the nations.

Is it for ever to be thus? The Prophet's vision a dream, and our struggles and failures the reality? A future heaven but a present chaos? "I have yet many things to say to you, but you cannot hear them now. When the Spirit of truth comes, he will guide you into all the truth."

VII.

This greatest challenge to the human heart has been squarely met by the Bahá'í teachings. They explain that all the Prophets came to prepare the people, race by race or nation by nation, for existence in this very age in which we were born—the age when all peoples would be brought together and have to learn how to live together or else be faced with destruction. The learning how to live together means living according to the standards set for them by all the Prophets. The being faced with destruction means attempting to solve our great, world problems without any true, religious spirit.

Stated that way, anyone can see that all our wars today are the sufferings we impose on each other as punishments for breaking the laws of God. He does not punish us—we punish ourselves.

But how can we bring such a terrible period of suffering to an end? By worshiping the one God, the Father of all peoples, and living according to the laws and principles His Prophet, Bahá'u'lláh, has revealed for humanity today. The Spirit which animated the Prophets of ancient times has animated Bahá'u'lláh and inspired his words with such truth that every sincere person can say to himself, "Religion is not dead—it is reborn. Religion is not something for primitive people living only simple lives—it is a world-unifying principle, a majestic World Plan for the redemption of a stricken society." The Bahá'í teachings call to the soul, summoning us to serve in a supreme crusade to

establish peace and justice through divine Law. Nothing greater can enter the heart than this pure flame of faith in the living God who, once more, has walked with men.

"Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee." Here speaks the very heart of religion. To the downcast soul, shrinking from its responsibilities, the Prophet says, "Thou art My dominion and My dominion perisheth not, wherefore fearest thou thy perishing? Thou art My light and My light shall never be extinguished, why dost thou dread extinction? Thou art My glory and My glory fadeth not; thou art My robe and My robe shall never be outworn. Abide then in thy love for Me, that thou mayest find Me in the realm of glory."

Here are His words to us about brotherhood: "Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest."

The Prophet uncovers a deep source of life within our personality which we can

never attain by our own effort. The love that God offers us is universal. When we partake of it we know that the same transforming spirit enters all others who believe, and therefore by this sharing of universal love we become united.

How this world can attain peace is proclaimed in these noble words: "The sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith." When we grasp this divine truth we are able to make our lives count in the terrible struggle now going on between the way of God and the way of unregenerate man.

To accept and to assimilate truth we must prepare ourselves by willingness to give up errors, prejudice and half-truths even though, or rather especially when, these seem to have become the bulwarks of a decadent society. Truth cannot enter the life which consciously profits by error. The gulf between the words of the Prophet and human intellect is wider than this earth, but it can be bridged by every sincere seeker.

"The time fore-ordained unto the peoples and kindreds of the earth is now come. The promises of God, as recorded in the Holy Scriptures, have all been fulfilled."

God walks with men!

Shall we not arise and walk with Him?

3. EDUCATING FOR PROGRESS

By STANWOOD COBB

I.

EDUCATION in the past, whether oral or literate, has had as its chief purpose the transmission to each new generation of the knowledge, skills, traditions and mores of the race, thus assuring the stability and perpetuation of particular cultures and civilizations.

Until recently education has not concerned itself with human progress. Its aim has been the perpetuation of the "status quo." In the Occident all through the Middle Ages, and in Asia until the present century, this devotion to ancestral patterns has resulted in what is termed "medievalism."

This static type of culture may be characterized by four I's: Ignorance, Illiteracy, Insularity and Inertia. With such characteristics, medievalism will be seen as a vicious circle, self-perpetuating and self-imprisoning.

The Greeks broke out from traditionalism for a few brilliant centuries and then lapsed again. The Muslims in their turn created a brilliant age of science which has left beneficent results to world civilization. But around the Eleventh Century, this élan died down and Islám sank into that medievalism and obscurantism which has so strikingly

characterized it for the past five or six centuries.

Europe, stimulated and awakened from her Dark Ages by the brilliant lights of the Islamic-Arabic culture, entered upon a long period of progress which constantly gained in momentum, culminating today in the marvels of our technological age.

II.

Although humanity has made progress by such periodic flowerings of culture and invention, *the concept of human progress*, strange to say, has been very late in arriving on the planet. The classical traditions, and the traditions of medieval Christian Europe, were introspective. The Greeks and Romans looked back to a Golden Age from which humanity had degenerated; the Christians looked back to an age of innocence from which a sinful humanity had lapsed.

It was not until the seventeenth and eighteenth centuries that the idea of human progress began to rise, particularly in that free atmosphere of intellectualism in France which has been called the Age of Enlightenment. The discovery of the New World and the voyages and observations of world travelers brought to Europe an important and eye-opening wealth of material regarding the customs and folk-patterns of savages, semi-savages and Asiatics whose varied cultures had hitherto been either totally unknown or little appreciated.

Then thanks to that sheer logic of the French mind, the idea arrived that the untutored lives of the savages probably had been the nature of all human life on the planet at one time; and that the superior standards of living and intellectual enlightenment of the contemporaneous Europe had been due to progress from lower conditions.

Once this concept of past progress was arrived at, it was natural to extend the concept of progress into the future. If man had already developed from low to high conditions, what was there to prevent him from going on and developing still higher?

Thus arose the most dynamic idea that has ever entered the mind of man—PROGRESS. Here is something to inspire man's imagination, to awaken his desires, and to whet his will. Something, in a word, which can in itself—by sheer creative power residing in the concept—stimulate and induce man to erupt from the sterile imprisonment

of medievalism where he has remained for so many centuries.

We do not need to rehearse here all the amazing ways in which humanity has progressed since the Century of Enlightenment—the discoveries of science and their application to human living; the great enlargement of man's knowledge and conceptual power; the broadening of his horizons; the narrowing of the planet until all are near neighbors; and the promise of technology to bless and fructify the earth.

The discovery of evolution in the nineteenth century wrought a still vaster expansion of the mind of humanity than had the French Age of Enlightenment. With this new vision which the theory of evolution gave to human thought, everything in the universe from minuscule to majuscule was seen as developing in terms of progress; a progress side-tracked or vitiated here and there by back-currents and eddies, but in the main, persistently at work throughout the cosmos to individualize and form to ever more perfect patterns everything that exists.

Very suddenly—if we speak in terms of human life upon this planet or even in terms of the history of civilization—this light-bringing concept of progress has dawned and begun everywhere to energize the souls of men. The whole world has now become progress-minded. There is not a race, not a region where the ideas of human progress and the examples of human progress are not working like a subtle yeast to raise the heavy dough of sterile custom into the bread of life.

Naturally this world-shaking concept of progress has penetrated the field of education, which next to religion is the most conserving and conservative force in the life of man. So now education, in addition to handing over to the new generation the knowledges and skills and mores of the past, is aiming also to stimulate the mind with the history of the past as shown in terms of progress, and with the possibility of further progress on and on throughout the coming year.

At this point we may consider the nature and plan of Bahá'í education as it is beginning to unfold, and will unfold more and more with each coming generation.

Bahá'í education is not only progress-minded; it also has in the World Order of

Bahá'u'lláh a distinct pattern of perfection as the goal of human effort.

Almost a century ago Bahá'u'lláh laid down certain definite principles for human progress, leading up to and culminating in a new world civilization dedicated to world unity, peace and prosperity. Since Bahá'u'lláh enunciated these world principles—not as creations of the human mind but as divine messages to man—Bahá'ís enter upon all study of human progress with a brilliant hope and faith and dedication such as is not to be found elsewhere. And as the patterns of perfection are already authoritatively announced, Bahá'ís are saved from those frictional wastes of energy and those futile digressions which characterize the efforts of liberals to arrive at some commonly accepted scheme of operation.

In accordance with this planetary aim, the core of the Bahá'í curriculum will be the new World Order as edicted by Bahá'u'lláh. The history of the past, the social and physical sciences, all will be oriented in the practical direction of the achievement in the future of a more orderly and happy world. All Bahá'í students will thus become future-minded and dedicated to world progress.

"He is a true man," declared Bahá'u'lláh, "who devotes his energies to the building of a better world." Salvation as understood in the Bahá'í Faith is not only the spiritualization of the individual, but also the spiritualization and redemption of humanity and of its institutions.

This new World Order around which Bahá'í education will be centered is best described in the words of the present Guardian and administrator of the Bahá'í World Faith, Shoghi Effendi.

"The unity of the human race, as envisaged by Bahá'u'lláh, implies the establishment of a world commonwealth in which all nations, races, creeds, and classes are closely and permanently united, and in which the autonomy of its state members and the personal freedom and initiative of the individuals that compose them are definitely and completely safeguarded. This commonwealth must, as far as we can visualize it, consist of a world legislature, whose members will, as trustees of the whole of mankind, ultimately control the entire resources of all the component nations, and will enact such laws as shall be required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples. A world exec-

utive, backed by an international Force, will carry out the decisions arrived at, and apply the laws enacted by, this world legislature, and will safeguard the organic unity of the whole commonwealth. A world tribunal will adjudicate and deliver its compulsory and final verdict in all and any disputes that may arise between the various elements constituting this universal system. A mechanism of world inter-communication will be devised, embracing the whole planet, freed from national hindrances and restrictions, and functioning with marvellous swiftness and perfect regularity. A world metropolis will act as the nerve center of a world civilization, the focus towards which the unifying forces of life will converge and from which its energizing influences will radiate. A world language will either be invented or chosen from among the existing languages and will be taught in the schools of all the federated nations as an auxiliary to their mother tongue. A world script, a world literature, a uniform and universal system of currency, of weights and measures, will simplify and facilitate intercourse . . . stimulate the intellectual, the moral, and spiritual life of the entire human race.

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

The formulation of such principles of organization for all humanity and the guidance of humanity into a new World Order is too immense a task for any human personality. It requires a super-power. The function of the individual is to become a channel for a Divine Force and a Divine Plan which would remake this planet into a better and happier home for man. It is through the power of the Holy Spirit, the Light which guided the Prophets and shone forth from them, that the Bahá'ís seek to operate.

"When you breathe forth the breath of

the Holy Spirit from your hearts into the world, commerce and politics will take care of themselves in perfect harmony. All arts and sciences will become revealed, and the knowledge of God will be manifested. It is not your work, but that of the Holy Spirit which you breathe forth through the Word. This is a fundamental truth."¹

VI.

It may seem strange to include spiritual love in an educational curriculum. But this quality—the practice of which was the essence and kernel of Christ's teaching—is again emphasized in the Bahá'í Faith as the corner-stone of the training for the future world civilization, and as the only means of achieving that functional unity which will effectively bind the nations and races of the world together.

Tolerance, mutual understanding and consideration are not enough. Admirable as these characteristics are, they always fail in frictional contingencies and emotional crises. Spiritual love alone can actually cement together in unbreakable union the diverse races of the world, with their diverse temperaments, customs, and self-interests.

This divine love is none other than the Holy Spirit, through the fostering influence of which man's animal nature is to be transformed. This is the "second birth" of which Christ spoke. It is the way to the harmonization and spiritualization of man's nature as an individual. It is the only secure foundation for world harmony and peace. Hence the importance of teaching and training youth in these vital truths that compose what 'Abdu'l-Bahá called "the spiritual science"—vastly more important in the establishment of a world civilization than are any of the physical or social sciences.

But how can any educational system train children along this line of love-development, this spiritualization of human motives which is the desideration not only of Bahá'í culture but of all world cultures irrespective of creed or circumstance?

Pedagogic inculcation and preaching will not accomplish this basic goal of child-development. Only a dedicated corps of teachers—themselves aflame with this spiritual love—can accomplish such a superhuman task. The spirit of love must prevail not only in the home but also in the school. The power of example is more effective than

the power of words. It was the example, the contagion of the Spirit, that under the guidance of the apostles changed pagan hearts into hearts of sacrificial love. This task was supremely difficult when undertaken in the regeneration of adults, as the tutorial and exhortative letters of St. Paul indicate. It is much easier to train the innocence and viability of childhood into such spiritualization of character. And with each generation of such tutelage, the spiritual level will rise higher.

Thus, with each succeeding generation of Bahá'ís, education will exert itself the world over to produce ever more noble and more consecrated characters, dowered with both love and wisdom; and equipped technologically for the colossal tasks which will face them in the achieving of a united and peaceful humanity.

VII.

Much as these spiritual motivations and powers are needed for the superhuman task of forging this planet into a peacefully functioning unity—a task which, as Shoghi Effendi points out, is epochal, and once achieved will never present itself again—important as is this planetary task, the needs and values of man as an individual will not be neglected in the Bahá'í curriculum.

The present struggle to achieve world unity is an exigency which will not be always with us. When once this unity is achieved and world peace assured, whereto shall man direct his energies? In addition to his duties and responsibilities in the new world-citizenship, the individual has a quest of his own which is legitimate—the quest for career-success, for happiness, for spiritual and harmonious living.

Bahá'í education will strongly emphasize, therefore, the true nature of man, as an immortal soul which has both the opportunity and the obligation of spiritual development. In accordance with his dual nature, man's selfhood or "ego" can become either degenerate or regenerate. Either we are constantly advancing on the spiritual path, or we are daily retrogressing. Even to remain inactive is to decay.

A wholly new science will evolve under the Bahá'í aegis—a new type of psychology. The present materialistic psychology, which either denies or ignores the existence of a soul, will yield ground to a more spiritual science which will unfold to youth the essen-

¹ 'Abdu'l-Bahá, *Divine Art of Living*.

tial nature of his being and his consequent spiritual potentialities.

In fact, the whole process of education, including the acquisition of knowledge and the acquirement of skills, will be reoriented around those spiritual potentialities which are basic not only to the development of moral character but also to the wholesome development of man's emotional nature. Such a spiritual psychology will lift the human mind, expand its horizons, and develop powers higher than the materialistic scientist has been able to conceive.

VIII.

Bahá'u'lláh compared man to a mine of hidden wealth which can be made available only by education. But how can education develop these new and unseen powers? To achieve this unparalleled task the educator must realize man's true nature to be spirit. In the intellectual training of the child, the pregnant truth must be recognized that man's mind is but an instrument, and that his real creative powers flow from the soul.

'Abdu'l-Bahá has made the portentous statement that it is the Divine Creative Spirit fructifying the mind which enables human beings both to comprehend and to master the universe they live in. Therein lies the chief difference between man's intelligence and that of the animal. Animals, too, have intelligence to a degree. They can think—but only concretely. They cannot generalize, form inductions and deductions, or think in those abstract terms which reveal the nature of existence and the means of controlling and dominating environment.

Abstract and creative thinking is a gift of the Creator to man alone, enabling him—as made in the image of God—to comprehend to a remarkable degree the creative patterns of the universe, and to create himself.

Bahá'í education, therefore, will emphasize the spiritual, intuitional and creative factors in the development of youth. Education will be less stereotyped and more creative, less formal and standardized, and more tolerant and sympathetic toward the individual's development of those remarkable intuitional powers which are the basis of creativeness.

Bahá'u'lláh hints at the possibility of immediate or intuitive knowledge on the part of man. This is a dangerous field for the educator to operate in. But indubitably, all creations of man's genius, all new departures

from the routine past, are of such nature. Bahá'í education will, therefore, keep to a safe minimum the authority of tradition, while emphasizing and fostering the factors of progress, invention and creation.

This progressive attitude of Bahá'í education will have important repercussions in society itself, hastening the technologization of the planet and enhancing its prosperity and happiness.

IX.

We have been discussing education, up to this point, from the heights of progress already established by Western civilization. But in Asia and Africa and most of South America, reforms in education must be at first more fundamental. Before creative scholarship can be achieved, there lies before these backward countries the primary task of overcoming illiteracy itself. This is, for over half the world's peoples, an enormously difficult obligation.

Bahá'ís, the world over, assume the full responsibilities of such a planetary task. For one of the fulcrum principles of Bahá'u'lláh's new World Order was the achievement of universal education. This was declared to be a duty before God and a primary obligation of the Bahá'í State. 'Abdu'l-Bahá declared that it was a grave lapse on the part of the parent or the state to allow children to grow up illiterate, ignorant, undeveloped, as regards the noble pattern of their true being.

Asia has up to the present failed to escape from the vicious repetitive circle of medievalism. Only literacy and education and the contagion of new desires and aspirations can break up this hereditary stagnation.

In this epochal century of change, Asia has at last begun to catch the contagion of progress. Her peoples are everywhere alive, as never before, with the ferment of western science and technology, with western notions of human rights, and western ideas of progress.

To this pregnant situation the Bahá'í Faith brings a definite pattern for progress which will lift Asia out of the dilemma of favoring either retardation or technological materialism. For Bahá'í education and Bahá'í concepts of progress distinctly enlist the spiritual factors which the West has been gradually losing and denying.

Bahá'í education trains for a world civilization that will be dynamically spiritual at

the same time that it will be technological and practical.

"Every youth must be trained to a profession or vocation," declared Bahá'u'lláh—a desideration which the Occident as well as the Orient has need to consider. And of all vocations and professions, Bahá'u'lláh asserted that agriculture is the most important.

Here is an educational system perfect as to conception and practical as to application. The Bahá'ís in Asiatic countries, such as Persia, Egypt, 'Irâq, and India, are, as might be expected, the most progress-minded citizens in their respective communities. They are already taking steps to inaugurate the humble beginnings of that educational system which will one day universally characterize the Bahá'í World State.

X.

The Bahá'í system of education, as eventually established throughout the world, will have a universal curriculum, will operate in a universal language, and will inculcate a universal ethics—gradually forging the various races and peoples of the world into a cultural unity which will flower into a world civilization.

The need of an auxiliary universal language was emphasized by Bahá'u'lláh as one of the important principles of the new World Order. The purpose of such a universal language was not only to facilitate world travel, commerce and culture; but also to help create that sense of unity which is inherent in the use of a common tongue.

Great periods of civilization in the past have developed and utilized such a common language. In the Graeco-Roman civilization which dominated the Mediterranean for five hundred years, Latin became the official language, with Greek as a secondary language of culture.

In the Arabic-Islamic period of culture which dominated the Middle East and Northern Africa for over a thousand years, Arabic became both the official and cultural language. Scholars of various racial and linguistic origins did all their scientific research and writing in this language, and because of the universal sway of Arabic were able to travel at will from court to court, from university to university. This academic world freedom of movement and regional exchange of scholarship and learning proved a powerful stimulus to that great age of sci-

ence which the Muslim world created and maintained from the eighth to the twelfth century.

When Europe awoke from her dark slumber to create the Renaissance under the stimulus and influence of Muslim civilization, Church Latin became the universal language. A professor could travel, as many did, from Paris to Oxford, or from Padua to Paris—and later, to more distant universities such as Prague or Vienna—using always the basic language of Latin for instruction and for literary expression. And here in Europe, as had been the case in the Arabic-Islamic culture, this academic cross-fertilization proved a great aid in the flowering of science and culture.

Today, in spite of nationalistic rivalries and rancors and of the thousand petty obstacles which a multi-lingual humanity labors under, science and culture range the planet. The excellent custom of exchange professors and pupils is but a faint beginning of that cultural universality which will some day prevail throughout the world.

XI.

In the Bahá'í culture, science and technology will hold a high place, striving in friendly rivalry with spiritual potencies to build a better world. Bahá'u'lláh said that religion and science were the two wings by which humanity flies, and one of the leading pronouncements of the program for the new World Order is the necessity for complete harmony between science and religion. To accomplish this, both scientists and religionists must renounce dogmatism and tradition and dedicate themselves to Truth. With sincere effort such dedication will produce a working unity. For it is inconceivable that Truth should be disparate. As there is but one universe, so there can be but one truth about the universe. It matters not from what angle the approach is made, the apex of realization—if the search is sincere—will be unitary.

This does not mean that the universe will look the same to both scientist and religionist. In fact, the universe does not look the same to any two individuals. Factors of intelligence and of sensitivity enter in, with the result that the universe—highly complicated and mysterious as it is and must always be—is never seen with parallel vision by more than a single pair of eyes.

The important point to note here is that

the reconciliation of science and religion as invoked by Bahá'u'lláh does not imply the stereotyping of either one. It is an expanding world civilization that the Bahá'ís are creating; not a crystallization, but a vivification of human thought and culture. Standardization, scholasticism and obscurantism will, it is hoped, fail for ages to produce dry-rot in the noble world structure to which Bahá'ís the world over will for centuries devote an earnest and zealous consecration.

XII.

To sum up, Bahá'í education will be essentially progressive. It will inculcate the world's need for progress and it will profoundly foster the development of future-minded youth dedicated to world citizenship. These specific and global aims of Bahá'í education will exert a profound influence on the future Bahá'í curriculum, designed to be world-wide in scope. Within and penetrating to the core of every subject taught will be the inculcation of the spiritual essentials which must dominate both man's intellect and his efforts.

In a word, Bahá'í education will play an important part in building a new humanity which will be as far advanced over the materialistic intellectualism of today as this intellectualism is in advance of the cruel savagery of cannibals.

This new humanity will be a spiritualized humanity. The present age of intellectualism—with all its technological miracles—has witnessed the apotheosis of sheer intellect with a corresponding defeat of the spirit.

The coming age of humanity will see spiritual values gradually assume a higher place in man's esteem than purely intellectual ones. Yet all that the powerful intellect of man has achieved so far will be valued and retained and built into the fabric of the new world culture. This very intelligence of man will be still further enhanced by the spiritual development which will go *pari passu* with all intellectual development.

The major motivations of the new humanity will be spiritual in nature, aiming at the spiritualization of the individual and the spiritualization of humanity—until unity

and love and fellowship so prevail upon the planet that this small sector of the universe can truly be called, as Bahá'u'lláh urged it to become, "one home."

As St. Paul envisioned: "When that which is perfect is come, then that which is in part shall be done away. When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things. . . . And now abideth faith, hope and love—these three; but the greatest of these is love."

Since these noble words were uttered, Love in the midst of humanity has felt its way, has prevailed here and there infinitesimally, yet effectively enough to show how great a yeast love is. Now we hopefully await the dawn of that day when spiritual love will dominate the planet and rule all the affairs of man. Not intellect but love; not more technology but more humanology; not more miracles of science but more miracles of faith—this is what the world most needs. And this gospel of love and spiritual joyousness will form the nucleus of Bahá'í world education.

These goals of the new World Order were vividly expressed in a letter written to a Japanese girl in Tokyo in 1920 by 'Abdu'l-Bahá, son of the Founder of the Bahá'í World Faith. We conclude with a quotation from this epistle:

“. . . religion must be the cause of concord; it should agree with science and reason; it must be a factor of progress to the world of humanity, it should be free from blind imitations. All prejudices are destructive to the foundation of the world of humanity.

“. . . The equality of men and women; the universalization of knowledge (education); the creation of one universal language; justice and righteousness; economic facilities among mankind; the need of the world of humanity of the breaths of the Holy Spirit; the establishment of universal peace; the institution of the Supreme Court of Arbitration; the freedom and equality of all mankind; the brotherhood of the world of humanity.”

4. THE PRISON CITY OF 'AKKÁ

By WILLIAM B. SEARS

TODAY we were to visit all those precious places associated with Bahá'u'lláh and the Master in the prison city of 'Akká.

* * *

We drove through the newer part of 'Akká down to the great sweep of sandy beach where a stormy wind lashed the great breakers and drove them as far into the old city as possible. We turned left and wound our way over the hill down into the old city again. The wind blew everyone's coat collar up around the neck. The day was still gray, misty and chill. The cold crashing of the surf punctuated the silent spots in our conversation as we stood, our backs to the sea wall, gazing across the way at the House of 'Abbúd.

The sea, the wind, the swirling mist, none could cool down the ardor that stirred inside the pilgrim as he looked upon this gray shell of a house that once sheltered the Supreme Prophet of God. This was once the sanctuary of the Supreme Pen. Its walls had rounded to the words of the Most Great Book, the Mighty Aqdas. Here were formed the laws which would stand inviolate and unaltered for a thousand years. Here were fashioned the provisions which would lay the foundation for the greatest structure in the social history of mankind. Here, those ancient prophetic words had come true, "The Government shall be upon His shoulders." Here, the Author of the Bahá'í Faith, protected by these blessed walls from the stinging winds of the sea, had poured out the fairest fruit of all His Revelation, the Aqdas—pre-eminent among all the writings which had streamed forth in a never-ending river from His holy pen.

What a plain, unimposing structure. Two stories in height with a small balcony around the second floor front, drab gray in color, bleak in appearance, beautiful to the believer.

We were all staring silently up at the balcony which surrounds the bedroom of Bahá'u'lláh. Many long hours He had paced this balcony, looking out over the sea and down upon the very earth where we were standing. This small balcony, which can be

crossed in less than ten paces, furnished almost the only outside exercise for Bahá'u'lláh in seven long years of imprisonment within the walls of this house.

* * *

Before entering the House, we walked to the small public square in the rear. Our gracious host, Leroy Ioas, holding his hat and coat-collar against a wind that whirled tiny cyclones of 'Akká dust across the courtyard, showed us the exact spot where the Master had stood and distributed alms and food to the poor.

* * *

Salah led us back between the houses and into the side door of the House of 'Abbúd. We crossed an inner court and started up a flight of stairs, turning to the right twice and continuing to climb until we reached the living quarters of the Holy Family. We saw the small room that held thirteen believers the first night spent in this house. We saw the upper shelf which one of the friends had slept upon that first night and, rolling over too far to one side, had toppled down upon the Master.

We removed our shoes and walked across another room of soft carpets, through a small hallway and then turned left into Bahá'u'lláh's bedroom. Against the wall on the sea-side of the room was a long cushioned bench. Upon the south end, toward Haifa, rested the táj of Bahá'u'lláh, marking the place where He often would sit. A few feet away, along the south wall, was a rocking chair which He used. Upon the floor, a carpet brought with them all the way from Adrianople.

As I write this now in Johannesburg, I am back there again. I can feel my pulse accelerate and my heart beat stronger. The atmosphere of these holy places never leaves you. It comes rushing back whenever you turn to 'Akká and Haifa. Hour after hour, month after month, year upon year, Bahá'u'lláh had moved back and forth in this room. At times He would turn left in the doorway and go out on the balcony which runs across the front of the house. After

Salah chanted a prayer, we followed Bahá'u'lláh's path to the balcony and looked out upon the turbulent sea. The wind, it seemed to us, was still whipping up the indifferent Mediterranean and driving it toward the shore, where in mighty rollers it bowed and prostrated itself before the throne of Majesty.

* * *

The room of revelation (where Bahá'u'lláh revealed the Aqdas) is quite different from the others. This was also 'Abdu'l-Bahá's bedroom. It is paneled in wood which is to be found in other places associated with Him. This bedroom is in the back corner of the House. We could look down into the back courtyard. . . . We saw many of the books of 'Abdu'l-Bahá, His writing equipment, papers, the simple iron bed—many things that were much loved by Him and are revered by all who look upon them.

Above all else, the mind tries to take in the truth that here in this room, a room that is simplicity itself, was revealed the Book of Laws, the Most Great Book, the mightiest written testimony since the beginning of our recorded times. Its Author would cast His Shadow of guidance for five hundred thousand years!

It is too much to understand. The mind willingly surrenders and turns to examine the surroundings, the little things it can comprehend. 'Abdu'l-Bahá sat here, He walked here, He knelt here, He looked out this window. But irresistibly your thoughts keep coming back to that one inescapable fact—it was here that Bahá'u'lláh revealed the Aqdas.

Emptying yourself of every single thing to which the mind can cling, you ask Almighty God to pour into your heart a true appreciation of this experience you are undergoing. . . . The presence and significance of these holy places are like hammer-blows to those of us who have lived in a world so remote from the spirit.

Those veritably spiritual thunderbolts—the Shrine of Bahá'u'lláh, of the Báb, and of 'Abdu'l-Bahá, the room at Bahjí where Bahá'u'lláh passed away, the mansion of Mazra'ih, the Garden of Ridván—all had numbed the senses until the cup could not contain the flood.

* * *

Each of us said a prayer before departing from this cradle of future civilization. When

we made our way downstairs, there was additional conversation, but none of it registers. The hearing was working, but the comprehension and recording instruments were unable to function. This was a mercy of God. The body must be much like an electrical system. It can successfully carry its normal "load" of power, but when subjected suddenly to an incredibly strong current, it "blows out" the fuse at its point of protection. A similar phenomenon happens to the pilgrim, several times, in fact. Something breaks the connection and permits no more impulses to register. The system cannot bear them. (Bahá'u'lláh has written of this spirit, saying of the wine of revelation that it is so inebriating to the Prophet, Himself, that the pen is stilled and can move no more.)

* * *

The sun came out gaily for a brief moment, for the first time, as we strolled through the picturesque streets of "Old 'Akká." It splashed against the drab earth-colored walls and transformed them into a happy tan. We traced our way along many of the favorite walks of the Master.

We paused and took photographs in the doorway of the house of the former Muftí of 'Akká. He had been a bitter enemy of Bahá'u'lláh. Salah, caretaker at Bahjí, told us the story of the two attempts on the life of Bahá'u'lláh made by this Muftí while Bahá'u'lláh was still in prison. Once with a hidden dagger, but Bahá'u'lláh before admitting him to His presence said, "Let him first cleanse his hands." A second time, the Muftí planned to strangle the Blessed Beauty, and Bahá'u'lláh said before admitting him, "First let him cleanse his heart." The Muftí became an ardent believer and collected all the "traditions" to be found in the Faith about 'Akká.

* * *

What a delightful city "Old 'Akká" is to visit. Salah, who was born within its walls, greeted almost everyone. He told us many intriguing stories about its non-Bahá'í history as well. We entered a small door built in one of the lower walls of the prison, walked to the center of a cellar-like cavern. Below us excavation had been started. How strange to know that beneath the prison lies this famous church built by Richard, the Lion-hearted. The packed earth on which

we stood was high up toward the top of the Gothic arches. The pillars were buried many, many feet in the solid earth below us.

* * *

Salah pointed out the house to which Bahá'u'lláh had been taken in custody when some of His followers had disobeyed His commands, quarreled with three enemies of the Faith and slew them. Bahá'u'lláh was dictating Tablets to His secretary when troops surrounded His house. Crowds gathered quickly. They shouted at Bahá'u'lláh as the Governor, sword in hand, led Him away for questioning. His innocence was established and Bahá'u'lláh was freed; the Governor apologized for his own bad behavior.

* * *

We began our approach to the prison itself. The steps up which Bahá'u'lláh had walked to enter the fortress that first time have been taken down. They have left their scar across the body of the prison wall. We all stopped and gazed up at the marks of that old stairway. This was as far as we could retrace the steps of banishment. In order to enter the prison, we had to drive around the city to the front by the sea wall.

We parked by the gate, passed the guards, and walked about three hundred yards up to the prison entrance. As you cross the small bridge over the moat, you can see the cannon balls of Napoleon embedded in the walls. They are splashed with red paint to make them easily visible. Passing through a small arched entrance, we approached the courtyard.

The prison is now a hospital for the insane and feeble-minded. You can see them exercising in the very courtyard where the believers were herded together that first day. . . .

There was a sound of heavy keys rattling in a metal door, the door swung open, and you entered the prison barracks. Passing through an ante-room of poor, unfortunate sick ones, you enter the cell-block. In the far left-hand corner is a plaque which reads: Bahá'í Holy Place. . . . This is the cell of Bahá'u'lláh. The plaque is written in both English and Hebrew.

We removed our shoes outside the great door, and then entered the prison cell where for over two years Bahá'u'lláh had been shut away from the world. This was the heart of the "Most Great Prison." Even that Black

Pit in Tíhrán, the Sáyáh-Chál, a place foul beyond comparison, a dungeon wrapped in thick darkness, so dreadful that no tongue could describe its loathsome smell, had not been called by such a name.

* * *

The cell was barren and desolate in Bahá'u'lláh's day. Now there is a Persian carpet in the corner where He used to sit. There are five straight-backed chairs upon which the pilgrims sit. One window looks out upon the old 'Akká. The other two windows look out upon the sea. These are the windows shown in most of the photographs.

From here Bahá'u'lláh would look out toward that spot beyond the moat where His followers would stand hoping for a glimpse of His hand waving from the window. We all stood and peered out at that same spot and to the white-capped sea beyond it. Later we walked out to that place of bliss and sorrow and looked up at these two forlorn windows. The face of the prison is bruised and scarred from shell-fire.

* * *

Inside the prison-cell itself, the heart is touched and saddened by the sight of that bleak, unfragrant room. True, it has been cleaned and restored, but here and there upon the floor were small fragments of paint and plaster which had fallen from the ceiling and walls. These are a grim reminder of the chilling dampness of this dismal place.

Here in this cell, where but a few paces carry you from end to end, Bahá'u'lláh spent over two years of His precious life. Here it was that Bahá'u'lláh, Himself, said that His sufferings had reached their culmination.

Our eyes bestowed loving prayers upon each of these places of anguish. After all these years, and even with the reformations, it is still unsanitary and foul in these barracks. The mind refuses to try to picture the misery and abomination that must have surrounded Bahá'u'lláh upon His arrival here. We know that they were herded together, deprived of food and drink, that malaria, dysentery, and the sickening heat added to their sorrows. All were ill but two.

It was here that the two brothers died the same night locked in each other's arms. Bahá'u'lláh sold His carpet to provide for their winding sheets and burial, but the

guards had kept the money and cast them into a pit unwashed and unshrouded.

* * *

This is where Bahá'u'lláh's young son, Mírzá Mihdí, the Purest Branch, was killed. He was pacing the roof at twilight reciting his prayers. He fell through an unguarded skylight on a wooden crate below which pierced his ribs and took his life in less than a day. It was here that this sweet son pleaded with his Father, Bahá'u'lláh, that his life be not saved, but that it be offered as a ransom so that the pilgrims, who so longed for His healing Presence, might be permitted to attain their hearts' desire. At his tomb in the Monument gardens, we repeated the words of Bahá'u'lláh written about him:

"Thou art the trust of God and His treasure in this land. Erelong will God reveal through thee that which He hath desired."

* * *

From here Bahá'u'lláh wrote many of His tablets to the kings of the earth, proclaiming that the only remedy for the ills of the world was the union of all its peoples in one common faith, and that only a divine, inspired Physician could bring this to pass.

Many were the wholesome truths that flowed from that Supreme Pen within this prison cell. Each of these tablets and writings took on a new force since we had come to the scene of their origin.

* * *

The doors that did not open for Bahá'u'lláh for two years, swing wide for you, then grind closed upon their hinges. We put on our shoes, everyone silent, lost in the weight of thoughts which held words down, unformed.

This was the last stop in 'Akká. We were grateful. We wanted no conversation; no invasion of that place the mind had set aside for reflecting upon this unequaled experience.

There was no receptiveness left to truly appreciate the stories told as we descended the stairs; the room below where the rest of the pilgrims had been quartered, the place where the Master had made broth for all—made broth with little more than air for ingredients. His words spoken in London sent

another sliver of pain into the body. He had made so much broth in those days, He said, that He could make a very good broth with a very little. How the Master loved His wonderful Father. He told of this loathsome prison. How Bahá'u'lláh would call the pilgrims together, would make them laugh at their troubles, until they forgot their stone beds, the lack of food and water. He banished the pain of their illness and the ravages of their fever. He would tell them stories and lift their hearts. He would start them to laughing so loudly that they must be cautioned for fear the sentinels would believe they were mad if they could laugh and enjoy themselves in these conditions of utter dreadfulness.

What tenderness must have been in the Master's eyes as He placed His graceful hand upon the luxurious furniture of the Western world and said, "We had no chairs such as this in the prison of 'Akká; no soft beds to lie upon; no delicious food to nourish us. But I would not exchange all of these days for one moment of the sweetness of those hours in the presence of the Blessed Beauty."

* * *

Seeing these poor, unfortunate inmates of the asylum for the last time, one thinks: How like the entire world is this prison barracks. These pitiful wretches, unbalanced, living in another dead world (like all humanity) are within but a few paces of the Holy Place of Bahá'u'lláh, Healer of all ills.

* * *

We crossed the moat and walked out into the open air. The clouds were gone. The sun was out ruling the blue sky all by itself. The sea, a deeper blue, was still charging up to the old sea wall and plunging against its rocks. There was a queer, mingled feeling in possession of me. It was half of joy and half of sadness, gladness and heavy-heartedness, happiness and sorrow. Perhaps it was the accumulation of the day's emotions, unsettled and unabsorbed within me. Each experience taking charge of my being at alternate intervals, just as the sea sent alternate breakers against the wall.

I did not look back. It was all locked forever in my heart.

5. A CENTURY OF SPIRITUAL REVIVAL*

By DR. W. KENNETH CHRISTIAN

WE LIVE in a world aligned into opposing armed camps. We live in a world where hatred is manufactured, packaged and sold. We live in a world where mass thought can be and is molded for the purposes of special groups and parties. We live in a world which tries to make religious division, economic division, political division, and social division the normal way of life. And this is another way of saying that it is quite all right for society to be divided against itself.

In the past fifty years a world revolution has been carried out. This is the revolution in the nature of time and space. The inner and outer life of men and women can never be the same as it has been in the centuries preceding our own.

When we recall that all the inhabitants of a great city can be fed and clothed and kept warm by airborne supplies alone, then we know that we are not living in the conditions of our grandparents. When the news of events in the Korean peninsula can immediately make clear to farmers in Maine, to taxi drivers in Chicago and oil-riggers in Texas, that they personally are concerned, then we know that we are living in a world whose bonds are being more closely knit every week and month.

If a severe snowstorm maroons a bus load of people in a farm house, problems arise at once. Each individual wants to maintain a particular way of life and cling to a set of personal attitudes. If it is clear that the group will be forcibly housed together only a few days, a working adjustment can generally be arrived at, but each individual will still be inconvenienced. But if these people had to live together permanently, they would have to make a revolutionary change in their attitude and habits.

By the revolution in time and space, the peoples of the world have been thrust together. This coming together of the world's peoples is more literally true than many wish to admit. And it is not temporary. There is no going backward to any semblance of "the good old days."

We live in one world whether we like it or not. And we may react to this condition in one of three general ways. First, we may concentrate on ourselves—trying to get healthier and healthier, or trying to get wealthier and wealthier, or trying to build ourselves up into some sort of superior being. Such efforts as these deny the social nature of man. And they overlook the simple fact that the gentleman with the scythe disposes alike of health, wealth, and self-delusion.

A second way of reacting to the one world we live in is to try to carry over the methods and institutions of the past and make them fit the new conditions. Until about the last one hundred years people had to be divided because they lived under isolated, agricultural conditions. Continents were separated by oceans instead of being united by air. Great masses of the people in different cultures were grossly ignorant of each other, and there was little chance then that the ignorance could be removed. Therefore national policy was based on the political and economic separation of peoples. Conflict was considered normal. The followers of the great religions each considered themselves unique and by far superior. Everything in life seemed to make disunity sacred.

Many people still try to follow this pattern. The nation state is still regarded as the highest political loyalty. Most religious people still think and act in terms of division at the same time that they talk of brotherhood. And there are those who think only in terms of economics, as if the Holy Grail were actually a silver cup. Some want a class dictatorship to dominate the world as if a world pacified would be a world at peace. Such men as these are the dividers of the human race.

The third way of reacting to one world is to build a new world society founded on the principle of unity. This would mean creating a world government and recasting the social, economic, political, and spiritual foundations of human life. Not many people as yet have the courage or vision to react in this manner. But among these people

* An address delivered at the Centenary Commemoration of the Martyrdom of the Báb held at the Bahá'í House of Worship, Wilmette, Illinois, July 9, 1950.

are to be found the followers of Bahá'u'lláh throughout the world.

Bahá'ís know where they are going. Their goal was set about a century ago, before the present world need became obvious. For a century they have been patiently building a grass roots world order. They have not waited for the statesmen or for the world crisis.

The goal of the Bahá'í Faith is to unite the world in one social order and one common faith. This goal came into being through the teachings of Bahá'u'lláh. And it was the Báb who prepared the way.

After the martyrdom of the Báb came a time of despair and disaster. The Báb had cut His followers loose from the laws and institutions of Islám. He had awakened love and hope in the hearts of a people whose national culture was bigoted and degenerate. His call had won the support of peasant and scholar alike. His own example of fearlessness and courage inflamed His followers to deeds of heroism and even reckless enthusiasm. His six-year public career affected all Persia and cut like a knife down through every social level in the country. He taught His followers that One greater than Himself—"Him Whom God would make Manifest"—would publicly announce His mission in nineteen years.

The firing squads in the public square of the city of Tabríz ended the life of the Báb. But they did not destroy the Faith He had initiated.

Among those who had earlier responded to the Cause of the Báb was the man known to history as Bahá'u'lláh. Born into a wealthy and ancient family, Bahá'u'lláh had served the Cause of the Báb, ignoring the gibes and scorn of His caste. He had been a fearless champion. But He was humiliated, stoned, and cast into an underground dungeon where He lay chained by the neck and the feet for four months. His property and wealth were seized—poverty became His lot. And then in 1853 He was exiled from Persia to Baghdád.

Bahá'u'lláh was the only outstanding leader of the Báb's Faith who was not killed. An ambassador of a western power threatened the Persian government if it should slay a man of such majestic character. The martyrdom of the Báb and the blood bath of His followers had already attracted the attention of thinkers in Europe.

The forcible exile projected the Faith

into the arena of the world. In Baghdád Bahá'u'lláh revived the hopes of the remnant who had accepted the Báb. In that ancient city of 'Iráq He began to unfold a system of religion which is unique in the world's history.

There is not time here for us to follow the successive exiles of Bahá'u'lláh—from Baghdád to Constantinople (now Istanbul), then to Adrianople (now Edirne), and finally in 1868 to 'Akká, Israel, where He lived until His death in 1892. By each exile an envious and reactionary clergy and State hoped to wipe out His influence. What we are concerned with today is the chief teachings of Bahá'u'lláh and the effect they have had in the last century.

Bahá'u'lláh wrote: "A new life is, in this age, stirring within all the peoples of the earth . . . Consider the peoples of the West. Witness how, in their pursuit of that which is vain and trivial, they have sacrificed, and are still sacrificing countless lives for the sake of its establishment and promotion."¹ "The civilization, so often vaunted by the learned exponents of arts and sciences, will, if allowed to overleap the bounds of moderation, bring great evil upon men . . . If carried to excess, civilization will prove as prolific a source of evil as it had been of goodness . . ."²

And again: "The corrosion of ungodliness is eating into the vitals of human society . . ."³ ". . . the whole human race is encompassed with great, with incalculable afflictions. We see it languishing on its bed of sickness, sore-tried and disillusioned. They that are intoxicated by self-conceit have interposed themselves between it and the Divine and infallible Physician. Witness how they have entangled all men, themselves included, in the mesh of their devices."⁴ And again: "If ye stay not the hand of the oppressor, if ye fail to safeguard the rights of the downtrodden, what right have ye to vaunt yourselves among men?"⁵

These are just a few random selections from Bahá'u'lláh's penetrating criticism of modern civilization.

We may well ask, To what standard of life does Bahá'u'lláh call His followers? The answer is clear. "Be anxiously concerned with

¹ *Gleanings from the Writings of Bahá'u'lláh*, p. 196.

² *Ibid.*, pp. 342-3.

³ *Ibid.*, p. 200.

⁴ *Ibid.*, p. 213.

⁵ *Ibid.*, p. 252.

the needs of the age ye live in, and center your deliberations in its exigencies and requirements."⁶ "All men have been created to carry forward an ever-advancing civilization."⁷ "That one indeed is a man who, today, dedicateth himself to the service of the entire human race."⁸ "The earth is but one country, and mankind its citizens."⁹

Bahá'u'lláh declared to the nations that the burden of armaments was too grievous a weight for the people. He urged the rulers to meet together and lay the foundations for a world government. He declared that the principle of collective security was a necessary means for the establishment of justice. None of the rulers to whom He appealed paid any heed. Is it not now time to listen? Is it not now time for the people to listen?

The principles, the laws, and the social institutions created by Bahá'u'lláh are for the purpose of building a united world which can provide justice for all its members. The key principle is the oneness of mankind which means the complete repudiation of racial superiority and the practice of race unity. "The best beloved of all things in My sight," said Bahá'u'lláh, "is justice."¹⁰

Bahá'u'lláh spoke with the authority which comes from God. Like Christ and Muḥammad and the other founders of the world's great faiths, Bahá'u'lláh was not a scholar or a pedant. He possessed an innate knowledge. He had the ability to awaken devotion and transform character. He has implanted a love of God in the hearts of countless men and women.

For Bahá'u'lláh is the Manifestation of God for our age. He has restated the essentials of religion, stripping away the layers of theology, and brushing aside such notions as that of inherited sin. He shows us how religion has been progressively revealed and unfolded in each age. Now it is possible for us to see that religion, too, evolves. In each age there has been a God-chosen individual, or Manifestation, Who has been the core of spiritual authority and vision for the forward movement of religion.

The teachings of Bahá'u'lláh do two principal things for our age. First, they provide a social structure through which world jus-

tice may function. Second, they provide a moral sanction for world order.

There will be no lasting peace for decent men and women without a world government. And no world government can function successfully unless millions of people give it an enthusiastic and lasting loyalty. While many religions speak of brotherhood, Bahá'u'lláh declares that "The earth is but one country, and mankind its citizens." In the light of Bahá'u'lláh's teachings, the man who believes in God will devote his energies to building a world commonwealth. This is the next step in human evolution. Bahá'is recognize it as the will of God. Bahá'is recognize it as the "coming of age" of the entire human race.

How strange and perverse is the human heart! The military leader, the conqueror whose boast is in battles won and in millions slaughtered—he receives the acclaim of the multitude, and his ears are deafened by their shouts of praise. But the Manifestation of God received scorn and abuse, torture and exile. The demagogue who promises bread and circuses, money without work and achievement without effort, he is fawned upon and praised, and in his own lifetime his likeness is produced in statues of bronze and of marble. But the Manifestation of God wins only the hearts of a few. And it is these few who give up their bread to serve Him and who give the breath of their lives and the blood of their bodies that the divine vision of a greater human good may come to pass upon the earth.

The Manifestation of God among men is a measure by which men and women can see their true height. The dividers of men and the haters cannot lift their eyes to His height. Like children, they are too self-absorbed, too busy building little castles in the sand.

Despite ecclesiastical anger, despite reactionary scorn, and indifference, the Faith of Bahá'u'lláh has grown steadily and extended itself through the world. Though, even today, the Bahá'is in Persia know the ruthless anger of the mobs directed against them.

But the response of the people to the Faith of Bahá'u'lláh is also a story of sacrifice and heroism. Most of the people who have become Bahá'is are obscure to fame. But heroism knows no pedigree or social rank. And so, steadily, the teachings of Bahá'u'lláh have been translated into various languages until now the total is over sixty.

⁶ *Gleanings*, p. 213.

⁷ *Ibid.*, p. 215.

⁸ *Ibid.*, p. 250.

⁹ *Ibid.*, p. 250.

¹⁰ *Hidden Words* (Arabic).

Bahá'ís have moved and settled in country after country until now the roots of the Faith have taken hold in more than one hundred sovereign countries and dependencies of the world. First it was Persia and 'Iráq, and Turkey, Israel, and Egypt. Then it was India, and Burma, and the United States, England, and Canada, and France, and Germany. A few decades ago, an elderly couple in California, a Mr. and Mrs. Hyde Dunn, sold their little home and sailed for Australia. They earned their own living and traveled from city to city, and the Faith was established in Australia and New Zealand. They were but two of hundreds who have gone to strange lands to bring the words of Bahá'u'lláh to the people. Without a paid clergy, and with few material resources, this great movement to take Bahá'u'lláh's message of unity and justice to the people goes steadily forward.

And within the last three decades the Bahá'ís have systematically applied the social teachings of Bahá'u'lláh to the conduct of their own affairs. A religious world order,

on the grass roots level of society, is taking shape. Within the Bahá'í world community have come people from all walks of life and all kinds of religious and nationalistic and racial backgrounds. Here they find a practice of religion which is adult, just, and suited to the age we live in.

While some people may look back and read the record of the past one hundred years as a series of ever-deepening crises, I offer you another part of the record. A part of the record not as well known as the political intrigue and the warfare. I offer you the record of the Faith of Bahá'u'lláh which moves steadily forward with its healing message of unity and justice.

And at the same time I offer you a challenge. Have you the courage and the vision to take the outstretched hand of Bahá'u'lláh and join with those who are dedicated to building a divine world order of human society? Have you the courage and vision to realize that Bahá'u'lláh is the Father promised by Jesus Christ? Can you arise and respond to the call of God in our time?

6. THE KINGDOM OF GOD ON EARTH: IDEA AND REALITY

By MARION HOFMAN

I.

WE OF the West have grown so used to the central prayer of our faith—*Thy kingdom come. Thy will be done, on earth as it is in heaven*—that we are dull to its magic, and despite almost two millenniums of repetition, which must have worn a deep if hidden channel through our collective conscience, we seem no longer to perceive or accept Christ's vision of earthly consummation.

To a Bahá'í this is the more strange, since in our view the twentieth century is the threshold of that Kingdom; and that simple but commanding idea, which in one form or other has compelled men's highest thoughts throughout history, is in the cycle we now enter to attain reality. Indeed, the transformation from idea to reality has already begun, and the *embryo* of God's Kingdom on earth, already brought into life, is even now acquiring structure and form, against the

day of its birth after yet-to-be-expected incubation in the womb of our universal affliction and travail.

If we are to look back through centuries upon the *idea* and forward through centuries to the *reality*, we should bear in mind the character of this Kingdom on earth. It has, I believe, certain essentials:

1. There will be one Ruler in the Kingdom: God.
2. There will be one humanity, one brotherhood of all the men on earth, who will be endowed with spiritual consciousness to know and obey their Divine King.
3. There will be a universal state, unified in government, harmonizing the rich diversity of human cultures.
4. There will be universal peace, resting in justice, the condition and mode of this Divine Kingdom.

One other point should not be overlooked, as it is the test of the idea of the Kingdom in contrast to the reality of the Kingdom. The idea has had life only in men's minds. As idea it has inspired and even in certain periods molded human societies and governments. But the Kingdom in reality has not, up to this age, had any being. For the Kingdom of God on earth, like all forms of life created by God, is essentially organic. It has conception, embryonic development, birth, and growth through life stages. It is a Divine creation, and only when, by the Will of its Creator, it does indeed appear on this earth, will it pass from the idea of the Kingdom, known to great minds and humble hearts for many ages, to the reality of the Kingdom which will be a shelter, a sanctuary, and a home for all the human race.

II.

Probably the most consistent view of the Kingdom of God on earth is to be found in the Old Testament. The "chosen people," the astonishing Hebrew race, has for at least three thousand years been the repository of this concept, to which it has tenaciously clung through all glory, vicissitude, and human error. "God and His Kingdom on earth—that was their two-fold revelation. Abraham [c. 1550 B.C.] stood at the head of the movement. . . . In the midst of idolatry and human sacrifice he seems to have known One God, Almighty and All-Comprehending . . . and in obedience to the Divine Command led forth from Ur a band of kinsmen . . . on a religious crusade."¹

In the Old Testament is embodied the history of this people; its journey into Egypt and its captivity there; its deliverance by Moses; its rise to an eminence of dominion and culture in the Promised Land when its influence, according to Bahá'í teaching, awakened Greek philosophy to the existence of the one God and the immortal soul of man; its decline from virtue; its preparation for the coming of the Messiah. But here the story passes into other hands, as indeed was prophesied, and the "chosen people," dispersed and despised, entered its long night of suffering until its final return to the Promised Land in our own time.

To one who studies the words of the Hebrew Prophets, it is evident that the consummation they foresaw is even now un-

folding. The pattern of their prophecy was closely woven; one cannot separate the strands.

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people . . . and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

This perfectly clear and now fulfilled statement is associated in the visions of the Hebrew Prophets with the coming of God's Kingdom on earth.

In "the great and very terrible" day of the Lord, in "a time of trouble, such as never was since there was a nation even to that same time," "it shall come to pass . . . that the mountain of the Lord's House shall be established in the top of the mountains . . . and all nations shall flow unto it." "And the Lord shall be king over all the earth: in that day shall there be one Lord and His name one." "Of the increase of his government and peace there shall be no end . . ." ". . . the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God."²

III.

The idea of the Kingdom of God on earth scintillates in Hebrew thought with the majesty and power of God as Supreme Ruler, and with the bright promise of the accomplished day of unity and peace. The ruling principles of the ideal state are less clear. Here there are two problems: (1) The nature of God's rule on earth, that is, by what mediation, since God Himself is in all true religion and philosophy admitted to be Unknown and Unknowable; and (2) the nature of men's relations to each other. Throughout history the idea of the Kingdom, whether confined to idea or embodied in a visible order, has held as its central point of authority and good the concept of some kind of Vicegerent of God—king, philosopher, priest, or a combination of all.

For the earliest known vision and practice of such a god-centered society, we must look to Egypt where, between about 4000 and 2400 B.C., took place "the first rise of a civilization of profound moral vision anywhere on the globe." Here the "'Sun of righteousness' rose over two thousand years

¹ H. N. Spalding, *Civilization in East and West*, Oxford University Press, 1939, p. 150.

² Isaiah, 11; Joel, 2; Daniel, 12; Isaiah, 2; Zechariah, 14; Isaiah, 9 and 35.

earlier than he did in Palestine."³ Fragments of ancient writings show a society formed in the beginning under the presiding influence of the Sun-god Re ("thou art he who over-looks all gods . . ."), whose character shone forth in the Pharaohs who succeeded him. "It is Command who is in thy mouth, it is Understanding who is in thy heart," became a salutation to the Pharaoh, thus identifying him with qualities attributed (after 3000 B.C.) to the Sun-god himself. At a later date of moral decadence and misery in the state, after the dissolution of the Second Union about the 25th century B.C., social prophets looking back on that long reign of "righteousness" or "truth" (Egyptian *Maat*) found in it their only hope for the future. The sage Ipuwer, mourning his country's unhappy condition, recalled the divine sovereignty of Re:

"It is said he is the shepherd of all men. There is no evil in his heart . . . Where is he today? Doth he sleep perchance? Behold his might is not seen."⁴

It is clear that in the Sun-god these early prophets found not only the divine center of authority in the state, but the source of morality as well. In documents dating some two thousand years before Christ such concepts as this appear:

". . . that good word which came out of the mouth of Re himself: 'Speak truth, do truth, for it is great, it is mighty, it is enduring.'⁵

And again:

"I have made every man like his brother, and I have forbidden that they do evil, [but] it was their hearts which undid that which I had said."⁶

"It is very surprising," writes Breasted of these sages, "that their social idealism took the form of Messianism, the belief in a righteous ruler yet to come, one who should usher in a golden age of justice for all mankind, a belief later inherited by the Hebrews."⁶

Not long after this time and practically contemporaneous with the foundation of the Hebrew race, in then distant China, a golden age of Sage-Kings was also shaping a pattern which evoked in Chinese thought over many centuries an idea of government guided by kings dedicated to Heaven's rule, supported

by citizens imbued with the highest moral virtues, and guaranteeing to all the benefits of justice and peace.

". . . The princes of Chou [12th century B.C.] were held up by later thinkers 'as a mirror to flash great ideals down the ages.' The worshippers of a 'vast, somewhat impersonal overruling deity,' termed T'ien or 'Heaven,' they drew from its sovereign 'Decree' the prophet-like doctrine that 'rulers are appointed by Heaven for the purpose of ruling the world so as to bring about the welfare of men.'⁷

In a later period of disorder, Confucius (551-479 B.C.), looking back upon this golden age of the still-reigning Chou dynasty, and delineating the moral virtues essential to good men and good government, recognized the place of the Sage-King in holding all stable.

"A virtuous ruler is like the Pole-star, which keeps its place, while all the other stars do homage to it."⁸

Within the bounds of this essay it is impossible to develop the full argument that throughout history and in societies all over the world there have existed prototypes, as well as mature concepts, of divinely-inspired kings extending their beneficent rule over great dominions, organizing justice and peace, and reflecting upon mankind the power and majesty of God Himself. Not only have such kings reigned, both in vision and actuality, but their remembered examples have led to the projection of utopian kingdoms and commonwealths, wherein the whole of mankind would be gathered under one divine rule.

"The Divine Kingship is one of the earliest and one of the most persistent of institutions in human civilization. Sometimes, as with the high priests and the kings of Israel, the pontiffs and the consuls of Rome, the Popes and the kings of Europe, the priestly and royal offices divide [although seldom entirely]. But in China the Emperor has always been the Son of Heaven; in Persia the kings were god-descended and even today are inspired directly by Alláh; in the Babylonian cities reigned the priest-kings; in Egypt Pharaoh was god; the *rex* in Rome and the *basileus* in Athens held priestly of-

³ James Henry Breasted, *The Dawn of Conscience*, Charles Scribner's Sons, 1934, pp. 13, 15.

⁴ *Ibid.*, p. 198.

⁵ *Ibid.*, pp. 219, 221.

⁶ *Ibid.*, p. 21.

⁷ K. J. Spalding, *Three Chinese Thinkers*, p. 18 (Citing Smith and Creel, *The Birth of China*). This book contains fascinating material on early concepts of ideal human relations.

⁸ Lionel Giles, *The Sayings of Confucius* [1920], p. 39.

face; in Imperial Rome Caesar was god in death, divine Augustus; even the petty Gothic kings were descended from Odin; in Peru the Inca rulers were priests; to this day the Mikado is priest and god. These have been the symbols of community alone powerful and august enough to battle against . . . disruptive egoism."⁹

Whether we think of Asoka, that great Emperor of India whom the Buddha inspired, "more famous than Charlemagne or Caesar"; or of Charlemagne himself, whose "aim was to make his Empire a moral community, one vast Christian city . . ."; or in an earlier day "of the immeasurable majesty of the Roman peace"; or of the kings of China and Egypt before-mentioned; or of Muḥammad the Prophet, "founder of a State . . . sole Head of the civil administration, the supreme Judge, the Commander-in-Chief . . .";¹⁰ or again if we recall some of the great concepts which have lifted men's eyes to far horizons—Plato's Republic; Augustine's City of God and its "one Commonwealth of all Christian men"; Dante's vision of true monarchy [*De Monarchia*] where "life should be lived in freedom and peace"; and that mother-idea of all Western culture, "Thy Kingdom come"—in all these examples of living kingdoms and living ideas, both precept and promise, we are reminded of the ancient theme:

"They shall come from the East and from the West and from the North and from the South and shall sit down in the Kingdom of God."

IV.

"Mankind as a whole has always striven to organize a universal state. There have been many great nations with great histories; but the more highly they were developed the more unhappy they were, for they felt more acutely than other people the craving for world-wide union."—Dostoevski.

Because the examples we give are from the past, we ought not to think they have lost potency for the present and future. Indeed, the idea of the Kingdom becomes in our time the more compelling because the conditions for its realization now exist. Past visions were, by the great minds who con-

ceived them, held valid for all the known world—but the known world was at no time all the world. Although the boundaries were being constantly pressed outward, not until the nineteenth century could men claim to have found most of their brothers, and not until the twentieth century were the means of knowing them really at hand. It follows that not until our own time could the Kingdom of God on earth, by definition and also by logical necessity a universal kingdom, become more than idea, become a possibility.

But is it not also a needed consummation? Is it by accident that the discovery of all the parts of humanity should have been paralleled by far-reaching efforts to unite them in some kind of orderly pattern, some universal state? Most of such projects for international law and government, from the Hague Tribunal to the United Nations, have been impelled by the threat of war: their goal has been universal peace.

"Of all things," wrote Dante in *De Monarchia*, "that are ordered to secure blessings to men, peace is the best: by quiet the individual man grows perfect in wisdom; and society as a whole is best fitted in the tranquillity of peace for its proper work, which may be called divine."

In a lecture delivered in Oxford in 1913, Sir W. M. Ramsay comments on this passage: "It is necessary to guard against a misapprehension of what is meant here by the word 'peace.' Dante thinks of peace, not as a negative but as a positive idea. Peace is not the mere absence of war: it is the power that maintains order and makes moral law effective. It is the administrative force of Justice, and it is the necessary condition of freedom . . . It is the orderly balance of active and powerful forces."¹¹

The forces of the modern world—whether the products of man's intellectual powers applied to nature; or the expression of his emotional loyalties to nation, race, and religion; or the driving power of his physical needs—all these forces are now loose in one arena. "A crisis has, for the first time in history, come upon the world at once. The nations are now like beasts herded together in a cage, and without a keeper."¹²

We should not expect men's powers and forces to abate; they ought on the contrary

⁹ George E. G. Catlin, *A History of the Political Philosophers*, Allen & Unwin Ltd., 1950, pp. 11-12.

¹⁰ Citations in this paragraph, in order, are from Koeppen, Professor Kleinclausz, The Elder Pliny, Sir Thomas Arnold. The succeeding quotations in the paragraph are from the works mentioned.

¹¹ Sir W. M. Ramsay, *The Imperial Peace—An Ideal in European History*, Oxford University Press, 1913, pp. 7, 16. This essay is a powerful argument for true kingship at the heart of the modern world state.

¹² H. N. Spalding, *op. cit.*, p. 290.

to be immensely fortified in a world of freedom and peace. The challenge is to lead mankind out of the cruel disorder of this age into the long-expected universal state.

But "how shall there be constructed a supreme order able to enforce that universal freedom and justice combined which constitute the active power of peace?"¹³ This, the central question of the twentieth century, surcharged with human need, giving voice to the impulse for self-preservation and life more abundant, is in truth the propelling force destined, in the Bahá'í view, to carry humanity from the idea of the Kingdom into its living actuality.

The desirability of the Kingdom of God on earth is today as widely accepted in theory as ever it was in the past—indeed, a great deal more so—but we do not call our vision by this name. The reason is simple. Of the four essentials of the Kingdom, most thoughtful men acknowledge three:

- There will be one humanity.
- There will be a universal state.
- There will be universal peace.

These they call World Commonwealth, or World Order, or the Federation of Mankind, or any other name except the Kingdom, because they do not realize that to exist and endure, it must be a kingdom, and a kingdom not of men but of God.

v.

"Universal peace will not be brought about through human power, and shall not shine in full splendor unless this weighty and important matter shall be realized through the Word of God, and be made to shine forth through the influence of the Kingdom of God."—'Abdu'l-Bahá.¹⁴

The achievement of the "organic and spiritual unity of the whole body of nations" is the "supreme mission" of the Bahá'í Faith.¹⁵ The approximately thousand-year span of the Dispensation of Bahá'u'lláh, Founder of that Faith, is understood by His followers to be the precise millennium during which the long process of evolution will carry humanity from isolation and separateness to wholeness and unity on a planetary scale. Bahá'ís

associate this outcome with the coming of age of the human race.

The Declaration of the Báb, the Forerunner, in 1844, inaugurated this millennium, disclosed its hidden meaning, and imbued mankind with an energy both turbulent and irresistible. The appearance of the Báb signaled humanity's *potential* coming of age. He released "the creative energies which, reinforced by the effusions of a swiftly succeeding and infinitely mightier Revelation, were to instill into the entire human race the capacity to achieve its organic unification, attain maturity and thereby reach the final stage in its age-long evolution."¹⁶

From that date revolutionary changes began to appear in the world. Every race and nation experienced transformation in its traditional life and culture. No people escaped the impact of the new forces which found their expression in radical developments of science and technology, in new and universal aspirations for human welfare, in arts escaping their conventional forms, and in the gradual assemblage of political leadership for the building of a world-embracing order.

"*A new life is, in this age, stirring within all the peoples of the earth . . . Soon will the present-day Order be rolled up, and a new one spread out in its stead. . . . Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System, the like of which mortal eyes have never witnessed.*"¹⁷ Such are the plain words spoken by Bahá'u'lláh for the guidance of all who have eyes to see and hearts to understand the world-shaking events of our time.

Now more than a century of this millennium has passed and it is possible to realize the direction of social change; indeed, it is impossible to escape it. What was potential with the appearance of the Báb is day by day seeking its form. Unity in the political realm, named by Bahá'u'lláh the Lesser Peace, is fast crystallizing and is the next stage in world affairs. Bahá'u'lláh, anticipating the struggles which would seize and convulse all peoples in the twentieth century, foresaw as their outcome a transitional period in which the world, realizing at last and only too well "the anarchy inherent in state sovereignty," would "abandon this fetish, rec-

¹³ Sir W. M. Ramsay, *op. cit.*

¹⁴ Tablet to David Buchanan, classmate of President Wilson, written in 1919.

¹⁵ Shoghi Effendi, *World Order of Bahá'u'lláh*, Bahá'í Publishing Committee, Wilmette, Illinois, 1938, p. 163.

¹⁶ Shoghi Effendi, *God Passes By*, p. 57.

¹⁷ Cited in *The World Order of Bahá'u'lláh*, pp. 161-162.

ognize the oneness and wholeness of human relationships, and establish once for all the machinery that can best incarnate this fundamental principle of its life."¹⁸ "*Hold ye fast unto this the Lesser Peace,*" Bahá'u'lláh cautioned the leaders of mankind, "*that haply ye may in some degree better your own condition and that of your dependents . . . Should any one among you take up arms against another, rise ye all against him, for this is naught but manifest justice.*"¹⁹

Shoghi Effendi, Guardian of the Bahá'í Faith, has described the Lesser Peace in these terms: "Some form of a world Super-State must needs be evolved, in whose favor all the nations of the world will have willingly ceded every claim to make war, certain rights to impose taxation and all rights to maintain armaments, except for purposes of maintaining internal order within their respective dominions. Such a state will have to include within its orbit an International Executive adequate to enforce supreme and unchallengeable authority on every recalcitrant member of the commonwealth; a World Parliament whose members shall be elected by the people in their respective countries and whose election shall be confirmed by their respective governments; and a Supreme Tribunal whose judgment will have a binding effect even in such cases where the parties concerned did not voluntarily agree to submit their case to its consideration."²⁰

It will be seen how much stronger is the union of states contemplated by Bahá'ís than any league or organization so far devised. That it will be achieved in a relatively short time, that its birth will mark the coming of age of human society, and that it will lay the basis for the gradual unfolding of world unity in all its aspects, are Bahá'í teachings which logic reinforces and events must confirm. "This is the stage which the world is now approaching, the stage of world unity, which . . . will, in this century, be securely established."²¹

VI.

Great as is the achievement promised to this "radiant century"—a century overshadowed by calamity, yet that calamity itself a stimulus and providence—it must be made

clear that Bahá'ís view the Lesser Peace as a time of transition. It will "*in some degree*" better the condition of mankind. It will not deliver men into the full life of the Kingdom on earth. It will, by ensuring and enforcing world peace, give opportunity for reconstruction, and for the development of civilization on a vast new scale. The human race, having come of age, having attained the equivalent of age twenty-one in the life of the individual, will rapidly progress and show forth its ampler powers. But the life of the spirit, which is man's unique capacity and the only source of his contentment and joy, cannot be so quickly renewed. The way of faith in God has been long obscured, and the world has yet a downward path to follow before the Light of Divine Guidance breaks from the mountain tops to illumine the gloomy plain. While politically maturing, mankind will continue to decline spiritually until the Voice of the Promised One reaches and rejoices all ears.

Men must not think, therefore, as they cross the long plateau of the Lesser Peace, that the Divine process has been subdued or human destiny fulfilled. The laws of growth, ever the same in organic creation, pursue a gradual course; and so the vast organism of collective society will gradually unfold throughout the Dispensation of Bahá'u'lláh. In this unfoldment Bahá'ís believe there are two processes at work. The one has been described; the other is yet obscure. The one is outward, in some measure mechanical; the other is the hidden birth and growth of what has been called the embryo and nucleus of the Kingdom of God on earth. It grows from the seed planted by the Hand of Bahá'u'lláh in the womb of the planet. It is a Divine Order, heralded by the Báb, conceived by Bahá'u'lláh, delineated by the mind of 'Abdu'l-Bahá (son of Bahá'u'lláh and Center of His Covenant), and now silently, almost imperceptibly passing through its embryo condition in the rise of the administrative institutions of the Bahá'í Faith. From embryo to child to man's estate, this Order is destined to unfold in a process absolutely distinct from, yet parallel to, the evolution of world society in the Lesser Peace.

Ultimately the two processes are destined to meet and, after a time of gradual fusion, they will culminate in the goal which is common to them both: *World Commonwealth*, the object of humanity's evolution,

¹⁸ Shoghi Effendi, *ibid.*, p. 202.

¹⁹ *Ibid.*, p. 162.

²⁰ *Ibid.*, pp. 40-41.

²¹ Shoghi Effendi, *The Promised Day Is Come*, p. 126.

the promise foretold by prophets and seers for well-nigh six thousand years. This culmination of the Bahá'í Dispensation was described by Bahá'u'lláh as the Most Great Peace, the purpose and glorious outcome of His distinctive mission to mankind. It "must inevitably follow as the practical consequence of the spiritualization of the world and the fusion of all its races, creeds, classes, and nations . . ." ²²

What else can these words signify but the inception of that vast, universal, all-embracing, spiritual Kingdom which we know as the Kingdom of God on earth? How shall we view this "end of the age," this millennium of transition and fulfillment, save as the Promised Day foretold in all Holy Books? How shall we understand the One chosen by God to inaugurate such a millennium, and to infuse into the body of mankind the vitality, faith, and vision to unfold its potentiality, save as the Promised One, the Vicegerent of God, He who "*hath been sent down to regenerate and unify mankind*"? ²³

"Of the increase of his government and peace there shall be no end." "And the Lord

²² Shoghi Effendi, *The World Order of Bahá'u'lláh*, p. 162.

²³ Bahá'u'lláh, *ibid.*, p. 163.

shall be King over all the earth: in that day shall there be one Lord and His Name One."

Such is the expectation held by the followers of Bahá'u'lláh. Such is the hope which they, and they alone, can offer to the whole of mankind in this hour of world affliction and despair.

"Now in the world of being the Hand of divine power hath firmly laid the foundations of this all-highest bounty and this wondrous gift. Whatsoever is latent in the innermost of this holy cycle shall gradually appear and be made manifest, for now is but the beginning of its growth and the day-spring of the revelation of its signs. Ere the close of this century and of this age, it shall be made clear and evident how wondrous was that springtide and how heavenly was that gift!" ²⁴

²⁴ 'Abdu'l-Bahá, *ibid.*, p. 111.

Author's Note: The student who wishes to understand the pattern and functioning of the World Order of Bahá'u'lláh, and its relation to the future World Commonwealth and the Kingdom of God on earth, should make a close study of the published writings of Shoghi Effendi, first Guardian of the Bahá'í Faith. Sections V and VI of this article are based on these writings, and in a few points on the Guardian's discourses at table in Haifa, February, 1954.

7. THE CALL OF THE MARTYRS

By GEORGE TOWNSHEND

Now in this crisis of our fortunes time brings round to us the centennial of the great martyrdoms in Persia.

The siege of Ṭabarsí closed in the spring of 1849 with the death of almost all its defenders including one half of the "Letters of the Living"—Mullá Ḥusayn and Quddús among them. In March, 1850, the Seven Martyrs were beheaded in the great square of Ṭihrán. In May of that year the investment of the Bábís in Zanján opened. In June Vahíd, the "*unique and peerless figure of his Age*," was martyred, and most of his companions at Nayríz after him. On July 9 the Báb was shot to death in Tabríz. Early in 1851 Ḥujjat was killed, and some 1,800 fellow believers perished with him. Then in 1852 came the universal holocaust of torture and massacre which involved Ṭáhirih

and thousands of others and did not cease till every discoverable Bábí was slain or cowed or driven into exile. The authorities then were assured the movement was at an end and its fires quenched forever.

Little did those blind and wicked men know the power hidden in this Cause or the profound effects of self-sacrificing faith.

With unflinching firmness the martyrs went to the doom for which they had longed and prayed, counting such a death a boon and a reward. They endured their sufferings with superhuman patience, breaking their stubborn silence, if at all, only to utter words of forgiveness to their executioners or to chant a hymn of thanksgiving to the Beloved into whose presence they were passing.

So unexampled was their resolution and their fortitude that it astonished and bewil-

dered beholders, attracted hearts, made converts (secret or open) to the Báb, spread His fame and that of His followers beyond the borders of Persia and inspired many a revering tribute from western scholars or diplomats and others who told in glowing phrases of the "rare and beautiful spirit of self-sacrifice" which distinguished the Bábís and of "the sublime and un murmuring devotion" with which they defied their torture-mongers.

To an American correspondent who in after years wrote of these dreadful scenes, 'Abdu'l-Bahá replied in a Tablet which has since found its way into print that these martyrdoms fanned the fire of the love of God, spread the Word of God, uplifted the standard of God and drew from the Tree of Life fragrances of holiness that were diffused through the world. We of the West have seen the proof of the enduring effects of this heroic devotion to God in the deep, strong, steadfast faith that distinguishes today the Bahá'ís of the Land of the Martyrs. Bahá'u'lláh in a great prayer for forgiveness of sins has permitted us to plead "*the blood of Thy lovers who were so attracted by Thy sweet utterance that they betook themselves to the lofty summit of the Mount of Great Martyrdom.*" His Pen has written, "*O Son of Being! Seek a martyr's death in My Path . . . O Son of Man! By My beauty! To tinge thy hair with thy blood is greater in My sight than the creation of the universe and the light of both worlds. Strive then to attain this, O servant!*"

They gave their lives simply for love of God, that they might be true to Him, be close to Him, be united with Him. Love and longing for God uplifted, transformed them, gave them a strange new strength and held them firm through every trial.

Nothing less than this divinely given rapture could have animated such utter self-abandonment as was theirs. It was not firmness of character, not love for the principles of the Faith, not love for its ideals, nor for its reforms, nor even love for virtue and for the attributes of God, which inspired their heroism: but rather an unreserved, all-absorbing, all-forgetting devotion for one in Whom they saw God Manifest.

Before they knew Him, they had, one and all (even the valiant Husayn, even Táhirih) been ordinary men and women, with their selfishnesses and their doubts; till love came upon them and transmuted their whole be-

ing, changed the gnat into an eagle, the hare into a lion, gave them the mastery of life and ushered them into new ranges of ecstasy and power.

That Heroic Age is past. The martyrs stand to us as an example and a challenge. They show us what an appeal, a charm lies in this Faith for hearts that are sensitive to its influence.

But the battle which they fought is still unwon, the Faith for which they died has not as yet prevailed. In a world, perverse, preoccupied, obfuscated with doubt and pride, a new opposition has taken form, a new foe has reared his gloomy ramparts against the advancing Truth. From their bloodstained graves the voice of the martyrs calls on us believers of a later day, for a love, a courage as deeply based as theirs that shall now achieve that ultimate victory which their Lord promised them and which their hearts foresaw.

Their courage was infinite. None can measure it. Tried to the uttermost it showed no tremor but only triumphant strength. Earth's bitterest cruelty tried to break it but only made it burn higher and with an intenser flame.

Bahá'u'lláh in a *Word of Wisdom* reveals the secret of their power.

"*The essence of courage,*" He tells us, "*is the promotion of the Word of God and steadfastness in His love.*"

The Qur'án writes, "*The truly brave are those who stand firm and behave patiently under ills and hardships; their patience is only for God and not to display bravery.*"

It is the Cause that matters. It is the Cause that distinguishes from all lesser kinds of courage the courage that rises in the soul, that lasts on into the hereafter, that is a permanent possession. It is the Cause that opens these hidden reserves of strength and rapture; and this all-hallowing Cause is none other than the selfless service of God and of His Beloved.

The story of the martyrs as handed down to us shows on every page, in every word that the ground of their heroism was the ardor of their faith. In Nabíl's record and in the testimony of Bábís quoted in it, doctrine fills but little place; faith is all in all. The Báb's imprisonment separated Him from His disciples and they had few opportunities of receiving His instructions; but through their deep, strong, ardent faith they reached the end of all learning and exhausted knowl-

edge—they became one with God. To us in this Formative Age doctrine is much, teaching problems are urgent, constructive work is vital; yet no service can take the place of Faith. 'Abdu'l-Bahá gave us a command and imposed on us a Covenant: "*As your faith is, so shall your blessings and your powers be. That is the standard. That is the standard. That is the standard.*"

Unquestioning belief in the Manifestation; an unshadowed vision of God in Him; impassioned love for Him; this is the handle of every weapon in the armor of the soldiers of Light.

It is not enough that we should believe; we are required to deepen our faith continually. It is not enough to acknowledge Bahá'u'lláh and love Him; we must love Him more and more. Faith and love are living, growing, expanding things, as seed, as leaven. A believer once started on his way, cannot stand still without incurring grievous loss. If he does not grow forward, he slips back.

"*Let your morning be better than your evening, and your day an improvement on the morning,*" was the command of Bahá'u'lláh.

"*It is not permissible for two days to resemble each other,*" said Muḥammad.

The Bábís were forever eager and active in the Cause of God, forever facing danger. They associated with one another. They called on the Sacred Name, they chanted their prayers together. The joy of their love so radiated from them that it was commonly said one could not have tea with them without wishing to join their society. Their enemies charged them with magic, with casting spells of love on those who came to them. And when the summons came to dare and to die for their Beloved, they were ready.

The Source on which they drew for their strength is within the reach of all of us . . . 'Abdu'l-Bahá has expressed it in these words:—

"Our Strength is the Strength of the Blessed Perfection!

Though all mankind unite against us,

Yet shall His Strength be ours;

Nor can all the world despoil us of it.

His Strength is our weapon to wield for evermore,

With it we shall conquer all things.

His Strength is a sword that rusteth not,

A treasure that knows no bounds."

8. THE PATH TO GOD

By DOROTHY BAKER

REVELATION, the Path to God, has been progressive. Early man could understand a little truth; later he could assimilate great truth. Fundamentally the truth was one. With each appearance of truth, a rebirth of powers has attended it; man has been imbued with divine ideals, and an ever-advancing civilization has taken new steps forward. The miracle of new social power is accompanied by the appearance of a Master Teacher. The lettered Jews sprang from the spiritual genius of Moses; the glory of ancient Persia reflected the fire of Zoroaster; unfolding Europe lifts her spires to the glorious Nazarene; the architecture, astronomy, and poetic genius of the Muslim world in the middle centuries bespeak the gift of Muḥammad. "He hath ordained," writes Bahá'u'lláh, "that in every age and dispensation, a pure and stainless Soul be made manifest in the kingdoms of earth and heaven."

To the individual, this is always an invitation to sit at the feet of the Master Teacher and renew his own powers. Laying aside the fears imposed today by tradition, the seeker of the Path fearlessly looks for the stainless mirror of his age. The Jew who knows the majesty of Moses, the Christian who longs to touch the garment hem of Jesus; these are the souls schooled in adoration. The illumined Writings of Bahá'u'lláh will bring to these, and to the untutored millions, the light of renewed faith and the means of traveling with sovereign power the immeasurable distances of the Path to God.

The Words of Bahá'u'lláh, coming as a part of the unending outpouring of the Word of God through the ages, act as the water of life upon the thirsty soul, refreshing, cheering, and bringing forth the powers of the seeker. Every life needs the emphasis

of the love of God, but some cast about for a lifetime, failing to find this Holy Grail of spiritual health and joy. Just as bodies are sometimes lacking in the food elements that produce health, the soul sometimes stands in need of a divine physician who can prescribe the missing elements for spiritual success. The few thoughts given here are chosen from the unlimited mine of wisdom and explanation offered in the Bahá'í Writings. Space permits mention of only a few.

POWER THROUGH PRAYER

Faculties long allowed to rust must be called into activity. Man becomes like a stone unless he continually supplicates to God. Prayer is the great quickener. There is no human being who is not in need of prayer. 'Abdu'l-Bahá said, "O thou spiritual friend! Thou hast asked the wisdom of prayer. Know thou that prayer is indispensable and obligatory, and man under no pretext whatsoever is excused from performing the prayer unless he be mentally unsound, or an insurmountable obstacle prevent him." The sincere seeker, however, often asks, "Why pray, since God knows our needs?" In response, Bahá'u'lláh and 'Abdu'l-Bahá mention many of the benefits of prayer.

1. *Connection with God*

"The wisdom of prayer is this: That it causeth a connection between the servant and the True One, because in that state man with all heart and soul turneth his face towards His Highness the Almighty, seeking His association and desiring His love and compassion."

2. *Divine Companionship*

"Verily He responds unto those who invoke Him, is near unto those who pray unto Him. And He is thy Companion in every loneliness, and befriends every exile."

3. *Joy*

"Know thou that supplication and prayer is the Water of Life. It is the cause of the vivification of existence and brings glad tidings and joy to the soul."

"Know that in every home where God is praised and prayed to, and His Kingdom proclaimed, that home is a garden of God and a paradise of His happiness."

4. *Healing*

"There are two ways of healing sickness, material means and spiritual means. The first is by the use of remedies, of medicines; the second consists in praying to God and in turning to Him. Both means should be used and practiced . . . Moreover, they are not contradictory, and thou shouldst accept the physical remedies as coming from the mercy and favor of God. . . ."

"O thou pure and spiritual one! Turn thou toward God with thy heart beating with His love, devoted to His praise, gazing toward His Kingdom and seeking help from His Holy Spirit in a state of ecstasy, rapture, love, yearning, joy and fragrance. God will assist thee, through a Spirit from His Presence, to heal sickness and disease."

"Continue in healing hearts and bodies and seek healing for sick persons by turning unto the Supreme Kingdom and by setting the heart upon obtaining healing through the power of the Greatest Name and by the spirit of the love of God."

5. *Protection*

"Besides all this, prayer and fasting is the cause of awakening and mindfulness and conducive to protection and preservation from tests."

6. *Removal of Difficulties*

"Is there any remover of difficulties save God! Say, Praise be to God! He is God! All are His servants and all abide by His bidding."

"Say, God sufficeth all things above all things, and nothing in the heavens or in the earth but God sufficeth. Verily, He is in Himself, the Knower, the Sustainer, the Omnipotent."

(Prayers of the Báb, the forerunner of Bahá'u'lláh, to be used in times of difficulty.)

7. *Increased capacity*

"By these attractions one's ability and capacity increase. When the vessel is widened the water increaseth and when the thirst grows, the bounty of the cloud becomes agreeable to the taste of man. This is the mystery of supplication and the wisdom of stating one's wants."

8. *Effect upon the World*

"Intone, O My servant, the verses of God that have been received by thee, as intoned by them who have drawn nigh unto Him, that the sweetness of thy melody may kindle thine own soul, and attract the hearts of all men. Whoso reciteth, in the privacy of his chamber, the verses revealed by God, the scattering angels of the Almighty shall scatter abroad the fragrance of the words uttered by his mouth, and shall cause the heart of every righteous man to throb."

9. *Intercession*

"Those who have ascended have different attributes from those who are still on earth, yet there is no real separation. In prayer there is a mingling of station, a mingling of condition. Pray for them as they pray for you."

Asked whether it was possible through faith and love to bring the New Revelation to the knowledge of those who have departed from this life without having heard of it, 'Abdu'l-Bahá replied, "Yes, surely! since sincere prayer always has its effect, and it has a great influence in the other world. We are never cut off from those who are there. The real and genuine influence is not in this world but in that other."

"He who lives according to what was ordained for him—the Celestial Concurrence, and the people of the Supreme Paradise, and those who are dwelling in the Dome of Greatness will pray for him, by a Command from God, the Dearest and the praise-worthy."

"O Thou Omnipotent Lord! In this great dispensation Thou dost accept the intercession of the sons and daughters in behalf of their parents. This is one of the special, infinite bestowals of this cycle. Therefore, O Thou kind Almighty, accept the request of this Thy servant at the threshold of Thy singleness and submerge my mother in the ocean of Thy Graces."

The science of going about prayer is so little understood that we find ourselves, in the words of Tennyson:

"A child crying in the night,
A child crying for the light,
And with no language but a cry."

'Abdu'l-Bahá suggested that there were four wonderful qualities that could help us to

pray. The first is a detached spirit. It is a little like closing a window to the noises of the street, that the strains of the violin within the room may not be lost. The second is unconditional surrender of our own wills to the Will of God. This is very subtle and very difficult, for the self is inclined to argue with God and to rationalize its own desires, putting them always first. How few have the singular purity of the child who wanted a horse more than anything else in the world, and decided to pray for it. After a time her father said, "God did not answer your prayer, did He?" "But of course He did," she said simply, "He said no!" Concentrated attention is the third quality, and the fourth, true spiritual passion, that ardor and devotion which distinguishes the apostle from the multitude. Surely God will raise to His very Presence the least peasant who whole-heartedly casts himself at His feet, in preference to the kings of the earth who are complacent. In the highest prayer, man prays only for the love of God.

The actual words help concentration. It is good to repeat the words so that the tongue and heart act together and the mind is better able to concentrate. Then the whole man is surrounded by the spirit of prayer. The communions of Bahá'u'lláh are like invigorating breezes; there is great power in using them aloud, for the exalted pen of a Manifestation of God is a source of power in the world. Prayer may be likened to a song; both words and music make the song.

If prayer is to become a guiding force, a protection, a joy, and the source of divine companionship, it *must become a habit*. How often a human being waits for the vicissitudes of life to drive him Godward when in reality the harmony, health, and full victory lie in continual praise and supplication. One needs to be in a perennial state of prayer. "The greatest happiness for a lover is to converse with his beloved . . ."

VICTORIOUS LIVING

A man's goal is God. He is born to tread the Path to God. In the words of Bahá'u'lláh, "The purpose of God in creating man hath been, and will ever be, to enable him to know his Creator and to attain His Presence."

Success depends upon surrender to God at every turn. "O thou who hast surrendered thy will to God!" wrote Bahá'u'lláh, "By

self-surrender and perpetual union with God is meant that men should merge their will wholly in the Will of God, and regard their desires as utter nothingness beside His Purpose." This is the secret of happiness. "The liberty that profiteth you is to be found nowhere except in complete servitude unto God, the Eternal Truth. Whoso hath tasted of its sweetness will refuse to barter it for all the dominion of earth and heaven."

Those on the Path are conscious of this joy. They have a sense of victory that no circumstance, however ruthless, is able to destroy. When the earliest Bahá'í pilgrims found their way to the prison city of 'Akká, 'Abdu'l-Bahá would often call in such radiant souls as the aged Haydar-'Alí, who, because of his great suffering and saintly character, was called the angel of 'Akká. When the American visitors seemed discontented with their lot, 'Abdu'l-Bahá would say that Haydar-'Alí had also suffered; that he had been dragged across a desert with his head in a sack! But Haydar-'Alí made always the same reply, "I have known only the joy of serving my Lord."

Lady Blomfield, foremost early Bahá'í of England, records the tender moments when 'Abdu'l-Bahá made His journey through the West, and interviewed, under her own roof, so many of the thoughtful of that land. When the people said, "We are glad, oh! so glad that you are free," He replied:

"To me prison was freedom.

"Troubles are a rest to me.

"Death is life.

"To be despised is honor.

"Therefore I was full of happiness all through that prison time.

"When one is released from the prison of self, that is indeed freedom! For self is the greatest prison.

"When this release takes place, one can never be imprisoned. Unless one accepts dire vicissitudes, not with dull resignation, but with radiant acquiescence, one cannot attain this freedom."

Martha Root, greatest of the first century Bahá'í teachers, knew the secret. On her last historic journey through the West, she was asked the secret of her success and happiness. This plain little woman who had stood before queens and emperors with such undeniable power, replied thoughtfully, "It is important to find out God's first choice about everything. Then the bounties flow,

the hearts are made happy, and the spirit of attraction is at work."

Such a soul has nothing to fear. There is no circumstance that cannot be used for progress on the Path to God. "Nothing save that which profiteth them can befall My loved ones," testified Bahá'u'lláh. "The sea of joy yearneth to attain your presence, for every good thing hath been created for you, and will, according to the needs of the times, be revealed unto you."

Radiant acquiescence to the Will of God means obedience to His Commands and contentment in all that befalls, but it never means inertia, laziness, and slothful living. *Activity* in God's Will is the law of victory. God can no more guide an inactive soul than a man can guide a car while it stands by the side of the road, inert. "Pray and act," Martha would say. Action attracts the answer to the prayer. That is the reason for the importance of deeds in victorious living. 'Abdu'l-Bahá wrote, "By faith is meant, first, conscious knowledge, and second, the practice of good deeds." These deeds are the wealth of the friends of God.

Those who have arisen to teach these truths have all experienced the confirming power of assistance which Bahá'u'lláh promised to His sincere servants. "A company of Our chosen angels shall go forth with them, as bidden by Him Who is the Almighty, the All-Wise . . . If he be kindled with the fire of His love, . . . the words he uttereth shall set on fire them that hear him. Verily thy Lord is the Omniscient, the All-Informed. Happy is the man that hath heard Our voice and answered Our call. He, in truth, is of them that shall be brought nigh unto us."

Even daily work done in the spirit of service is an important part of victorious living, for it is accounted by Bahá'u'lláh as worship. He writes, "We have made this, your occupation, identical with the worship of God, the True One." Living apart for pious worship is therefore discouraged. As Jesus gave His life to men in the market places, so must our spirituality find practical expression among the people.

No life is victorious that cannot live with its fellows. "Blessed is he who minglETH with all men in a spirit of utmost kindness and love." A Bahá'í drops away all forms of arrogance. His door is open to black and white, rich and poor, fellow countryman and foreign born. "Ye are the fruits of one tree, and the leaves of one branch. Deal ye one

with another with the utmost love and harmony . . . So powerful is the light of unity that it can illuminate the whole earth." The practice of social unity by a mere handful of the champions of God must slowly give rise to the harmony of the race.

IMMORTALITY

The Path to God is a stream of upward consciousness; it does not end with this small world. Our existence here may be likened to an acorn which, if quickened with life, becomes an oak. Or it may be likened to a child in the matrix of the mother as it develops its faculties of sight, hearing, and the like, for use in this world. So does the soul treat this world as a place of beginning in which it develops its spiritual faculties for use in all the worlds of God. The Word of God quickens the soul as the spring sunshine quickens the acorn, and from a single Word of even one of the Prophets or Manifestations of God, a soul may attain to the stream of consciousness. Many are the assurances of Bahá'u'lláh and 'Abdu'l-Bahá concerning this journey for the soul who faithfully sets out on the path to God.

First we must know that there is *continuance*. The true believer will "eternally live and endure. His spirit will everlastingly circle round the Will of God. He will last as long as God, Himself, will last . . . It is evident that the loftiest mansions in the Realm of Immortality have been ordained as the habitation of them that have truly believed in God and in His signs. Death can never invade that holy seat."

The other world is a world of *knowledge* and *memory*. "Undoubtedly the holy souls who find a pure eye and are favored with insight will in the kingdom of lights be acquainted with all mysteries, and will seek the bounty of witnessing the reality of every great soul. Even they will manifestly behold the Beauty of God in that world." "The mysteries of which man is heedless in this earthly world, those will he discover in the heavenly world, and there will he be informed of the secret of truth; how much more will he recognize or discover persons with whom he hath been associated."

Not a static heaven, but a busy, active condition, bright with *growth and progress*, is visualized for us by 'Abdu'l-Bahá. Those who have passed on through death have a sphere of their own. It is not removed from

ours. Their work, the work of the Kingdom is like ours but it is sanctified from time and place. "It is as if a kind gardener transfers a fresh and tender shrub from a narrow place to a vast region. This transference is not the cause of the withering, the waning or the destruction of that shrub, nay rather it makes it grow and thrive, acquire freshness and delicacy and attain verdure and fruition."

Bahá'u'lláh speaks of the *power* bestowed upon the faithful in the world of continuance. "The soul that hath remained faithful to the Cause of God, and stood unwaveringly firm in His Path shall, after his ascension, be possessed of such power that all the worlds which the Almighty hath created can benefit through him. Such a soul provideth, at the bidding of the Ideal King and Divine Educator, the pure leaven that leaveneth the world of being, and furnisheth the power through which the arts and wonders of the world are made manifest. Consider how meal needeth leaven to be leavened with. Those souls that are the symbols of detachment are the leaven of the world. Meditate on this, and be of the thankful."

And again, *joy* is the keynote! "O Son of the Supreme! I have made death a messenger of joy to thee. Wherefore dost thou grieve? I made the light to shed on thee its splendor. Why dost thou veil thyself therefrom?"

"Death proffereth unto every confident believer the cup that is life indeed. It bestoweth joy and is the bearer of gladness. It conferreth the gift of everlasting life. As to those who have tasted of the fruit of man's earthly existence, which is the recognition of the one true God, exalted be His glory, their life hereafter is such as We are unable to describe. The knowledge thereof is with God alone, the Lord of all the worlds."

"O my servants! Sorrow not if, in these days and on this earthly plane, things contrary to your wishes have been ordained and manifested by God, for days of blissful joy, of heavenly delight, are assuredly in store for you. Worlds, holy and spiritually glorious, will be unveiled to your eyes."

The greatest gift of all, bestowed in the worlds of light, must be the gift of companionship with the holy souls of every age. The heart is immediately stirred by such a possibility. The grandeur of Moses comes close to us; we sit again at the feet of Jesus the Christ! In short, we come to the conclu-

sion that the true believer of this illumined time is the associate and intimate of the apostles of former times. "Likewise will they find all the friends of God, both those of the former and recent times, present in the heavenly assemblage." "Blessed is the soul which, at the hour of its separation from the body, is sanctified from the vain imaginings of the peoples of the world. Such a soul liveth and moveth in accordance with the Will of its Creator, and entereth the all-highest Paradise. The maids of Heaven, inmates of the loftiest mansions, will circle around it, and the Prophets of God and His chosen ones will seek its companionship. With them that soul will freely converse, and will recount unto them that which it hath been made to endure in the path of God, the Lord of all worlds. If any man be told that which hath been ordained for such a soul in the worlds of God, the Lord of the throne on high and of earth below, his whole being will instantly blaze out in his great longing to attain that most exalted, that sanctified and resplendent station."

An American friend who had enjoyed the privilege of more than one visit to 'Akká during the days of the exile of 'Abdu'l-Bahá, related an incident that took place at His table. With her sat persons of varied races, some of them traditional enemies who had now grown so to love one another that life and fortune would not have been too much to give if called upon to do so. As the reality of their love gradually became plain to her, there was born a ray of the knowledge of the intimacy of the near ones in the world beyond. When the meal drew to a close, 'Abdu'l-Bahá spoke of the immortal worlds. As nearly as she could remember, the words he spoke were these: "We have sat together many times before, and we shall sit together many times again in the Kingdom. We shall laugh together very much in those times, and we shall tell of the things that befell us in the Path of God. In every world of God a new Lord's Supper is set for the faithful!"

The secret of so great a fulfillment is inti-

macy with God through His Messenger. Revelation, the open door to God, is forever linked with the Revelator. With one gracious gesture God bestows upon the world a divine physician, a lawgiver, a perfect pattern, and a point of union with its God. Happy is the heart that experiences fusion with the Manifestation of God's Perfection. Paul would be made alive in Christ Jesus. Stephen, radiant even as the excited mob hurled him from the cliff, cries, "Behold, I see the Son of Man sitting on the right hand of God the Father." 'Alí, youthful disciple of this day, proclaims as he offers his life, "If I recant, whither shall I go? In Him, I have found my paradise." The Word of God is the Water of Life, one Word throughout cycles and ages. The soul, refreshed by new waters, finds itself yet on the old Path, the ancient, eternal Path. To tread that Path with dignity and joy, through this world and hereafter, is every man's birthright. Therefore, once in about a thousand years, God, in His great compassion, clears the Path of superstition and division, that the Way may be made plain once more for the sincere seeker. And so Bahá'u'lláh has come.

Today the stage is set for the greatest spiritual drama of history, for the rebirth of the powers of the human race will be for the first time world wide and in proportion to infinitely higher development. The coming of Bahá'u'lláh marks the close of a great cycle, the beginning of one infinitely greater. Man has come of age; a world-wide unity will appear, enjoyed by a new race. Bahá'u'lláh is the Father promised by Isaiah, the Michael spoken of by Daniel, the Spirit of Truth prophesied by Jesus, the Mihdi foretold by Muhammad, the Friend promised by Gautama, the Sháh Bahrám of Zoroaster. His coming is the bow of promise in the sky. "The universe is wrapped in an ecstasy of joy and gladness." "Peerless is this Day, for it is as the eye to past ages and centuries, and as a light unto the darkness of the times."

9. AN ITALIAN SCIENTIST EXTOLS THE BÁB

By UGO R. GIACHERY

AMONG the apostles of modern science and liberty of thought, a prominent place belongs to Michele Lessona, an Italian, whose sincere and courageous words inspired and helped mould the character of at least two generations of Italians.

A scientist, a writer, a philosopher, an explorer and an educator, Professor Lessona stands out—with a stature that towers above that of many a well-known scientist—as one of the foremost thinkers of the nineteenth century.

He was born September 20, 1823, in Venaria Reale, a suburb of Turin. His father,



COURTESY OF UNIVERSITY OF TURIN

Professor Michele Lessona.

Dr. Carlo Lessona, was at the time the director of the well-known veterinary school of Venaria, and this fact might explain the boy's early interest in scientific study. In 1846 Michele Lessona obtained a degree of medicine and surgery from the Royal University of Turin. Immediately after graduation he went to Egypt and, although rather young, was appointed Chief of the Khán Kah Hospital in Cairo.

In 1849 he returned to Italy and became an instructor in Natural History, first in Asti and then in Turin. In 1854, at the age of 31, he was appointed Professor of Mineralogy and Zoology at the Royal University of Genoa. In 1864, after his return from Persia, he taught first at the University of Bologna and then at the University of Turin. Here he occupied in 1865 the Chairs of Zoology and Comparative Anatomy, becoming in 1877 the Rector of that University.

During his life Michele Lessona produced a variety of scientific and literary works. Among his classical publications are to be remembered an illustrated treatise on natural history, in several volumes; his masterpiece on ethics, *Power and Will*; *Confessions of a Rector*; *Memoirs of an Old Professor*; and the translation into Italian of the best known works of Darwin, Samuel Smiles, John Lubbock, and many others.

In 1892 King Humbert of Italy made him a Senator for life, a well-deserved recompense for his patriotism, leadership and learning. He passed away, amidst universal sorrow, on July 20, 1894, in his beloved Turin.

In 1862 Professor Lessona had been appointed physician to the diplomatic delegation that went to Persia at that time to establish relations between the newly created Kingdom of Italy and the government of Násiri'd-Dín Sháh.

Immediately on his arrival in Tabríz, he met a Persian of high lineage, Dáúd Khán, who, having lived for many years in Italy, spoke Italian perfectly. From this gentleman Lessona learned of the Bábí movement, and he became fascinated with the life of the

Báb and His heroic ministry. When opportunity permitted, he tried to visit places connected with the history of the Báb, and he had the opportunity to converse, many times and at length, with Count de Gobineau, the French ambassador to the court of the Sháh. When he returned to Italy Professor Lessona wrote a book *Hunting in Persia* and a precious little monograph of sixty-six pages entitled *I Babi*.

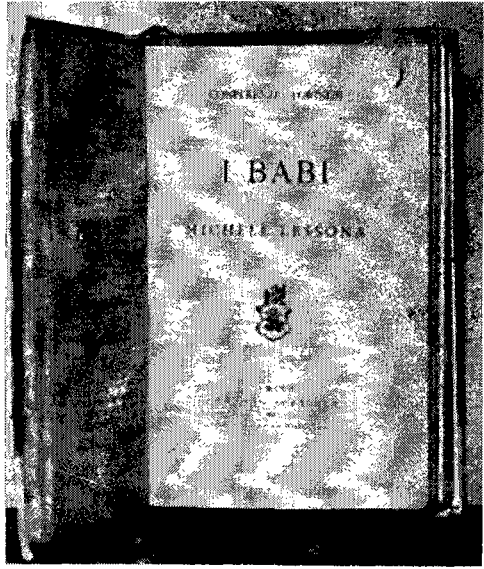
Fernando Morosi, a Bahá'í of Rome and a book dealer by profession, recently found a copy of this book, which was immediately dispatched to Haifa and is now in the custody of Shoghi Effendi. It represents one of the very first documentations, made by an European, of the episode of the Báb.

The little book was printed in 1881 by the Royal Typographer Vincenzo Bona of Turin and contains a good narrative of the life of the Báb and other personal considerations of the author concerning the Bábí movement.

Some of the episodes he relates differ slightly from the accounts in the well-known histories by Browne, de Gobineau, and Nabíl-i-Zarandí.¹ There are, however, other parts of the book which I would like to bring to the attention of the reader.

After presenting his informant, Dáúd Khán, the author comments: "Religious discussions are of comfort to the misfortunate who are oppressed by tyranny and always stripped, or about to be stripped, of everything they own."

Presenting the figure of the Báb, he says: "Forty years ago, in the city of Shíráz, there left childhood and entered puberty a youth that for his singular potency of intellect, for his extraordinary application to study, his profound religious tendencies, his loving nature, for his energy of character, grace of body and beauty of countenance, awakened admiration and affection in everyone who had occasion to deal with him, and captivated all the love of his teachers and relatives. The name of this youth was Mírzá 'Alí-Muḥammad. It was said later that his family was of the high nobility, one of those descending from the Prophet by way of the Imám Ḥusayn . . . It is certain that his family was wealthy and that he was encouraged in every manner in his most ardent



Title Page of Lessona's History of the Bábí Movement, written in 1862 and published in 1881 in Turin, Italy—one of the earliest European accounts of the life and martyrdom of the Báb.

desire to learn. Mírzá 'Alí-Muḥammad showed ardor similarly in religious practices . . ." "He would converse with the Rabbis of Shíráz. He would investigate the doctrine of the Gabras² . . . It is also certain that he studied the Gospels, a rather easy matter, thanks to the volumes of the Bible and the Gospel translated into the Persian language which the British disseminated in all of Persia . . . A bad translation in poor style, without the imagination and the floweriness of these sacred books."

"The present Sháh, Náṣiri'd-Dín, sometimes during his luncheon requests the reading of the Bible in Persian and sometimes he laughs, and then the courtiers burst into a clamorous laughter and for a few days they speak only of that verse, or word, which has provoked the hilarity of the sovereign."

Speaking of the clergy, Lessona observes: "The clergy of Persia is extremely corrupt; at the same time it administers religion and justice—the first badly, the second worse; it falsifies wills, defrauds of possessions, sells justice, practices usury and indulges in debauchery . . . The powerful

¹ Edward G. Browne, translator and editor of *A Traveller's Narrative*; M. le Comte de Gobineau, author of *Les Religions et les Philosophies dans l'Asie Centrale*; and Muḥammad-i-Zarandí, surnamed Nabíl-i-A'zam, author of *The Dawn-Breakers*.

² *Gabr* (or *guebre*), a term used contemptuously to designate the Zoroastrian priesthood (see *A Traveller's Narrative*, page 34, footnote 1).

ones are in fear of it, the lowly scoff at it, the masses despise and exploit it, ready to deride and ridicule it or to rise up at its call to revolt. Every mosque has a larger or smaller number of beggars who live off scant charity and become instruments of violence, plunder and death in the hands of the priests."

Professor Lessona then speaks of Dr. Polak³ who, at the time, was physician to the Sháh and who wrote books of medicine in Persian. Relating in detail the history of the Bábís, he mentions the eighteen Letters of the Living⁴ of one of whom, Mullá Husayn, he writes: "He was a very learned man, both in religion and jurisprudence: daring, austere and fiery."

Returning to the beginning of the ministry of the Báb, he says:

"... His style was imaginative and sublime, not like anything human; thus to his quality of a most eloquent orator he added that of an inimitable writer. And while he preached, discussed and taught in the mosques, in the colleges, in the streets, in his house, everywhere they were reading aloud his verses, often interrupting with cries of the most ardent admiration. In all of Shiráz they did not speak of anything else but the Báb, everyone was filled with enthusiasm for him... The house of the Báb was crowded, night and day, with new converts to his faith; to him came men rich in possessions, men of intellect and energy, and among the very first many mullás enrolled under his banner."

The author speaks of Qurratu'l-'Ayn⁵ and the siege of Tabarsí,⁶ and, having visited Zanján,⁷ he states: "I visited that city ten years after the happenings I have related,

³ Dr. J. E. Polak, author of *Persien. Das Land und seine Bewohner* (1865), was also professor at the Medical College of Tihrán (*A Traveller's Narrative*, Note A, p. 203).

⁴ "The Báb's chosen disciples" (*God Passes By*, by Shoghi Effendi, p. 5); their names are listed in *The Dawn-Breakers*, pp. 80-81.

⁵ Qurratu'l-'Ayn, "the only woman enrolled by the Báb as one of the Letters of the Living" (*God Passes By*, p. 73), given the title Táhirih (the Pure One) by Bahá'u'lláh, "the lovely but ill-fated poetess of Qasvin" (Curzon) became well known throughout Europe for her efforts in behalf of the education of the women of Persia.

⁶ For an account of the eleven-months' siege of 313 followers of the Báb at the shrine of Shaykh Tabarsí, a few miles south of Bárfurúsh, by the army of the Sháh, see *God Passes By*, pp. 38-42, and *Dawn-Breakers*, pp. 343-429. It was during this siege that Mullá Husayn and Quddús were killed.

⁷ The uprising against the followers of the Báb at Zanján is described in *God Passes By*, pp. 44-46, and in chapter 24 of *The Dawn-Breakers*.

and I still found frightening traces of the devastation which had taken place."

Referring to the difficulty of securing more information on the Bábí movement, he adds:

"... In Persia it is impossible to speak of the Bábís or to learn something about their affairs. The terror which this name awakens is such that no one dares to speak, or even think, of it. The Italians whom I found in Tihrán, and who proved extremely kind in every way, wanted to tell me little or nothing about the Bábís, or were unable to do so; the same was true of Europeans of other nationality in Tihrán, Tabríz or Rasht. Nicolas,⁸ with whom I made the long journey from Tihrán to St. Petersburg, started to speak to me about them only after we passed the Persian frontier... Count de Gobi-neau, in the village of Gezer near Tihrán, would narrate to me episodes about this sect, making the hours of the evening pass as lightning while he wrote its history and read to me some chapters... Gathering material for the history of the Báb, which he was doing at the time, was fraught with danger in the heart of Persia, even for a Minister of the French Emperor..."

Referring to Vámbéry's critical comments on the episode of Shaykh Tabarsí,⁹ Lessona states: "... this judgment is entirely unjust and a thousand miles from the truth, if we want to apply it to the precepts of the Báb... These precepts are in a symbolical language and, amidst mystic formulas, we found the sweet doctrines of the Báb, respectful of the past but made to contrast with formalism and to make the spirit of goodness prevail... The Báb and Qurratu'l-'Ayn were purified from any thought of violence and their lives were filled with love for their fellow men and with enthusiasm for the Faith..."

In relating the atrocious tortures inflicted on the Bábís, Lessona relates:

"... The Sháh and the Sadr-i-A'zam (Prime Minister) feared a revolution, seeing conspirators all around them; they thought therefore to devise some scheme that would involve the largest number of persons. The

⁸ Monsieur J. B. Nicolas, Interpreter of the Imperial French Embassy in Tihrán and father of A. L. M. Nicolas, author of *Siyiyid 'Ali-Muhammad dit le Báb*, Paris, Dujaraic & Co., 1905.

⁹ Hermann Vámbéry, author of *Meine Wanderungen und Erlebnisse in Persien* (1867), writes concerning the siege of Shaykh Tabarsí pp. 286-303, according to Browne, in *A Traveller's Narrative*, Note A, p. 206; see also pp. 37-39.

CARTA DELLA PERSIA



Map of Persia, made in 1845.

Sháh then schemed to deliver the Bábis to the various civil and military employees, charging them to put said Bábis to death. From the type of torture inflicted on the victims, from the most heinous manner in which they would be put to death, he could judge their zeal . . . Those who had not enough imagination to find new tortures went to the Kalantar who knew how to suggest others . . . That Kalantar then acquired many titles to the Sháh's benevolence

. . .¹⁰ "From that day," the author continues, "eighteen years have passed and in Persia the same sovereign, Násiri'd-Dín Sháh, reigns, always diffident, always suspecting, always in fear of the Bábis. From time to time they arrest some one, condemn him very often to despoliation for the reason that he is a Bábí but more often using this as

¹⁰ This system of persecution is attested also by Nabil, op. cit., p. 612, footnote 2, and by Browne, op. cit., Note T, p. 328.

an excuse. The governors of the provinces thus have an easy method of taking all the possessions of a poor victim who has put something aside. The government says that Bábism is extinguished, but it operates as if it were alive . . ."

"A new Báb, successor to the first, lives in Baghdád, outside the government of the Sháh. From there he is in touch with all Persia and has disseminated Bábism in all those provinces and even in the Indies of the Orient."

This correspondent was thrilled in reading these words, because of all the early European historians of the Faith Michele Lessona makes a direct and unmistakable reference to Bahá'u'lláh, Who the following year in Baghdád made His Declaration in the Riḍván.

The author ends his monograph by putting before the reader the question whether the Bábí doctrine would survive and propa-

gate. Wisely he answers it himself by quoting one of Manzoni's verses:

"To posterity the arduous judgment!"

The great friendship born in Persia between Lessona and Count de Gobineau had its strange epilogue in Turin. After the fall of the French Empire, de Gobineau, exiled from his native France, spent part of the year in Italy and part in Germany.

On the evening of October 12, 1882, a distinguished looking and elegantly dressed gentleman, on his way to Pisa, became ill in a hotel bus in Turin. He was taken to the Hotel Liguria and there this traveler died, the early morning of October 13, attended by the hotel owner and some of the servants. The hand of fate had made it possible for Count Arthur Joseph de Gobineau to sleep forever in Italian soil and in the same town where Michele Lessona lived and where Lessona, himself, twelve years later was laid to rest.

10. THE BAHÁ'Í FAITH AND WORLD GOVERNMENT*

By DAVID M. EARL

AS INEVITABLY as the upward swing of the pendulum is followed by a downward stroke, or as synthesis emerges from the interaction of thesis and antithesis, modern thinkers are countering the coldly rational materialistic bent of the late nineteenth century with a new appreciation of the basic need for humans to believe in something beyond the laboratories of physical science. A historian, Toynbee, has pointed out that the practical extinction of faith in Western society is "the supreme danger to the spiritual health and even to the material existence of the Western body social—a deadlier danger, by far, than any of our hotly canvassed and loudly advertised political and economic maladies."¹ A biophysicist, du Noüy, has emphasized the necessity for basing a new moral development "on a unification, a reconciliation of the rational—science—with

the universal—faith; . . . on an explanation of the relation between matter and spirit."²

In response to this almost unconscious but apparently fundamental need, and possibly because older religious forms have all too conspicuously failed to bring to the masses either individual *or* international peace, new religious movements are beginning to receive the attention of mankind. It should be a matter of some encouragement that one new religious approach which has been pre-eminently successful in gaining active and loyal adherents in every continent of the globe, and in every country where freedom of religious discussion is permitted, is a faith which places among its most basic purposes the establishment of a world commonwealth. Despite suppression and persecution from civil and from ecclesiastical authorities both in Persia, the land of its birth, and in the Turkish Empire, to which it was carried in

* This article appeared in *Common Cause*, 4:92, September, 1950, and is reprinted here by permission of the author and the publishers, The University of Chicago Press.

¹ Arnold J. Toynbee, *A Study of History*. London, Oxford University Press, 1939, vol. V. p. 671.

² Lecomte du Noüy, *Human Destiny*. New York, Longmans, Green & Co., 1947, p. 256.

its very earliest days, after barely one hundred years the Bahá'í faith, flourishing in some sixty countries, developed an international nongovernmental organization recognized by the United Nations Economic and Social Council, and was sending its representatives, including American citizens, to participate in a conference on human rights at Geneva.³

Further interest is lent to the story of the Bahá'í faith when it is realized that this progress has been accomplished by a group without clergy or priesthood; thus it can hardly be argued that an ecclesiastical hierarchy has advanced the Bahá'í teachings in order to preserve and extend its own vested interest. Knowledge of the Bahá'í teachings, on the contrary, has been spread from continent to continent and from country to country by individual lay members who have been so inspired with enthusiasm and so convinced that these teachings answered the fundamental needs of modern society that they have taken it on themselves to give their time, means, and energy to traveling, and even to living for extended periods of time, in communities and countries other than their own, for the sole purpose of sharing their new faith with others.⁴ When it is realized that every adherent of this belief, in whatever country he may be found, has wholeheartedly accepted the principles of world government and world citizenship, it seems not inappropriate to inquire in some detail into the history and philosophy of the Bahá'í faith.

BRIEF HISTORY OF THE BAHÁ'Í FAITH⁵

At Shíráz on May 23, 1844, Siyyid 'Alí-Muhammad, who afterward became known

³ United Nations. Economic and Social Council. Committee on Arrangements for Consultation with Non-Governmental Organizations. *Report of the Conferences Called by the Ad Hoc Committee of Consultative Non-Governmental Organizations*. E/C.2/98 (June 2, 1948), p. 6. (For additional material concerning official Bahá'í contacts with the United Nations, see pages 597-615. *Editors*.)

⁴ One such example out of many was recently mentioned by Martha Gellhorn in her article on Luxembourg, "Party Girl in Paradise," *Saturday Evening Post*, January 7, 1950, vol. 222, No. 28, p. 25.

⁵ An excellent book on Bahá'í history from the Bahá'í viewpoint is Shoghi Effendi, *God Passes By*, Wilmette, Ill., Bahá'í Publishing Committee, 1944. An adequate summary of the Bahá'í teachings as well as a historical account will be found in Emeric Sala, *This Earth One Country*, Boston, Bruce Humphries, Inc., 1945, pp. 102-81. For the viewpoint of a well-known historian, see Arnold J. Toynbee, *op. cit.*, vol. 5, pp. 174-176, 665.

as the Báb (i.e., Gate), made the announcement that he was the promised one whose coming was to fulfill messianic prophecy. His specific mission, he stated, was to prepare Persia and the world for the advent of a second prophet who would bring a message even more significant than his own. His writings eventually included prayers, commentaries on passages in the Qur'an, and moral exhortations calling on his followers to sever themselves from worldly things, rely on God, and maintain themselves completely ready to accept the prophet who was to follow. As to his relation with the later Manifestation, the Báb wrote:

"I am a letter out of that most mighty book and a dewdrop from that limitless ocean, and when He shall appear, my true nature . . . will become evident, and the embryo of this religion shall develop . . . and attain to the station of 'the most comely of forms.'"⁶

The new code of religious law, the new example of moral and spiritual reform set by the Báb, were in such marked contrast to the standards of the day that they were considered by corrupt civil and religious leaders as involving a mortal threat to established interests. Like every social reformer, the Báb was vilified bitterly by those who were the most guilty of excesses, and it was soon found possible to imprison him in the name of religious orthodoxy. His followers by the thousand were tortured and slain by fiendish methods piling even Fox's *Book of Martyrs*; and after six years of confinement, the Báb himself was publicly executed by an army firing squad at Tabriz on July 9, 1850.

Yet here the typical pattern of religious history was repeated: the new religion grew under persecution, beginning to make headway even among the elite and ruling class. It was from a family of this sort, his father being a minister of state, that there came Mírzá Husayn 'Alí, who later was known as Bahá'u'lláh (i.e., Glory of God). During the lifetime of the Báb this individual accepted his message; and after the Báb's martyrdom, Bahá'u'lláh became one of his best-known followers. His noble birth did not prevent his paying a price for his faith: stripped of his wealth and possessions, He was imprisoned, tortured, and finally, with his family, exiled to Baghdád, then a part of the Turkish Empire.

⁶ Quoted in Edward G. Browne, *A Traveller's Narrative*, Cambridge, The University Press, 1891, p. 54.

As the years passed, Bahá'u'lláh's spiritual station became so evident as to attract large numbers of visitors from various parts of Persia. Once again the religious leaders felt the established order to be in jeopardy; the Turkish government was prevailed upon to cooperate; Bahá'u'lláh and his family were summoned to appear in Constantinople. While preparing to leave, on April 21, 1863, Bahá'u'lláh announced to a group of sincere well-wishers that he was the promised one whom the Báb had foretold.

Almost a hundred persons insisted on accompanying Bahá'u'lláh and sharing His hardships; after a few months in Constantinople, the entire group was moved in the dead of winter, without adequate clothing or food, to Adrianople. It was in this city that Bahá'u'lláh publicly announced His mission, and from this time, His followers were called Bahá'ís.

A few years later, the group was moved again, this time to the ancient fortress-prison of 'Akká (Acre) in Palestine [now Israel]. Here the most rigid conditions were imposed: Some eighty persons, including women and children, were crowded into a few dirty rooms. Malaria and dysentery were prevalent; food and water foul. After a few years of such confinement, restrictions were again relaxed, and Bahá'u'lláh with His family was permitted to occupy a small house and move about within the city walls. Still later, He was permitted to move to a nearby rural location.

Although pilgrims visited Him during the latter years of His life, His long imprisonment and exile prevented Bahá'u'lláh from personally teaching large numbers of people. Instead, He put His message in writing, and these writings today form the basis of the Bahá'í faith. In them, Bahá'u'lláh sounded the great call to spiritual excellence and moral perfection which the world has come to associate with its most highly developed religious thought; but in addition, He placed a new emphasis on the social aspects of human relationship, and in outlining the obligation of the individual to society, in effect He laid the foundation for a future world commonwealth.

After the passing of Bahá'u'lláh from this life on May 28, 1892, spiritual leadership of the nascent Bahá'í community fell upon the shoulders of His oldest son, 'Abbás Effendi, who became better known as 'Abdu'l-Bahá

(i.e., Servant of Bahá). Early in his childhood 'Abdu'l-Bahá had understood His father's peculiar station; although only in His twenties when the incarceration at 'Akká began, 'Abdu'l-Bahá had developed into His father's most trusted lieutenant, gradually taking on Himself more and more of the administrative detail involved in Bahá'u'lláh's relationships with officials and visitors and so freeing His father for meditation and the recording of His message. As the first person to believe in Bahá'u'lláh's mission, and the foremost exemplar in His personal life of Bahá'u'lláh's teachings, 'Abdu'l-Bahá was preeminently qualified to hold together and encourage the Bahá'ís. During His lifetime the number of believers continued to increase, and the new faith began to receive the serious attention of Westerners.

Pilgrims from the United States arrived as early as 1894; others came from England and the continent. In many cities of Europe and America, Bahá'í groups were formed. After changing political conditions in Turkey resulted in freeing all political and religious prisoners, 'Abdu'l-Bahá at the age of sixty-seven visited Europe. The year was 1911; to a world standing on the brink of catastrophe, He brought a message of peace and unity. During the following year, He spent nine months in the United States and Canada, speaking in cities from coast to coast. Many persons active in Bahá'í affairs in the United States today still have vivid memories of their conversations with 'Abdu'l-Bahá.

Just as Bahá'u'lláh had provided in writing that, after His departure, 'Abdu'l-Bahá was to be the recognized center of the movement and interpreter of the writings, so 'Abdu'l-Bahá in turn provided for an unbroken succession of the central responsibility. After His death on November 28, 1921, it was found that His will and testament established a new institution: that of the Guardianship. By explaining the duties of the Guardian and outlining the manner in which future Guardians were to be selected, 'Abdu'l-Bahá was able to forestall those ruinous schisms with which the question of authorized succession has plagued other established religions.⁷

As first Guardian, 'Abdu'l-Bahá chose His grandson, Shoghi Effendi, who is still discharging the function. Under Shoghi Effendi

⁷ *Will and Testament of 'Abdu'l-Bahá*. Wilmette, Ill., National Bahá'í Office, 1944.

di's leadership, the world center of the Bahá'í Faith has been established at Haifa, local Bahá'í institutions have been consolidated in hundreds of cities throughout the world, and national institutions set up in nine countries where the number of believers necessitates such an organization. Of parallel importance with the forming of the administrative framework has been the progressive elucidation of Bahá'u'lláh's program arising from the Guardian's accurate translations of Bahá'u'lláh's writings, together with his own original works, in which he has applied the teachings of Bahá'u'lláh to current and future world problems.

BAHÁ'Í TEACHINGS RELATED TO WORLD GOVERNMENT

In His North American talks, 'Abdu'l-Bahá emphasized over and over that the purpose of religion must be to promote unity and concord, and that in this day, no unity less than that of the entire human race could be considered as an adequate goal.⁸ This unity, He pointed out, must have a spiritual basis in order to overcome the innate self-seeking tendencies so much in evidence today; but it must be expressed in concrete social institutions and not confined to mere sentimentality. For example, He insisted that equal opportunities and rights must be granted to women, at a time when this was generally considered an idealistic dream; He showed that capital and labor must cooperate in harmony, as each was essential to the other: a viewpoint which even yet can hardly be called popular. Universal education and an unfettered individual investigation of truth were also part of the program; this would result in immeasurably raising both cultural and scientific standards. A world auxiliary language must be agreed upon and taught in every school throughout the world: thus every person could communicate directly with any other without fear of misunderstanding or embarrassment. But above all, He pointed out, the Bahá'í teachings furnished a definite foundation on which to construct a world commonwealth. Just as previous religious teachings have dealt with individual discipline, He showed that Bahá'u'lláh offers a formula for social discipline. Like great religions of the past, the Bahá'í Faith upholds a belief in God and

stresses the necessity of ethical and moral personal conduct; but, unlike them, it goes beyond this to make its chief immediate concern the creation of a world government and a world culture based on justice. Rather than insisting that one religion is true and others erroneous, Bahá'u'lláh demonstrates that all established religions are divine in origin, and have marked important stages in social evolution; adherents of all may therefore with complete consistency join hands in a world faith embodying their highest ideals. Union of all peoples in a world faith with mutual respect for all previous prophets He considers essential to the formation of an integrated world community.

How completely the teachings of Bahá'u'lláh are intended to affect society is shown in the words of Shoghi Effendi:

"The principle of the Oneness of Mankind—the pivot round which all the teachings of Bahá'u'lláh revolve—is no mere outburst of ignorant emotionalism or an expression of vague and pious hope. Its appeal is not to be merely identified with a reawakening of the spirit of brotherhood and good-will among men, nor does it aim solely at the fostering of harmonious cooperation among individual peoples and nations. Its implications are deeper, its claims greater than any which the Prophets of old were allowed to advance. Its message is applicable not only to the individual, but concerns itself primarily with the nature of those essential relationships that must bind all the states and nations as members of one human family. It does not constitute merely the enunciation of an ideal, but stands inseparably associated with an institution adequate to embody its truth, demonstrate its validity, and perpetuate its influence. It implies an organic change in the structure of present-day society, a change such as the world has not yet experienced. . . . It calls for no less than the reconstruction and the demilitarization of the whole civilized world—a world organically unified in all the essential aspects of its life, its political machinery, its spiritual aspiration, its trade and finance, its script and language, and yet infinite in the diversity of the national characteristics of its federated units."⁹

It is implicit in the Bahá'í teachings that world unity will not come about suddenly, by revolutionary means. Rather, the people of the world, through experience in trial and

⁸ 'Abdu'l-Bahá, *Foundations of World Unity*, New York, World Unity Publishing Corp., 1927, *passim*.

⁹ Shoghi Effendi, *The World Order of Bahá'u'lláh*, New York, Bahá'í Publishing Committee, 1938, p. 42.

error, through making faltering steps with leagues and confederations, will evolve a progressively more perfect union. The principles laid down by Bahá'u'lláh, accordingly, are not so much concerned with the techniques of *accomplishing* world unity as with those of *operating* a world commonwealth. Viewed in this way, they may serve as a useful criterion for evaluating progress toward world government, as well as furnishing a fruitful source of ideas for inclusion in a world constitution.

One of the greatest Bahá'í principles is that emphasizing the oneness of mankind:

"The tabernacle of unity hath been raised; regard ye not one another as strangers. Ye are the fruits of one tree, and the leaves of one branch. . . . There can be no doubt whatever that the peoples of the world, of whatever race or religion, derive their inspiration from one heavenly Source, and are the subjects of one God. . . . The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men. . . . All men have been created to carry forward an ever-advancing civilization. . . . That one indeed is a man who, today, dedicateth himself to the service of the entire human race. . . . It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country, and mankind its citizens."¹⁰

In this connection, the Bahá'í writings strike boldly at an attitude which is still one of the most potentially dangerous sources of disharmony: that of race prejudice:

"Concerning the prejudice of race, it is an illusion, a superstition pure and simple, for God created us all of one race. . . . In the sight of God there is no difference between the various races. Why should man invent such a prejudice? . . . All races, tribes, sects, and classes share equally in the bounty of their Heavenly Father. . . . The lovers of mankind, these are the superior men, of whatever nation, creed, or color they may be."¹¹

The writings of Bahá'u'lláh are permeated with a sense of the vital importance of justice in establishing world order:

¹⁰ Shoghi Effendi, tr., *Gleanings from the Writings of Bahá'u'lláh*, New York, Bahá'í Publishing Committee, 1939, pp. 215, 217-18, 250.

¹¹ *The Wisdom of 'Abdu'l-Bahá*, New York, Bahá'í Publishing Committee, 1924, p. 137.

"The best beloved of all things in My sight is Justice. . . . We cherish the hope that the light of justice may shine upon the world and sanctify it from tyranny. . . . The structure of world stability and order hath been reared upon, and will continue to be sustained by, the twin pillars of reward and punishment. . . . There is no force on earth that can equal in its conquering power the force of justice and wisdom."¹²

Even during the transitional period into which the world is giving signs of moving at the present moment, before the actual accomplishment of world unity, Bahá'u'lláh indicates the cardinal importance of justice:

"O rulers of the earth! Be reconciled among yourselves, that ye may need no more armaments save in a measure to safeguard your territories and dominions. . . . Should any one among you take up arms against another, rise ye all against him, for this is naught but manifest justice."¹³

A world community with a world consciousness, enforcing world justice in accordance with a world faith: this is the significant scheme of Bahá'u'lláh. Clearly, even when speaking of "mundane" affairs such as politics and labor relations, the Bahá'í approach is basically spiritual; far from being something to engage in once a week, religion in the Bahá'í sense becomes the mainspring of human activity:

"The whole duty of man in this Day is to attain that share of the flood of grace which God poureth forth for him. . . . Every eye, in this Day, should seek what will best promote the Cause of God. . . . Beseech ye the one true God to grant that ye may taste the savor of such deeds as are performed in His path. . . . Forget your own selves, and turn your eyes toward your neighbor. Bend your energies to whatever may foster the education of men."¹⁴

Acceptance of these principles and their application to personal life has wrought revolutionary changes in countless individuals; but social revolution, with its concomitant use of force rather than reason as the deciding factor, is completely contrary to the Bahá'í attitude. It may very reasonably be asked how the Bahá'ís of the world, despite

¹² Shoghi Effendi, tr., *The Hidden Words of Bahá'u'lláh*, New York, Bahá'í Publishing Committee, 1939, p. 3.

—, *Gleanings from the Writings of Bahá'u'lláh*, pp. 218-19.

¹³ *Ibid.*, p. 254.

¹⁴ *Ibid.*, pp. 8, 9.

their unquestionably high principles, can hope to effect any real change in social or political conditions, if they are committed to waiting for evolution to take its course.

The answer to such a question reveals what may possibly be of significance to the world even within our own lifetimes: the already established and functioning "Bahá'í Administration."¹⁵ The organizational and operational framework by which the affairs of the Bahá'í faith are currently being handled throughout the world has been purposely designed to apply in daily use the principles enjoined upon mankind by Bahá'u'lláh. Actually, social evolution may be visualized as proceeding along two distinct lines: one, the political, through the establishment by the nations of the world of such agencies as the League of Nations and the United Nations, from which line the foundation of a world state may eventually emerge; the other, the nonpolitical, where in institutions such as those of the Bahá'ís the new principles of world consciousness and administration without partisanship are being developed. Thus, the Bahá'ís may feel that they are contributing day by day in deeds, not merely in words, to forming the concrete institutions of a new world order.

Perhaps the fundamental inspiration which Bahá'í administration can give to world administration is the abolition of the conflict between interests. Diversity of interests, and the consequent necessity for their accurate representation, is so basic a feature of modern democratic-parliamentary systems, that a proposal to disregard this conflict may sound radical to the point of negating democracy. Yet Bahá'u'lláh points out, and Bahá'í administration applies it in practice, that the interest of the whole human race is the only interest worthy of consideration; anything lesser is intrinsically selfish. On such a basis, there can be no conflict of interest; there may be a difference of *opinion* as to the proper mode of operation, but the basic *purpose* of any de-

cision will always proceed from agreement, not disagreement.

From this principle, revolutionary as it seems, proceeds another equally surprising to adherents of the Western democratic system: with no divergent interests to represent, there is no need for political parties. Not a one-party system, but a no-party system, is envisaged by Bahá'u'lláh. To insure that this will be so in actuality and not merely in theory, present-day Bahá'í elections are conducted entirely by secret ballot, and *without nominations*. No one announces himself as a candidate, and there are no campaign speeches or promises. In a local election, every adult Bahá'í resident in the local area is eligible to be voted for; and similarly in a national election. Those who are elected, since they made no campaign promises, and have no idea who voted for them, are entirely free of obligation to a constituency, and can accordingly devote themselves completely to the welfare of the whole group. It will undoubtedly be necessary to introduce changes in this electoral technique when voters are counted in the millions; but the principle of completely nonpartisan elections is a challenging one.

Another essential element in Bahá'í administration is the elimination of the fundamental separation of powers to which Americans are so well accustomed. This, too, is felt to be a relic of the conflict-of-interest era, so that the highest administrative authority is vested on any level (local, national, or international) in a board which unites in itself the legislative, executive, and judicial responsibilities.¹⁶ It is these boards, at present consisting of nine members each, which are elected in the nonpartisan manner described above; since elections are not for single-position offices, and the nine receiving the highest number of votes are all declared elected, the system works more smoothly than might otherwise be supposed.

Implicit in the placing of the highest responsibility for administration in the hands of a board is the elimination of opportunity for any one individual to make a decision on his own motion. Social responsibility is so ingrained a part of the political philosophy of Bahá'u'lláh that there is no place for the individual executive or judge; action affecting human beings can rightfully be taken only by the *group*.

¹⁶ Such an agency has not yet been organized on the international level.

¹⁵ The following are the most useful references on this subject:

The Bahá'í Community, Wilmette, Ill., Bahá'í Publishing Committee, 1947.

Bahá'í Procedure, Wilmette, Ill., Bahá'í Publishing Committee, 1942.

David Hofman, *A Commentary on the Will and Testament of 'Abdu'l-Bahá*, London, Bahá'í Publishing Trust, 1943.

Shoghi Effendi, *Bahá'í Administration*, Wilmette, Ill., Bahá'í Publishing Committee, 1941.

———, *The World Order of Bahá'u'lláh*.

Concerning the method by which the group comes to its decisions, Bahá'í administration again uses a technique which is untried in the arena of politics: that of "consultation." In distinction to the parliamentary procedure, whereby a motion must be made before it can be discussed, and which results in debate rather than sincere cooperative effort, the Bahá'í method is to explore the question completely and unemotionally, encouraging each person to state his opinions freely, and so far as possible coming to a mutual agreement *before* the motion is put. Thus, an attempt is made to have the motion sum up the feelings of the group in the aggregate rather than reflecting the wishes of a faction. If, in spite of this attempt to achieve unity, irreconcilable differences remain, the majority view must be accepted, since, as explained above, the difference is considered to be one of opinion only and not of fundamental interest.

Bahá'ís hope that ultimately the spiritual and political lines of administrative evolution will come together, allowing the world government to claim the loyalty of a citizenry united in a world faith; but that the

principle of collective responsibility is still to be observed at that distant stage of development is shown by the provision that the chairman of even the universal authority should have no veto power.

* * *

Through such techniques as these, Bahá'u'lláh has projected morality from an individual concern to the plane of group responsibility. It is precisely this application of the individual conscience to group activity which is lacking in the world today, and is essential if there is to be a world tomorrow. Whether or not one agrees with the strictly religious side of the Bahá'í teachings, it would be hard indeed to disregard the effects which organized religion has had on the world in the past. That a religion now receiving an ever-widening circle of acceptance is so completely interwoven with the ideal of world government, and that it is consciously attempting to develop patterns for future society, can hardly fail to be significant to those who are aware of the direction in which civilization is moving.

11. THE BIRTH OF WORLD RELIGION

By REGINALD KING

WINTER is that season of the year when, to all outward seeming, the world of trees and flowers and grasses lies dead—yet all of us know that this is not true. In reality the seeds simply lie dormant and asleep, awaiting the proper combination of warmth and moisture to stir them to life. Indeed a few seeds anticipate the season and, braving the blasts of winter, push themselves to flower—soft riots of color in a dreary landscape. These are the harbingers of what is to come. Later the whole vegetable kingdom stirs itself. Up through the muck and mire and darkness, the fragile shoots work their slender fingers upward. Moving all obstacles aside they struggle far beyond their seeming strength that one day they may emerge from darkness into the light of the sun that called them forth. In the physical world we call this season Spring. One can almost feel a difference in the very air when Spring touches the earth with the key that unlocks the fetters of winter.

All life takes on a new aspect at this time of year. Musicians and poets, through the ages, have sung of the spring season more often than of any other subject except love. Some poets have claimed that for men childhood is the springtime of life; others have written that man's springtime comes when he falls in love. Perhaps each man knows his own spring season best. This much we do know—all of us: Spring is a time of rebirth; the moments, year on year, when earth cloaks herself with fresh new garments to gladden the eye of man. These yearly cycles are so frequent and regular in a life time that man knows of a certainty that, after the winter season is over, the spring will come and that nothing deters its coming. Yet with this example of the bounty of God ever before him, man does not yet seem aware of the lesson it teaches. Man does not seem to realize that whenever he allows a winter season to lay hold of his spiritual heritage, God never fails to send a spiritual springtime to

awaken him to new life and glory. In his perversity, man has from time immemorial turned from religion to irreligion—from the light of truth to the darkness of error. His spirit, like the seed, lies dormant and asleep. Yet whenever the light of God is extinguished in human hearts—whenever man has raised veils of dogma and superstition between himself and his Creator—God sends a divine springtime. At such a time, there are always a few waiting souls—dawn-breakers—who, like the crocus, arise to herald the new day of God. Alas how few heed—how few listen to them!

Almost two thousand years have passed over the earth since one such springtime came and went in the environs of the ancient city of Jerusalem. Today five hundred million Christians can, from this distance of time, look back and say: Yes, that was the divine springtime. How wonderful it must have been to have sat at His feet and heard those glorious words of the Sermon on the Mount, or to have followed his footsteps through Galilee. The three years of His ministry were the days of Spring for the Christian world. We can, in looking back, understand and appreciate this truth today, but at the time there were few, a mere handful, that appreciated and saw the glory of what was taking place.

The Faith of Christ is but one of the religious systems that the world knows. What of the others?—The Jews, the followers of Buddha, the faithful of Islám, the Parsi, the Hindu—have they not also known a spiritual springtime? Each lays claim to such a time of re-birth; each looks upon his Prophet as a Messenger from God. Each looks upon the life time of his Prophet as a wondrous spiritual spring. But each claims that his Messenger was the true, the greatest and final One. How can this be? No spring season in Nature can claim to be the best or the final. At one time or another, all over the planet, year after year spring comes in nature. The seasons chase their sure way around the globe, slighting none. Yet men say the Springtime of God is exclusive, final, and named!

We of the West are more familiar with the teachings of the Jewish Faith than of any other religion except the Christian. Though that knowledge has not kept the western world from violent prejudices against the valiant congregation that through the centuries have kept aloft the banner of the One

God—the Mighty Lord. The familiar story of Moses tells of the leading of a people from the winter season of bondage and despair in Egypt, to the spring season that in words of eternal glory descended from Sinai and ushered the Jews into the Promised Land. Those same Ten Commandments even today are the basis of our civil and religious law. Such ancient festivals as the Passover are still celebrated by the Jews in remembrance of the bounties and the bestowals of God during the Spring Season of their Faith.

The western peoples have had little contact with the other Faiths except in a prejudiced or negative way. The motion picture has shown us many scenes of the Arab peoples, usually so prejudicial to the true facts that we have the impressions of a dirty, fanatical, and scheming group of desert bandits. For the rest—such writers as Sales and a host of other lay and priestly writers of Christendom have thundered their charges that Muḥammad was an impostor, the devil incarnate, the anti-Christ, a liar, a crazed and licentious fool. But the facts that one out of every seven inhabitants of the globe is a Muslim, and that no religion to that time so cemented its followers from such absolute disunity into so complete a unity attest the fallacy of these writings. Muḥammad, the Messenger of God, preached His gospel of submission to the one true God. In His life time He witnessed the growth of that Faith from a handful of devoted followers in the city of Mecca to the rallying of the whole of Arabia to His banner.

Mecca, where Muḥammad first preached His Message of one Almighty God, was already to the tribes of Arabia Deserta a Holy City. The Kaaba, in Mecca, was already a point of pilgrimage. That small square windowless building contained many stone idols to which the peoples of Arabia did homage. Here were to be found images of Mary and Joseph and the small black stone said to have been given by Gabriel to Abraham. Jealous of the fortunes that came from the pilgrims stopping to pray in this city that burned in the desert, the leading families drove Muḥammad and His little band out of the city. In time, and in peace, Muḥammad returned, heading a great host of the faithful. From the top of the Kaaba a Negro convert, raised the call that today rallies Islám to prayer around the world:

"There is no God but Alláh, and Muḥammad is His Messenger." How like the first commandment that Moses brought down from Sinai! Muḥammad raised the station of women, abolished dishonesty, forbade the use of intoxicating beverages, limited polygamy, and introduced a host of spiritual and civil laws that made the Muslim nations the envy and the mentors of the entire world. Such was the Islamic Springtime and its flowering.

Equally glorious, equally inspiring to their people were the spring seasons of Buddha, Krishna and Zoroaster. Bahá'ís believe that each of these God-inspired Men were Manifestations of God, bringers of the divine springtime, quickeners of a new Day of God and of the earth and its peoples. The Bahá'í Faith teaches that each of these Prophets has been sent to call men back to truth and to God. They did not come to establish new religions. Each of these Divine Educators has upheld the validity of His predecessors and foretold the coming of a successor. Each and all have attested the coming of that most great spiritual springtime in the fullness of God's plan that would signalize the bringing of the Kingdom of God to earth—the birth of a world religion.

It is the Bahá'í premise that once again, in our time, a divine springtime has blessed the planet. The story begins in the ancient land of Persia in the city of roses, the city of legend and nightingales, Shíráz, beloved of poets. On an evening in May in the year 1844, in an upper room there spoke One who called Himself the Báb (meaning the gate). He proclaimed the springtime of a new day of God. In words of magnetic beauty He called mankind to oneness and to God. He announced the coming of that most great divine Educator who would lead the world into peace and order. For six years the matchless utterances of the Báb stirred the hearts of His countrymen, moving many thousands to love and devotion. Still others were stirred to hatred and violence, a violence that sought the life blood of all who claimed allegiance to the Báb. In rising crescendos of horror, the forces of state and clergy rose in their might against these "God-intoxicated heroes" to destroy them; and the streets and the byways ran red with their blood. Then, one fateful day in a barracks square in Tabríz, the mouths of seven-hundred and fifty rifles spoke, and the beloved voice of the Báb was stilled forever.

The Springtime had come, however, and the whole world could not stay its force. Nine years later in the ancient city of Baghdád there arose, in fulfillment of the prophecies of the Báb, and of all religions, One who called Himself Bahá'u'lláh—the Glory of God, the Spirit of Truth, the Mighty Fortress. To Him the broken-hearted and leaderless followers of the Báb turned and were then called Bahá'ís. Laying claim to the mantle of Prophethood, Bahá'u'lláh called on the rulers of men to establish peace on earth and to turn to God. Heedless of His call, the world moved on in its accustomed ways. Bahá'u'lláh Himself, the victim of fanatical hatred, was moved from prison to prison, exile to exile, and finally was banished for life to the Turkish penal colony only a short distance from the slopes of Mt. Carmel—to the city of 'Akká, the "Door of Hope" proclaimed in Hosea.

The history of the divine springtime that is the Bahá'í World Faith is no collection of legends—Bahá'u'lláh is as much a part of our modern history as Lincoln, Queen Victoria, or Napoleon III. From His "most great prison" He viewed our world and its clashing group disunities, its crashing worlds. He saw the races of the world fomenting hatreds for one another; He saw the subjugation of whole racial groups in slavery. From His pen there came the remedy: "Ye are all leaves of one tree, and drops of one sea."¹ "Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest."² Bahá'u'lláh called the peoples of the world to the fold of one family, the human family.

From the remoteness of His exile He saw with prophetic vision the crashing of the nationalistic worlds—the eternal blood-letting of warring nations. He saw an end to war and He uttered the mighty assurance: "Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come . . . Is not

¹ *Bahá'í World Faith*, p. 201.

² *Hidden Words* (arabic), verse 68.

this that which Christ foretold? . . . These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family . . . Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind."³ Bahá'u'lláh laid the principles upon which would be built an international tribunal—a Federation of Nations—the unity of the planet into one Nation with a common citizenship for its peoples.

From its beginning 108 years ago the Bahá'í Faith has moved around the globe. The Báb declared His mission to one; forty days later there were eighteen who believed. In the next nineteen years over twenty thousand had been martyred for believing the teachings of the Báb, and the Faith had spread in Persia, Iraq, Burma, India and parts of the Turkish Empire. Through the life time of Bahá'u'lláh, the Faith became known more and more widely. Shortly after the passing of Bahá'u'lláh, a Presbyterian Minister, Rev. Henry H. Jessup, of Beirut, Syria, sent an address to be read at the World's Parliament of Religions convened in the city of Chicago in 1893. Dr. Jessup could not attend in person. In closing, his address reads:⁴

"In the palace of Bahjí, or delight, just outside the fortress of Akká, on the Syrian coast, there died a few months since a famous Persian sage, the Bábí saint, named Bahá'u'lláh—the Glory of God—the head of that vast reform party of Persian Muslims, who accept the New Testament as the Word of God and Christ as the deliverer of men, who regard all nations as one, and all men as brothers. Three years ago He was visited by a Cambridge scholar, and gave utterance to sentiments so noble, so Christ-like, that we repeat them as our closing words . . ." How little Dr. Jessup knew that he was introducing to the West the Faith of Bahá'u'lláh, for his was the first known public reference to the Bahá'í Faith in the western world.

Bahá'u'lláh left for His people a Covenant in which He named His eldest Son 'Abdu'l-Bahá as the Center of that Covenant, the exemplar of His teachings. 'Abdu'l-Bahá was released from prison in 1908 by the Young Turk Revolution which granted amnesty to

all political and religious prisoners. Shortly thereafter He began a series of journeys that were to take him to Egypt, Europe and North America. Wherever he went people responded to the love for mankind that He demonstrated. Each and all sat in rapt attention as they listened to His message of peace and love. Great and small humbly bowed themselves before this Servant of God.

The venerable Archdeacon Wilberforce invited 'Abdu'l-Bahá to address the congregation of St. John the Divine at Westminster after the evening service. The archbishop read the translation of 'Abdu'l-Bahá's words himself. When 'Abdu'l-Bahá had finished, the congregation, following the archdeacon's example, knelt to receive the blessing of the Servant of God. In the United States during an arduous eight months 'Abdu'l-Bahá traveled from coast to coast, scattering on every hand the life-giving words of His Father's Message. He spoke at New York, Columbia, and Howard Universities, laid the dedication stone for the Bahá'í House of Worship north of Chicago that today stands in its shimmering beauty.

In Temple Emmanu-El, synagogue in San Francisco, He addressed two thousand listeners; at Leland Stanford University over nineteen hundred gathered to hear His words. The names of those who met and talked with Him read like an American Who's Who: Alexander Graham Bell, Mr. Roosevelt, Mrs. William Jennings Bryan, Admiral Peary, Rabbi Stephen Wise, and Dr. David Starr Jordan, who said, "'Abdu'l-Bahá will surely unite the East and the West: for He treads the mystic way with practical feet."⁵ This list is too long for inclusion here.⁶ Besides these, thousands heard His message and many rallied to the Cause of Peace which He preached and lived.

In 1913 'Abdu'l-Bahá returned to Haifa, to spend the remaining years of His life consolidating the victories already won. There generated from His presence such order and love that the hearts of the diverse peoples throughout the world that called themselves Bahá'ís were cemented together into one great family.

In 1921 'Abdu'l-Bahá passed away. In His Will and Testament He named His grandson Shoghi Effendi as the first Guardian of the Bahá'í Faith. Into his capable

³ As recorded by Prof. Edward G. Browne, Introduction (p. xi) to *A Traveller's Narrative*.

⁴ *The World's Parliament of Religions*, vol. 2, p. 1125.

⁵ "Appreciations of the Bahá'í Faith," *The Bahá'í World*, this volume, p. 646.

⁶ See *God Passes By*, p. 289.

hands were entrusted the affairs of the youthful Cause. Through the ensuing years of his stewardship the administrative affairs of the world-wide Bahá'í Community have been consolidated. Step by step through grave perils and impending crises, the Guardian has led the Bahá'ís from victory to victory. Today in over 200 countries and territories of the world Bahá'í Spiritual Assemblies and groups function vigorously. Their literature is translated into over ninety languages. Local Spiritual Assemblies democratically elected have paved the way for the eleven National administrative institutions that have already come into being. The first International Bahá'í Council has but recently been established at the spiritual center of the Bahá'í world, Haifa, Israel,—the forerunner of that supreme Bahá'í administrative institution destined to emerge in the fullness of time—the International House of Justice.

Even the biased observer must admit that the Faith of Bahá'u'lláh has in slightly over a century fulfilled in marvelous ways the task of uniting peoples who before the advent of these Teachings knew no unity at all. Jew, Christian, Hindu, Parsi, Muslim, Buddhist and the man with no religion at all are, within the Bahá'í Faith, able to worship Almighty God without rancor or prejudice one for the other, for as Bahá'ís they understand that the names Alláh, Jehovah, Brahma, Ahura Mazda, Lord, and many others all refer to one Father, God, and that His Messengers though different in name shed the same glorious light upon the dark planet.

Among Bahá'ís there is no overt nationalism, for they are indeed citizens of the world. With them also there is to be found

a racial brotherhood in practice that has no equal in any other sectarian or religious group.

Bahá'ís believe this is a day of spiritual springtime—a new Day of God. Certainly the teachings of Bahá'u'lláh have stirred the hearts and minds of His followers and made of many “God-Intoxicated heroes.” They believe also that the events of this twentieth century, though seemingly unrelated to the growing Cause of God, are the results of this Most Glorious of spiritual springtimes. Bahá'u'lláh has written: “The world's equilibrium hath been upset through the vibrating influence of the most great, this new World Order.”⁷ Thrones and dynasties have toppled, governments have been thrown from power, powerful church groups have lost prestige and temporal power, wars have riddled the planet leaving in their wake debt and death. An old world order struggles against its inevitable end. The winter season of an old age battles against the revivifying breaths of an advancing spiritual springtime. The Bahá'í Faith calls the world to witness the birth of a world religion. Only through independent investigation of these claims without prejudice can the seeker know this to be so through his own knowledge.

“Seek, and ye shall find; knock, and it shall be opened unto you.”⁸

“Awake, for, lo! the morning Light has broken. Arise, for His Cause is made manifest. The portal of His grace is open wide; enter therein, O peoples of the world! For He who is your Promised One is come!”⁹

⁷ *Gleanings*, p. 136.

⁸ Luke 11:9.

⁹ Cited in *God Passes By*, p. 6.

12. TEACHING AMONG THE AMERICAN INDIANS

By REX KING

THE American Indians are potential Bahá'ís. Prayer in many forms is common practice among them, and many of their tribal council laws and procedures are similar to those of the Bahá'í administrative order. Their native religion involves every individual in the group and regulates every detail of personal behavior. They regard

religion as the source of personal power, and many have espoused Christianity because they look upon the white man as more powerful than the Indian and credit this power to his religion. However, they find the many, often conflicting religious sects very disconcerting, and thus are responsive to movements that aim to unite instead of di-

vide. Because of their intense faith that peace will some day come to pass, they are easily interested in the Bahá'í teachings about World Order and Universal Brotherhood.

"Therefore, it is inevitable that as the Bahá'í Faith reaches out to embrace more and more peoples everywhere, it will easily win 'unqualified adherence and support among the indigenous peoples of America' for whom 'Abdu'l-Bahá predicted so glorious a future."

—STATEMENT BY AMERICAN BAHÁ'Í NATIONAL TEACHING COMMITTEE

Where the story of Bahá'í work among the Indians begins would be hard to find on a map or pinpoint in a report. It is enough to say and believe that when the breezes of God's new Revelation breathed across the planet, it stirred American Indians as well as it did the rest of mankind, though they, like others, were not aware of the source of the Divine springtime that was stirring the winter season of men's hearts.

The work of the Bahá'í American Indian Service committee began when instructions came from our beloved Guardian to form an administrative unit, the object of which would be to take the Faith to the leading Indian tribes of this country.

At the Bahá'í Intercontinental Conference held in Chicago in 1953, Bahá'ís who had no idea they were to be on a committee of this type began to concern themselves with the task. Dorothy Baker asked one of them to "Find an Indian Bahá'í for me!" Rúhíyyih Khánum asked another, "What are you doing about the Indians?" Thus the pattern for the Crusade years was begun far removed from Arizona which was to be the seat of committee membership, for the first year at least.

Yet in Tucson, Arizona, another part of the pattern was being woven. A young couple began to attend Bahá'í firesides, and just before Rídván, 1953, they became Bahá'ís on an evening long to be remembered. They were Charmion and Robert McKusick, and Bahá'u'lláh certainly knew the need that was to be and prepared these two to be on hand when it arose. Charmion was freshly graduated with honors from the University of Arizona with a degree in Anthropology specializing in the American Indians. Bob was and is a potter, and his knowledge of Indian de-

signs and ritualistic symbols is vast. Most of his pottery work is built around the religious symbols and designs of the Indians of the Southwest. They were ready made for the important work that was to come—the experts for the committee yet to be formed.

Later, when the committee was appointed, these two were a natural choice and so was Eli Powlas, its only Indian member. In November the National Spiritual Assembly added Wallace Heath of Tucson to the committee to assist in developing the great teaching potential that exists in the American colleges and universities attended by Indian youth. Wally had entered the University of Arizona in September, 1953, for the express purpose of teaching among Indian youth.

At an early meeting of the committee, it became clear that much groundwork had already been laid in scattered spots all over the country. Individual Bahá'ís and communities had "made a beginning" here and there. Many had registered their desire at the Conference of 1953 to assist in Indian teaching, and with these, correspondence was soon under way.

Four words, a prayer, and a statement written by 'Abdu'l-Bahá became our watchwords:

The four words, to be repeated again and again in committee meetings, are Love, Wisdom, Tact, and Patience.

The prayer, which has become a favorite with the committee and looms large in the history of the year, reads: "Blessed is the spot, and the house, and the place, and the city, and the heart, and the mountain, and the refuge, and the cave, and the valley, and the land, and the sea, and the island, and the meadow, where mention of God hath been made, and His praise glorified" (*Bahá'u'lláh*).

The statement of 'Abdu'l-Bahá, an ever-shining beacon before the eyes of the committee, said in part, ". . . for these souls [the American Indians] may be likened unto the ancient inhabitants of the Arabian Peninsula, who, prior to the Mission of Muḥammad, were like unto savages. When the light of Muḥammad shone forth in their midst, however, they became so illumined as to enlighten the whole world."

Here was the challenge! Our task given by the Guardian was twofold: conversion to the Faith of members of the leading Indian tribes, and translation of Bahá'í literature into the Cherokee language.

We chose as our goals, cities in or near heavy concentrations of Indian population: Gallup, New Mexico, Indian capital of the world; Miami, Oklahoma, center of interest for a larger number of different tribes than any other city; and Pierre, South Dakota. To these goal cities, we added the task of rebuilding the lapsed Macy, Nebraska, Assembly. An all-Indian Assembly had been formed at Macy with great labor and sacrifice through the dedicated efforts of Mrs. Mary Steverson and Mrs. Amelia Collins, who later visited the reservation to assist in the forming of the Assembly. Macy was a pivot around which many hopes revolved.

We were not able to make a general appeal for pioneers to our goals because of the urgent need for pioneers in foreign fields and in goal cities on the home front, so we set about making contact with those who had expressed a desire to work among the Indians.

Our first project was the preparation of a teaching brochure, a handbook to assist both those who would work on reservations and those who would be teaching that thirty-five per cent of the Indian population who live elsewhere. Next was the compiling of employment information and data concerning the various goal areas to which we hoped pioneers would go. Thirdly, maps of the reservations were obtained so that Bahá'ís interested could pinpoint the area where they might settle.

By early fall, the first pioneer, Grace Dean of Clifton, Arizona, secured a federal teaching post at Byless, Arizona, on the San Carlos reservation to teach the Apache children. Shortly thereafter, Mrs. Kit Goldstein of New York City volunteered her services to the committee for a one-year period, and proceeded to Flagstaff, Arizona, to do graduate work at the college there. In addition, she secured a teaching post at nearby Tuba City on the Navajo reservation.

In November, Mr. and Mrs. Edvard Lindstrom of Manchester, New Hampshire, moved to Yakima, Washington, to take a social service post that involves working with the tribes of the Pacific Northwest. During the same month, Mrs. Ethel Murray left Providence, Rhode Island, to take a post in Bryson City, North Carolina, near the Cherokee reservation. This was a most important place as her task was that of taking the Faith to the Cherokee and assisting

with the translation work. In the fall also, Marguerite Bruegger of Chicago arrived in Devil's Lake, North Dakota, to pioneer among the Indians of that region.

On December 24, 1953, James Stone, Jr., of Martinsburg, West Virginia, arrived in Gallup, New Mexico, the first of our goal cities to be settled. Through the assistance of Edna Atkins who lives nearby, visits to the Macy reservation were begun in February.

Through the year a growing correspondence was carried on with government agencies, educational and religious groups, and individuals concerning the Cherokee language. After a while, a letter from Ethel Murray informed us that she had found a translator, named Moses Owl, among the Cherokee Indians. Immediately we sent the prayer beginning "Blessed is the spot . . ." to him for translation. Remembering what 'Abdu'l-Bahá had said when the American friends had asked his permission to build a Temple, "Make a beginning and all will come right," we did just that, and our beginning was a prayer!

Through correspondence with Mrs. Murray, we learned that Moses Owl thought the name, Bahá'u'lláh, was like the Cherokee word for God. A Sioux who helped with the translation said the teachings sounded like those of the Sioux religion, and Moses Owl countered that they were very much like the Cherokee thinking on religion.

Finally that wonderful day arrived when through the mails came the long awaited scrap of paper holding the words of Bahá'u'lláh written in the language of the Cherokee people. Gratefully, we saw how the hand of the Beloved had helped us along the way.

Then we set about the larger task of choosing the contents of the first pamphlet to be translated into Cherokee, a work that will be one of the first concerns of the second year of committee activity.

In this first year we have brought the Message to nineteen tribes, the first translation into Cherokee has been accomplished, and the pattern for future activity has been set and is moving. Through the Secretary General of the International Bahá'í Council, Leroy Ioas, the Guardian has sent his approval and urged the further advancement of our work.

The Challenge is there—contacts must

become converts so that they may teach their own people! 'Abdu'l-Bahá has said these Indian people will illumine the whole

world. It is the task of the American Bahá'ís to light the torch. What a glorious privilege!

13. IN THE PRESENCE OF 'ABDU'L-BAHÁ

By ELLA C. QUANT

IT WAS no confirmation in belief to me to come into the presence of 'Abdu'l-Bahá; perhaps I did not need it. As I had come into the knowledge of the Bahá'í Faith in 1903, I had already been a Bahá'í for nine years when 'Abdu'l-Bahá came to the United States in 1912; I had accepted Him as the Center of Bahá'u'lláh's Covenant of peace and unity for the world. However, every moment spent in His presence brought its lesson in the "divine art of living."

Perhaps the best way to tell a story is to start at the beginning. Mrs. Margaret LaGrange and I, Bahá'ís of Johnstown, N.Y., anticipating the visit of 'Abdu'l-Bahá to America in 1912, were planning to go to New York City to meet Him on arrival. A day or so before we planned to start for New York, word came that 'Abdu'l-Bahá was not on the ship expected. This news was, of course, disturbing to us and was the cause, temporarily, of greater disappointment than I can express. However, the thought came to me that 'Abdu'l-Bahá could send a wireless message, which He did, confirming His anticipated arrival. (Wireless was then in its infancy and was considered more or less a miracle.)

According to our plan, therefore, we started for New York City on the evening preceding the 11th of April. The next morning we found our way to the pier where already many of the friends of 'Abdu'l-Bahá were gathered, this number being augmented by the frequent arrival of others, some alone, some in groups of two or three. Subdued excitement, glorious anticipation at the joy of meeting the Master, filled the hearts and radiated from the faces and voices of the friends. We waited for some time and at last our patience was rewarded in seeing the huge bulk of the vessel breaking through the morning fog and mist. In due time it docked.

It was not long before word came from 'Abdu'l-Bahá that He would meet the

friends at the home of Mr. and Mrs. Kinney, two Bahá'ís of long standing in the Faith. After receiving this word the friends began to disperse. But Margaret and I, knowing that 'Abdu'l-Bahá was on the vessel, could not tear ourselves away from the pier; so, lingering, our eyes riveted, we were rewarded with a glimpse of Him for whom our hearts longed. Then, satisfied, in anticipation of the afternoon meeting, we, too, left the pier. Later I suppose we had lunch, but it is only a supposition, for such a minor detail of physical existence has absolutely passed from my memory.

When we arrived at the home of Mr. and Mrs. Kinney, the rooms were crowded with the friends and 'Abdu'l-Bahá was mingling freely among them radiating the spiritual happiness He said He felt in meeting the "friends of God." That afternoon in His first address to the American Bahá'ís He said in part:

"I am greatly pleased with the city of New York. Its harbor entrance, its piers, buildings and broad avenues are magnificent and beautiful. Truly it is a wonderful city. As New York has made such progress in material civilization, I hope that it may also advance spiritually in the kingdom and covenant of God so that the friends here may become the cause of the illumination of America; that this city may become the city of love and that the fragrance of God may be spread from this place to all parts of the world. I have come for this. I pray that you may be manifestations of the love of Bahá'u'lláh . . . This is my highest aspiration."¹

At the end of this address 'Abdu'l-Bahá greeted each one personally, clasping the hand and repeating the word, "Marhabá! Marhabá!" (Welcome! Welcome!) with such fervor that I could not fail to grasp

¹ The addresses of 'Abdu'l-Bahá in New York City, from which passages are quoted in this article, may be found in *Promulgation of Universal Peace*, pp. 1-14. (Editors.)

His meaning, though unfamiliar with the word.

Our second meeting with 'Abdu'l-Bahá was on April 12, in the studio of Miss Phillips. In connection with this meeting, I must go into a little detail that will show all too clearly my immaturity in the ethics of the Kingdom. As Margaret and I entered the spacious room we observed our beloved 'Abdu'l-Bahá sitting on a couch, a young Persian on either side of Him. Shortly one of the devoted friends of the Master entered and one of the Persians sitting beside 'Abdu'l-Bahá arose and offered his seat to the lady, which she accepted. I was disturbed and said to myself, "Oh! Who is worthy to sit beside 'Abdu'l-Bahá?" The question bothered me all evening, but was relegated to the background of my mind save at such times as I found myself alone with my thoughts.

'Abdu'l-Bahá gave a beautiful talk that evening, saying in part:

"These are the days of seed-sowing. These are the days of tree-planting . . . He who sows a seed in this day will behold his reward in the fruits and harvest of the heavenly kingdom."

And again,

"The doors of the kingdom are opened. The lights of the Sun of Truth are shining . . . Know ye then the value of these days."

Later, in leaving, as 'Abdu'l-Bahá took my hand, I was conscious of His eyes partially raised to mine. Did He see there the unanswered question of the early evening: Who is worthy to sit beside 'Abdu'l-Bahá?

On the following Monday, the last day we were privileged to be in His holy presence, He deigned to answer my question. After greeting us He seated Margaret on a chair near Him at just the right angle, she told me later, where she might look into His eyes; thus fulfilling a desire of hers. Then, He seated *me on the couch beside Him* and turned on me (the questioner) the smile of His divine love, which penetrated my physical and spiritual consciousness. Thus did He teach us, the friends, everywhere, not by rebuke, but with touching example, that the Sun of God's bounty shines upon all and only the veils of self hide us from an ever-increasing realization of its effulgence.

On Saturday, April 13, 1912, with many others we gathered at the home of Mr. and Mrs. Morten to see and hear the Master. That day in His address He compared the

appearance of a Divine Manifestation to the springtime and showed us that the progress and decline of religion are comparable to the four seasons in the material world. In part He said:

"The world spiritual is like unto the world phenomenal . . . When we look upon the phenomenal world we perceive that it is divided into four seasons; one is the season of spring, another the season of summer, another autumn and then these three seasons are followed by winter . . ."

When 'Abdu'l-Bahá reached the phrase "the season of summer" the interpreter hesitated and finally stopped speaking. Then the voice of the Master came forth clear and strong with "summer," and a ripple of pleasure went through the audience as we realized that 'Abdu'l-Bahá was interpreting to the interpreter.

When 'Abdu'l-Bahá was weary and repaired to an upper room, some one suggested closing the door of the room, to "protect" the Master, that He might have some seclusion from the friends who were already ascending the stairs to be nearer to Him. How like the days of Jesus when the disciples tried to spare *Him* the encroachment of the crowd! 'Abdu'l-Bahá said, Let them come! He took my hand as I with others passed before Him and He said to me, *Al-láh-u-Abhá*, that word of Bahá'í greeting, which means God the Most Glorious. Many years later 'Abdu'l-Bahá said that the unity of the friends was the cause of health to Him, and the extreme weariness of that afternoon I now believe was brought about by the weight of the spirit's burden rather than by any physical strain, great as that no doubt was; for He received callers from very early in the morning until late at night; no one was turned away.

Margaret and I longed for an interview with 'Abdu'l-Bahá. Some of the friends had been granted that privilege, so we decided to ask an interpreter to arrange it for us. Again I was reminded of the days of Jesus Christ and of the desire of the disciples to protect Him from the multitude. The interpreter said the Master was very busy, but, nothing daunted, Margaret explained to him that we were from out of town and longed for an interview before leaving New York. So the matter was finally arranged and on Sunday morning at nine we found ourselves being ushered into the presence of 'Abdu'l-Bahá, and in English He was addressing us

with the words, Sit down, sit down, as He courteously showed us to seats. Then the question so frequently asked by Him, Are you well? Are you happy?—What did He mean—the health of the body or the well-being of the spirit? I do not recall giving an answer. How could we answer a question that to the Questioner was already clear—that for us time was standing still; that we had reached the ultimate of our desire, our station in the sun where there is no night. His next words awakened us to our immediate environment. He said, He was happy to have such souls as we were: Rest thou assured, rest thou assured. And, we had come some distance to meet Him and had passed through difficulties, but He had come farther to meet us.

Such words we were not prepared to hear; knowing that we were humble people and feeling we had but small capacity to serve the Faith of Bahá'u'lláh, we could not understand such words applying to ourselves.

We were taken to the smaller room of the suite, where 'Abdu'l-Bahá gave private interviews. There He told Margaret He prayed for her parents (who had passed into the life beyond some months before). Her eyes filled with tears and overflowed; mine then did likewise. The interpreter, perhaps at a loss, shook his head at us and said in an admonishing tone that we should never cry in His presence. It made Him sad. As I looked up, I saw that 'Abdu'l-Bahá's sadness was for us—not for Himself—for with hands outstretched to calm and protect us, like a mother bird hovering over her young in the nest, He exclaimed in English, *Laugh!* I shall never forget that voice, vibrant and powerful beyond any words of mine to express. In that voice I have come to see the power of heaven to rout all the negative forces of existence, and in arising to obey that command to find the eternal joy of life.

'Abdu'l-Bahá bade us come to the church (Church of the Ascension, Fifth Avenue and Tenth Street) where He was to speak that morning. Margaret sat at His side and I directly facing Him. He lovingly took and held the hand of Margaret (in leaving) and fondly patted her shoulder with the other hand. He then did the same to me; and when I asked the interpreter to tell Him I wished to serve Him always, He called me His daughter. He then said, Your face is radiant.

I find I must digress a little in order to give the reader a clear understanding of the real value of the beautiful expressions that 'Abdu'l-Bahá bestowed upon the friends. Once when He in a Tablet called one of the faithful friends His daughter, I laughingly remarked, "If 'Abdu'l-Bahá ever called me His daughter I'd never have another worry. I'd *know* I was saved." As we grow in grace and spiritual understanding we find that 'Abdu'l-Bahá, through these bestowals, sowed the seeds of attainment in our hearts; we realize that He opened the door of spiritual progress for us, as in His great love and wisdom He saw the Father's face in every face.

It was Palm Sunday and the church was filled to capacity and more, although we understood that the presence of 'Abdu'l-Bahá there that morning had not been publicly announced. To me, and I have no doubt to many others, it was an unforgettable picture—'Abdu'l-Bahá standing among the lilies.

If you have thought of 'Abdu'l-Bahá as robed in somber, formal ecclesiastical dress, please "see" Him now (I never saw Him otherwise) in long, light, easy-flowing cloak and light head dress, a symbol of sunlight; warm, comforting, and "alive." There was a certain color resemblance between 'Abdu'l-Bahá's white hair and his cream-colored cloak and the white and gold of the lilies. He stood there, not a figure come to be worshiped, but as the Servant of the Divine Gardener, warming the ground of human minds and hearts by a deeper penetration of the rays of the Sun of Truth.

Although coming from a life of suffering and imprisonment, He radiated the life-giving forces of God, declaring "there is no prison save the prison of self"; teaching that man is essentially a spiritual being, and that all down the ages man's conception of so-called death as extinction has corroded within him and closed his spiritual eye to the unspeakably blessed opportunities of this life, as well as to the vision of his glorious destiny in all the worlds of God.

Among the words He addressed to that audience were the following, after forty years so strikingly applicable to the world of today. He said:

"Today the world of humanity is in need of international unity and conciliation. To establish these great fundamental principles a propelling power is needed. It is self-evident that unity of the human world and

the 'Most Great Peace' cannot be accomplished through material means. . . . All the Prophets have come to promote divine bestowals, to found the spiritual civilization and teach the principles of morality. Therefore we must strive with all our powers so that spiritual influences may gain the victory . . ."

In His first address that Sunday to the Christian Church in America, 'Abdu'l-Bahá sent forth the call to unity, even as He did later on that same day in His address before the adherents of New Thought.

On that afternoon, April 14, 1912, 'Abdu'l-Bahá addressed the Union Meeting of Advanced Thought Centers in Carnegie Lyceum on West 57th Street. In all His teachings 'Abdu'l-Bahá was Himself a point of unity. He first established a basis of unity and upon that He proceeded to build something of eternal value. Sometimes people have questioned the simplicity of His presentation of truth. In His public addresses, as well as in His private interviews, He fitted His words to the spiritual capacity of those to whom He spoke. To that audience in Carnegie Lyceum He said in part:

"I have come here with this mission; that through your endeavors, through your heavenly morals, through your devoted efforts a perfect bond of unity and love may be established between the east and the west, so that the bestowals of God may descend upon all and all may be seen to be parts of the same tree,—the great tree of the human family . . . so likewise must we be connected and blended together until each part shall become the expression of the whole . . ."

Again and again did 'Abdu'l-Bahá stress the oneness of mankind: All humanity are leaves on the Tree of Creation; some ill who need to be healed, others ignorant who need to be taught; but all recipients of the bounty of the loving Creator. Even in material ways 'Abdu'l-Bahá demonstrated the unity that He taught; He joined in the clapping of hands at that particular gathering, and contributed when the offering was taken.

I wish I could convey to you a clearer picture of 'Abdu'l-Bahá, that love that knows no limitation, no restriction, flowing out to and embracing male and female, rich and poor, schooled and unschooled. He received each soul as a precious substance upon which to bestow the bounty of the Love of God. A touching instance of that love is found in the episode of the roses.

One day when we were in the hall, the little floor maid emerged from 'Abdu'l-Bahá's suite, her arms filled with roses—beautiful roses—the gift to Him from some of the Bahá'ís. Sensing that we were friends of the Master, all formality fell away and with a touching gesture she exclaimed, "*See what He gave me! See what He gave me!*" She probably knew nothing of 'Abdu'l-Bahá's Station as the Center of God's Covenant and the Interpreter of Bahá'u'lláh's teaching to a needy world; she perhaps did not know His name or title, but He had shown her His love.

Margaret and I were entertained during our stay in New York by my aunt who lived on 73rd Street, almost under the eaves, it seemed to me, of the Ansonia Hotel. Imagine our delight when we were told that 'Abdu'l-Bahá was staying at the Ansonia. It seemed like a special privilege to us, and indeed such it very strikingly turned out to be. It came about in this way. On that last morning of our stay I suggested to Margaret that we walk over to the hotel before leaving the city, saying we might get a glimpse of 'Abdu'l-Bahá passing out or going in. How limited was my vision! Later we walked over to the Ansonia and some friends who were just leaving the hotel said to us, "Go right up. 'Abdu'l-Bahá is there." So as if led by an unseen hand we walked to the elevator and when we alighted from it other friends of 'Abdu'l-Bahá were leaving His suite and in their joy of having been with the Master and in the blessing of sharing, they said to us, "'Abdu'l-Bahá is there. Go right in." We opened the door and found, seemingly waiting for us, the one whose door was closed to none, regardless of color, race or creed. Truly 'Abdu'l-Bahá had drawn us to Himself. He would not let us leave the city without another assurance of His love for us. As I write of His love "for us," I am reminded of the words of 'Abdu'l-Bahá to one of the friends visiting Him in 'Akká. When that Bahá'í spoke of her wish that all the friends in America might be in 'Akká sharing her blessing, He answered that they *are here*; one represents all.

After seating us, 'Abdu'l-Bahá asked about our health, then addressed us with the words He had used in our first interview, enlarging upon them, saying we had come some distance to meet Him. He had come farther to meet us. He had made the journey because of His great love for us. At first the

journey was very hard; the harder the path, the greater the difficulty, the greater the mercy. The divine bounty is continually descending.

I had been in rather poor health for some months and had hoped to receive from 'Abdu'l-Bahá something to help me carry on my household duties, which were exacting, for I was brought up in the old-fashioned way that assumed the house could not be clean unless one had a backache. The most experienced psychiatrist could not have more readily touched upon my need than did 'Abdu'l-Bahá, Servant of the Divine Physician, when He advised me, in response to the interpreter's word about my health, to decrease physical labor, work not beyond the extent of your strength, turn toward the Kingdom of God; strength is from God; divine confirmation shall descend; you shall attain to physical health; rest assured of the favor of God. More than once through the years these words of the Master have kept

not only my physical balance, but the mental and spiritual as well.

A day or two before leaving home for New York City to meet our beloved Master, I had a dream. During my years of knowledge of the Bahá'í Faith, I have had several dreams from which I have endeavored to extract some spiritual meaning, but the dream in question is the only one for which I have a verbal interpretation from 'Abdu'l-Bahá; therefore, the importance of that particular dream is to me very great.

When the interpreter spoke of my dream (with another Bahá'í, I was standing before a vast expanse of water) 'Abdu'l-Bahá said that in the dream the sea is the Kingdom, and that is the Cause of God. That I with that other Bahá'í shall attain to the shore of that Sea, and shall behold its expanse.

The time had come when Margaret and I were scheduled to leave New York City for home. After this last unexpected meeting, on April 15, 1912, we were never again in His physical presence.

14. THE BAHÁ'Í FAITH IN BACKWARD AFRICA

By DUNDUZU K. CHISIZA

THE motion for today's debate is: 'Africa for Africans.' May I call upon Mr. Chisiza to speak on the motion?" said the chairman.

"Mr. Chairman, ladies and gentlemen," the writer began, "we are assembled to debate but let us not talk for argument's sake. The motion we have today affects us profoundly. The ideas we shall gather from this debate will go a long way to determine the fate or blessings of your immediate family, your fellow Africans and what's more, our posterity.

"Black Africa is in ferment today. The African is in a plight because of a foreign white minority. The Hereros in South West Africa have protested, have prayed that their country should not be under Malan's South Africa but the white administrators have given them a deaf ear. In South Africa itself the Defiance Campaign against apartheid laws is at its height. 'Shoot the leaders, jail the rest and investigate later' is Malan's slogan. In Bechuanaland, Seretse Khama has

been banished by foreigners who once acknowledged him ruler and owner of that country. In Central Africa, Africans are protesting, are wailing and yelling in vain against federation. In Tanganyika your fellow Africans are crying for equal representation. In Uganda, in 1949 we had terrible so-called riots. In Kenya your brothers and sisters are being marauded as Mau Maus and as adherents of Dini Ya Nsambwa.¹ In Egypt there is the Suez Canal Zone struggle. In West Africa the massacres connected with the S.S.S. movement will long remain in our memories. And alas, even in the far off Congo the East African Standard says that a chief has protested in public that he might better die than see himself stripped of his all by the white man.

"In all these troubles, please note, ladies and gentlemen, the aggressor has been the white man, and as long as he is with us he

¹ A religion or sect started by an African in Kenya.

will continue his demagoguery. But how long are we going to endure his atrocities? Granted we can't any longer, how do we check them? Get rid of the aggressor himself and let Africa be for Africans.

"The white man must go back where he came from not because we hate foreigners but because he hates us, because he oppresses us and as a raiding lion is got rid of, so must we get rid of the white man.

"Thank you, Mr. Chairman."

—

"Segawa, anything striking in the paper?"

"Oh, thirty dear fellows—Dini Ya Nsambwa adherents—have been killed, so far, by the police." I felt a chilly draft go through my heart.

"You know, Dunduzu," Segawa started to say meditatively, his eyes fixed on a distant point, "I don't think there is a God." I eyed him with understanding. He continued.

"How can God, the Just, the Merciful, be indifferent to this tyranny? Why should a Just God create people with different colors so that some should be oppressed by reason of those same colors? What harm is there in following Dini Ya Nsambwa? They [Europeans] tell us of freedom of worship but what's this now? Because an African is black they think God cannot send a black prophet to him. Look, these people are teaching us lies. They are selfish. They say Christian Africans shouldn't drink liquors, but they do. They say you should not commit adultery but they are the worst harlots. They say you should love your neighbor but they don't love us. Oh, they are liars!" He paused, then went on slowly, "I see now that we have been fools. Why did we leave the beliefs of our forefathers? They knew God and used to worship Him through dead people who were near Him. Why didn't we continue to worship God that way? Believe me, these people are not following the teachings of Christ. Have you read Tolstoy's letter to Mahatma Gandhi?"

"No," I said.

"I can't remember the exact words but what he means is this: The Christian world which professes to follow the teachings of Christ has built and is maintaining its empires by wars. This shows that they are not following the teaching of Christ which is LOVE." We were silent for two minutes and then he sighed and said, "Oh, Lord!" Both of us were hopeless.

We were out from our afternoon classes. The day was mild and most of the boys were outside the buildings reading newspapers.

"Hello, you fellows. They say there is a European who wants to talk on spiritual things in the Hall," one boy said.

"Tell the gentleman that our parents don't send us here for spiritual things. Our concern is the School Certificate. See?" snapped another.

In spite of this remark many boys went. I did, too, but for the simple reason of whiling away the evening.

"We are brothers, gentlemen," the charming white fellow told us seriously. In spite of his seriousness, I felt like saying, "Son of a gunner! Your missionaries have been telling us this sort of thing for a century, yet do we see them practice it? Lincoln coined even a nobler phrase—with malice towards none but charity for all—but what results has it produced on you fellows?"

"Color prejudice," he went on to say, "is a man-made thing. It must be relinquished because it is the cause of human misunderstanding and discord." There was something in that but it is a platitude which even Malan may have voiced in his early years. If only these fellows can practice what they say, this world might be a paradise overnight!

He dwelt at length on what he called Oneness of Mankind. In his eyes shone something invisible which touched your heart with a softening stroke. Indeed my stubborn heart was melting. He paused with a smile which had obviously a very distant source. It was deeply meaningful. "Does anybody want to ask a question?" No questions but silence and attention. He switched on to another subject.

"All religions are from God." He surprised us. It was on the tip of my tongue to say, "Except Islám. Well, it just couldn't be," I thought. But by this time skepticism had almost left me. I allowed the words to soak into my head. The doors of my emotional self seemed to have been shattered to let in this fellow to play on my emotions and play he did. Now I marvel at: "The differences between different religions are due to the different times and places in which they happen to be revealed." Now I frown with him at a blunder or injustice being done; now I smile with him at a feasible solution he presents. "God curse you if you don't live the life of all that you say with this strange sincerity," I am sure I said inwardly.

It was getting towards sundown at this juncture and the fellow pulled out a pocket watch, looked at it and shot a glance at our teacher who evidently had met him before.

"It's getting late, gentlemen. I don't want to keep you long."

I clicked my tongue in disgust. I thought: Europeans with their wives and food! Now this fellow feels as if he has been away from his wife for a century. He is probably dying of hunger too. But can't he tolerate it only for today?

"Go, go on, go on, on," came the confused urgings. Too late to say "go on" myself, I ventured to ask, "What's the matter, sir?" He swept the audience with that smile which seemed to say: "We are in a quagmire world, in a world of injustice and pathetic delusion.

"On my part, it wouldn't bother me to be here till sunrise, but you must get home. Some of you are expected by your parents; we do not want to upset their plans," he said.

"That is our business, sir," retorted a young man from the back.

"Go on, go, go on," came another volley of go-ons. He settled down without the least sign of fatigue, hunger or anxiety. I must have been wrong about his feelings.

"All that I have been telling you," said he, "are the Teachings of a new Prophet—Bahá'u'lláh. He was born in Persia and He is the Return of Christ!" The brows of the boys were furrowed as much as to say, "What?"

"Does anyone have a Bible?" he asked. A boy darted out and brought one.

"You see," he told us, "we have forgotten the promise of Christ. We have forgotten its details. All we remember is that Christ said that He would come again. We are now going to prove that what Christ said about his second coming has been fulfilled by Bahá'u'lláh."

Together we turned the leaves of the Bible and proved, first, that the time for Christ's return arrived a hundred years ago; second, that the signs of His coming have all been fulfilled!

"From these," the fellow cogently concluded, "it follows that Christ must have already come. But you may ask why did we not see Him?" He explained that for one thing we did not see the Return of Christ because He came in a manner we did not expect; for another we did not see Him be-

cause we did not know from where He would come.

He expounded in detail the manner of coming of Christ's Return. The gist of the explanation was first, that Christ in His second coming must be born; for if He is to come in a manner different from other men why should Jesus warn us against false prophets; second, that the clouds on which He is expected to come are the limitations of His human body. It is those physical limitations which would prevent people from seeing His Reality just as physical clouds prevent us from seeing the splendor of the sun.

Finally, the charming white fellow showed us how Bahá'u'lláh and His Faith fulfilled all these prophecies. He showed us (1) that the Bahá'í Faith started at a time when the Return of Christ should have come; (2) that Bahá'u'lláh and His Faith came at a time when the signs of Christ's Return were being fulfilled; (3) that Bahá'u'lláh came in the true manner He (as the Return of Christ) was expected; and (4) that He (Bahá'u'lláh) came from the place (Elam) where the Bible says the Return of Christ must come from. With this, 'Alí Nakhjavání (for that is the name of that white speaker) ended his talk and returned to his home.

So it was that I who was made to detest white men with the religion they brought, was now challenged by another white man to accept another religion; I who cherished the Teachings of Christ but who strongly doubted that Christ was the Son of God, was now being challenged to acknowledge His Return; I who believed in the expulsion of the white man from Africa, was now ironically being made to consider him as a brother. It was a frightful insomnia that I had that night. A deadly war was going on within my divided self. Its end seemed to be continually put off by a warning a student had yelled directly after we came out from the lecture. He said, "Don't forget for a minute that white men brought their religion and took our land. This fellow is bringing a new technique of keeping you quiet while his friends snatch our land and domineer over us." I confessed that I could not prove the contrary, yet some invisible force seemed to push me to a decision.

The following day witnessed the end of my war. I had turned things over for nine and a half hours of the previous night. The result was that I had trampled down every

bit of a doubt within me. I longed to be asked the most difficult question by anybody who doubted because I was sure that I could rip off a cogent and convincing answer.

In the evening, 'Alí came again to outline the history of the Forerunner, the Author and the Interpreter of the Bahá'í Faith, and also to tell us about the obligations and prohibitions enjoined on the Bahá'ís. I considered all of them as reasonable and necessary but there was one which was a hard pill—fasting! "Fasting," I wondered. "Hope this isn't Islám. Heavens, I have never fasted in my life." However, later in the evening by sheer luck I came across *Bahá'u'lláh and the New Era*. "It's a sort of text book of the Faith," Mr. Frobisher K. Kagwa (the teacher who first met 'Alí) said as he gave it to me. The first thing I looked up was "fasting" and there I found a satisfying explanation. "Fasting," 'Abdu'l-Bahá, the Interpreter of Bahá'u'lláh's Teachings, explained, "is a symbol. Fasting signifies abstinence from lust . . . from self-appetites and self-desires." "Fasting," He reiterated, "is a symbol of that abstinence . . . it is a reminder . . . otherwise it is of no importance." That appealed to me; it satisfied me. Right away I told Mr. Kagwa to contact Mr. 'Alí and tell him that I wanted to become a Bahá'í. He did and the following day my roommate, Godwin Peter Kabisa, and I signed our declarations as Bahá'ís.

Later in the evening a teacher asked me, "Do you really understand what you have done? I understand Bahá'ís have nothing to do with politics. Is that what you are going to comply with?" "Yes. . . ." I started to speak, but he interrupted. "What a loss to Nyasaland,"² he went on ruefully. "What a loss! Just why have you believed in the Bahá'í Faith?" he asked. He was just the fellow I had been looking for. Teacher or no teacher, I would hammer my belief into him.

"I believe in the Bahá'í Faith because it's the only solution to political problems. And if I have a solution to our political problems I don't think it is useful anymore to fiddle with politics. Let me add, sir, that the only thing that an African can do to regain his freedom is to expel Europeans from Africa. But this is impracticable in view of the fact that Europeans have hydrogen bombs while we have only spears. The alternative to the

above solution is to compromise our claims. But why take only half of what we want while the Bahá'ís give us the whole? They give us full equality. Mr. Kagwa who has been with the Bahá'ís for a considerable time will bear this out. Equality, which every African wants today, is what the Bahá'í Faith gives us and that is why I identify myself with it." I laughed exultantly but he was serious. I thought he needed some more. I went on.

"I take it, sir, that you don't ask me why I have embraced a faith, because I am sure you know that it is the propensity of ninety-nine and three-quarters per cent of mankind to have a religious faith of some kind. What you ask, I believe, is why I have chosen the Bahá'í Faith of all faiths. The reason is this: I believe that mankind has been constantly lifted from a former religion to a new one just as a boy in grade one moves by degrees to the sixth form. The new faith to which mankind is being lifted is the Bahá'í Faith. It seems improper for me, therefore, to remain in the former grade while I am being called into a new one. That the Bahá'í Faith is new and that in a way it symbolizes an upper grade is shown by the following contrast: While the former Prophets taught individual love, to love our neighbors, Bahá'u'lláh teaches Universal Love. While the followers of different religions consider their particular religion to be the only true and best, Bahá'u'lláh says that all religions are from God, that all have been useful to mankind at their prescribed time but that now, after more than thirteen hundred years since the last religion was revealed, mankind needs a new religion which will be in keeping with his needs and his progressive mentality. So it seems to me, sir, that if one becomes a Bahá'í, one leaves his particular religion only to embrace all former religions plus Bahá'u'lláh's New Faith. And I think such a fellow is better off than somebody who believes in only one grade of religion."

The teacher shrugged his shoulders as he said, "Well." And well it was.

Such was my preliminary understanding of the Bahá'í Faith but now after a year and a half of experience and vigorous study, my understanding has deepened and broadened.

I have seen with my own eyes how the Bahá'í Faith has restored unity in African families which were formerly divided because one member belonged to a different religion or sect. I have watched it remove con-

² The writer's native country.

fusion among many Africans who wondered why there were so many religions. For the first time, it has shown many the difference between a sect and religion. I used to call Protestantism a religion!

My association with white Bahá'ís, on the other hand, has proved to me that the Bahá'í Faith, unlike many other faiths today, is not impractical. The watchwords of the white Bahá'ís seem to be: "Action, not words. Live the life," which in black Africa means "Love the African."

Finally, let me mention that the Bahá'í Teachings have brought hope not only to me but also to countless others who have had the golden chance of investigating the Bahá'í Faith. They have opened new vistas for us; they have made us sight new goals; nay, they have marshaled us into a new world of unprecedented ideals and aspirations. For I, who loved my country, now love my kind; I who dreamed of dedicating my life to the cause of the African, have now dedicated my life to the Cause of God. I am now seriously working for ". . . A world community in which all economic barriers will have been permanently demolished and the interdependence of Capital and Labor definitely recognized; in which the clamor of religious fanaticism and strife will have been forever stilled; in which the flame of racial animosity

will have been finally extinguished; . . . and finally a world community in which the fury of a capricious and militant nationalism will have been transmuted into an abiding consciousness of world citizenship . . ."³

In my quiet moments I gape and murmur, "So the next record that history will make is that of the unification of the nations. So communication is soon going to assume new meaning—for travelers will no longer be mere tourists. They will be traveling with the anticipation of meeting new brothers and sisters in the islands of the seas, in far off Asia, Australia and even in wild Africa. So geography will put on a new meaning too—for old as well as young will begin to dust off and buy atlases that they may know exactly where George or Jane are in the Philippines, in the Congo, in Finland or in Peru." It seems to me, people will master the geography of the world as they have mastered the geography of their countries because soon the planet earth will be their country. The picture overpowers one. Vast and inevitable changes are impending—changes which Bahá'u'lláh sums up by saying, "*Soon will the present day order be rolled up and a new one spread out in its stead.*"

³ Shoghi Effendi, *World Order of Bahá'u'lláh*, p. 41.

15. BLACK SUNLIGHT

By WILLIAM AND MARGUERITE SEARS

THE swamp water, they told us, was alive with crocodiles. The raft, just big enough to hold our car, was propelled by six young Africans using long, thin poles. Once we sighted a breath-taking blue-gold water lily. At once, the boys pushed the raft into the reeds to pluck it for us. With great happiness they presented it to us. The ceremony had delayed the crossing another half hour. Our mixed group of African, British, and American Bahá'ís was watched curiously by one of the young Basoga on the raft.

"What makes the white-skin and black-skin people laugh together so pleasantly?" he asked.

He was given a Bahá'í pamphlet in Uganda. He was much taken with it, and began to read it aloud to all the African people

on the raft. He read it all, as the ferry raft inched along. There would have been time to have read *The New Era*. Timeless Africa!

Many things seasoned our long African journey. At one time we nearly drove our small car into a number of hippopotami which were coming up out of the Nile river to eat the sweet green grass. We stopped at another time within eight feet of a huge, sleeping lion. As our car sped along the Kenya Park roads, we scattered ostriches, zebra, giraffes; we sent gazelles and bucks of many varieties scurrying for cover. We sat at dusk on a terrace at Mtito Andei and looked across the haze of sunset at the white hair of Kilimanjaro. We spent a night on an African train which was so crowded that we had to sleep on the floor of the dining car.

We stood with Bahá'í friends in the cauldron heat of Mombassa and studied that paradoxically named edifice, "Fort Jesus." We welcomed a mammoth orange moon which rose majestically from the Indian Ocean at Zanzibar. As our ship slid noiselessly into harbor, the graceful palm trees would be etched against that ball of fire. The fragrance of cloves from the island drifted across the water. We clasped hands, and twenty years fell overboard!

We visited a Bahá'í community in Dar es Salaam that would have cheered 'Abdu'l-Bahá's heart. It had among its members Africans from several different tribes, Persian, British, Turkish, Indian, Egyptian, and American Bahá'ís. Once we drove off to help with a Bahá'í school in the interior, miles from the nearest town of any size. Soon we were in the center of an entire Bahá'í village. People rushed out to greet us, not in African or English, but with "Alláh-u-Abhá." They ushered us into our new home, a round mud hut with thatched roof. There, hanging by itself, on the wall was a small frame drawing of the Greatest Name. This was our home for fifteen days. It would be crowded at night with eager faces, asking endless questions, still unsatisfied by a day filled with seven separate classes on the Faith. A wild-cat would break in, steal food, and peer intently at the Americans feigning sleep inside the mosquito net. Hornets would drone mournfully in and out of the thatched roof when the sun roused them from sleep. Our guest, a sweet little monkey, lived on the wall top, and would poke his hand through the straw roof to steal eggs from the unsuspecting hen who had laid them there. Occasionally, they would fight bitter duels through small holes in the roof. Here we would have dysentery and malaria. But everything is crowded out of the memory by the love we were shown. We thanked our host, through an interpreter, for his kindness in giving up his home to us. He replied, "It is not to thank me. It is to thank Bahá'u'lláh who makes all things possible."

From June to February, we sailed anchorless upon the wondrous sea of Bahá'u'lláh's world community. Each day was a treasure. The following are but a few of the incidents that make up the most rewarding period in our entire Bahá'í life to the present time.

1.

One evening in Kampala, we spoke to a charming young Buganda. We had been

talking about the history of his people and the great war which had been so fiercely fought by the Catholics and Protestants to gain supremacy. He told us how the Kabaka (King) had refused to embrace either belief since they broke the very commandment which Jesus had given them, his followers, "to love one another."

"What is your own background in religion?" we asked him.

"Many things I have been," he said, "but never happy inside. I was born a Pagan, but I became a Catholic because they owned the primary school and I wished to learn. Then I became a Protestant because they owned the high school. Then," he chuckled, "since the college was owned by the government, I became an agnostic."

"What are you now?"

He smiled. "Bewildered. I have heard much about the Bahá'í Faith, but I lack the courage to believe that it can really be as my ears tell me. I am no longer a child or boy. Now I must believe, not because I desire to gain something, but because my heart tells me it is true and will fill my emptiness."

We agreed. He told us that he knew it would not be easy, nor popular, but what did it matter if only it were true. Again we agreed, and quoting the words of Bahá'u'lláh, said, "adversity is the oil that feedeth the flame of this Lamp" of God.

When we parted months later, he said, "I thought my soul had been lost when I was born. Now I know that Bahá'u'lláh was just keeping it for me. Now He has returned it to me." As we said our goodbyes, his parting words were, "The scar of friendship which the Bahá'ís have cut into my heart will never be healed."

2.

There is a natural poetry in the African speech. It is not dependent on education. One of the most eloquent of all those we met was an illiterate. He spoke in fragments, but they fell together like pieces of a fresh mosaic. We met in Mombassa, in the Kit Kat Cafe. It is one of the few places where all races can gather in freedom and mental security. However, they also gather there in riotous sound. To the background chanting of an East Indian love song on the gramophone, and surrounded by raucous conversations in Swahili, Arabic and Portuguese, this young man told us his understanding of the three central figures of the Faith.

He wanted so sincerely to be a Bahá'í.

We had come to determine his understanding, to see if he were ready to become a believer. We regretted at the time that we had no recorder to preserve his words. Halting as they were, they outshone, in their simplicity the polished speech of those who had come to question. The sequence and the exact content have escaped us after all this time, but we shall always be able to communicate the spirit of what he said.

"Tell us in your own words," we asked him, "about the Báb, Bahá'u'lláh and 'Abdu'l-Bahá."

He nodded. Never taking his eyes from ours, he began to speak.

"When it is dusk, no one sees good. They fear. They hate what they don't see. Even if it is people. Then the sun comes and they do see a little. And things are not so bad. That is the Báb. He was good. They killed Him because they liked it to be dark. But it needed to be brighter like hot day-time to see they are wrong to hate. This was Bahá'u'lláh. 'See everybody,' He said 'how nice they are. Love, don't hate.' He died. Not really death because He left His son, 'Abdu'l-Bahá. Not so bright, but good like afternoon sun to see us safe home before it is black. 'Abdu'l-Bahá said good things. People are alike even if they look different. All belong to God, so don't do what God wouldn't do. Be good men. Then He died. But He told us to go to the Guardian (Shoghi Effendi). He would be strong and guard us. He would tell away our troubles. He will, too; I believe in him. 'Abdu'l-Bahá said, 'Whatever the Guardian says is right. Do it. And I will.'"

When he had finished, a questioning look came into his eyes. It seemed to say, "Please, am I a Bahá'í?"

"I know I am ignorant," he told us, "but I want to learn all there is in the world to know about my Faith. I can't find words for the fullness of my heart." He sighed sadly, as he made a confession. "I tried to tell my religious man what I believe. He stops me sometimes and says, 'Where are you when it is church?' I told him what I believe, but always he defeats me what I say. He defeats me with words. I tell him again, but he defeats me with words." Suddenly he looked up and smiled happily. "But only he defeats my head, not my heart. This," he said, touching his heart, "belongs to Bahá'u'lláh and no one can conquer it away from Him."

When they asked us later if we thought the young man should be taken into the

Faith, we replied, "If you don't take him in, you had better put us out because we are learning from him every moment."

3.

At the opening of the Teso Conference School in Teso, Uganda, there were over two hundred and fifty African Bahá'ís present. There were sixteen Local Assemblies represented. Following a huge barbecue, there was a public meeting. Public officials, school teachers, tribal dignitaries, guests both African and European were present.

At the first session, the chairman of the host community welcomed us with a delightful speech. He told of the great fear in his people's hearts when all the Teso Bahá'ís had left for the Kampala Conference. They were implored not to go by their friends and families who were not Bahá'ís. "You will be eaten," they warned. When all the Bahá'ís returned from the conference, there was great excitement. They were counted to make certain none was missing. Then there was rejoicing in the streets.

"Even today," the chairman continued, "we were approached and told, 'beware! The Americans will carry you away and eat you.'"

Marguerite Sears replied to his speech and drew attention to the similarity of fears the world over.

"When we left New York," she said, "some of our friends, who were not Bahá'ís, told us, 'Be careful. Some of the people in Africa may carry you off and eat you.'"

When the laughter ebbed, the Conference began. The school followed. The program was as follows:

- 8-9:30 A.M.—History of Faith
- 10-12:30 A.M.—Three classes on language
 - (A) For illiterates (to learn to read and write their own language)
 - (B) For Beginning English
 - (C) For Advanced English
- 12-4:00 P.M.—Committee Meetings
Personal Interviews
Visits to nearby Bahá'í Communities
- 4-5:00 P.M.—Bahá'í Administration (explanations)
- 5-5:45 P.M.—Administration (practical application)

How to conduct a
Feast, an election
How to hold Bahá'í
consultation
Functions of Assem-
blies, Committees,
etc.

7-9:30 P.M.—Special classes for Ba-
há'í Pioneers

9:30-12:00 P.M.—Social, questions, fun.

The more these people heard about their Faith, the more enthusiastic they became. When the sheer delight of hearing the teachings was too much for them, they would cover their ears with both hands and then remove them to make certain they were hearing these wonderful things. Then they would say, "Tell the words again, please."

4.

One entire afternoon of the Conference was given over to a discussion of the two most challenging problems that Africa must face: polygamy and alcohol.

The law relative to polygamy was simply explained. No African is penalized by becoming a Bahá'í. If a man has more than one wife before he accepts the Faith, he keeps them all. However, he can take no more without breaking the law. If he has but one, he keeps that one and takes no more. If he is unmarried, he is permitted but one wife.

A young man asked a question (on behalf of a friend, he said) about marriage.

"What if you know you're going to become a Bahá'í? Couldn't you fast marry three wives first, and then accept the Faith?"

The silence of his own people was his answer. One of the men near him said, "The answer to that lies between you and God."

"Oh," said the young man, and he sat down.

The law about alcohol was more simply explained. It was not taken in any form unless essentially required as medical treatment under doctor's prescription. We suggested that we secure some of the local drink, put it in a bowl and set fire to it. When it burst into flames, we could demonstrate what happened to the inside of the stomach when a person drank.

"No," we were cautioned, "that wouldn't be helpful. You see, when our people want to get something to drink, they say, 'Light a match to it. If it burns, I'll buy it.'"

One old man shook his head. "Bad thing,"

he grumbled, "it steals your head before it steals your feet."

The remark by a Basoga man, who admitted to taking a drink off and on, settled the matter of alcohol.

"I did not know it was forbidden," he told everyone. "Now I do know. So it must go forever. There is no room in my heart for both alcohol and Bahá'u'lláh."

5.

One young man spends his time going from community to community in Teso, helping each assembly and group to remain as active as possible. He was a translator at the Conference school. His little child became ill with smallpox. At the same time, thieves broke into his home in his absence and stole his supply of grain. The year before, enemies had thrown acid on his family's clothes, ruining the clothes completely. When we asked him if all this had really happened to him, he replied, "Yes. Sometimes I say to myself, 'Oule, why is this happening to you always, so many things?' Then I answer myself and I say, 'Oule, it is Bahá'u'lláh who is polishing you inside. Go and teach His Faith, and leave the rest to God.'"

When the Uganda Teaching Committee met one day in Mbale, forty-five miles away, Oule missed the bus. He scurried about until he could borrow a bicycle and then he pumped the forty-five miles and arrived but ten minutes late for the meeting. He did not feel that there could be any excuse for his absence. This was part of his belief in God, and he must not fail to do his part. It would be easy to believe in Bahá'u'lláh and remain at home, but it would be impossible to serve Bahá'u'lláh and still remain. He felt that life must be an example of Bahá'u'lláh's words in His book of Laws where He cautions mankind "not to be indulgent in carrying out His statutes"; prescribes the twin inseparable duties of recognizing the "Dayspring of God's Revelation (the Messenger) and of observing all the ordinances revealed by Him, neither of which is acceptable without the other."

6.

There were seven African pioneers who attended the Teso school. They had risen spontaneously when the Guardian had called for volunteers. They planned to leave for their posts immediately after the school ended. We took one of them to Ngora to catch the bus for his goal city. He had

already said good-bye to family and friends. Over his shoulder he carried a stick, broken from a young tree. In a white cloth, tied to the end of the stick, were all his worldly possessions. He was off to a new land, a new language, a new people.

"Pray for me," he said, "that I will stand brave."

Then he thanked the pioneer teachers who had come to the school. He praised their sacrifice for coming to Teso, for giving up so much to bring more of God's truth to his people. These teachers had come by auto, with their families, and would return together. This African pioneer had left wife, children, home—everything—at the call of the Guardian. He did not think that what he was doing was a sacrifice. Others might be sacrificing, but he was obeying the voice in his heart. Bahá'u'lláh had said of 'Abdu'l-Bahá, "who obeys Him, obeys God." The Guardian had called for pioneers, and to this soul the voice of God had spoken. He answered it the only way he knew how to answer, with "instant, exact and complete obedience."

To us, he was the symbol of Bahá'u'lláh's words, "whither can a lover go but to the land of his beloved? and what seeker findeth rest away from his heart's desire? . . . seize thy chance, for it will come to thee no more."

He shook hands with us and then wormed his way into the crowded bus. He was the leaven in this mass of humanity. He poked his head out the window and grinned at us. His smile made you feel how deprived you were not to be where he would be. He managed to wriggle one arm free to wave to us. As the bus carried him off to his post, he called back happily, "Alláh-u-Abhá!"

No word was received from him for some time after. The committee became worried about his welfare. Perhaps he was ill. Perhaps he had not found employment. Perhaps the teaching work had not yet begun. There had been no word for two months.

Finally they heard. Not a letter, but a telegram. It said simply: "Send more declaration blanks, and pamphlets in English."

7.

Another of the pioneers was off to teach the Faith in Kenya, in the heart of the Mau Mau trouble area. He had been a teacher at a church school when he had first heard of the Faith. One of the Bahá'ís gave him a pamphlet to read. He took it back to his

room at the school. It was discovered by the school authorities, and he was told to destroy it and have nothing further to do with this new belief. He refused, saying, "This is my faith. This I can really believe." He was warned that if he persisted, he would lose his job. He must either give up his job or this foolishness.

"Foolishness?" he asked. "That there is only one God and only one religion? That all the Messengers of God are equal and teach the same truth in different ages? That all men are brothers, and that mankind must not only believe this is so, but behave that way? This is foolishness?"

He was told to make a choice.

"There is no choice," he told them. "Nothing can make me give up my faith."

"We shall see," he was told.

He was put out of his job. He was barred from securing teaching work at any other school. His father and the tribal authorities were approached by the clergy and asked to influence the boy to return to his work and to the church. He was threatened with banishment from the tribe, with disinheritance, with open opposition.

"If it must be," he replied, "it is God's will. I shall never give up my belief in Bahá'u'lláh. It is better to be for something than to live for nothing."

Everyone opposed him. Obstacles were hurled into his path. Bahá'u'lláh's words were fulfilled at each step along the way for this courageous believer: "Ye shall be hindered from loving Me, and souls shall be perturbed as they make mention of Me. For minds cannot grasp Me, nor hearts contain Me." As a last resort, they tried to get the young man's wife to sway him, to threaten him with divorce unless he abandoned the Bahá'í Faith.

Little by little, he had been shorn of every tie. He had given up his job, his tribe, his family, his friends, and now his wife and children. There was, he said, no praise due him. If there had been a choice to make, perhaps his wisdom could have been commended; but since God had talked to his heart, the world had died before his eyes.

How many times these people, because of their purity and simplicity reminded us of the Hidden Words of Bahá'u'lláh: "Divest not thyself of My beauteous robe, and forfeit not thy portion from My wondrous fountain, lest thou shouldst thirst forevermore."

Later, when we arrived in Dar es Salaam,

we heard that this young man had already brought eight new people into the Faith at his pioneer post.

8.

There was a very lovable boy who was determined to speak English as soon as possible. Whenever he was with us, he would practice.

"After all," he said, "when in Rome, do as Rome does."

Following one of the classes on *The Dawn-Breakers*, and the tale of the historic defense of Fort Ṭabarsí, he said, admiringly, "That was a very movable story."

A man from Mbale read the small booklet on the principles of the Faith, and insisted on becoming a believer immediately. He was told he could not, that he must wait until he knew more. He was also told that it was for his protection as well as the protection of the Faith that each person should know exactly and thoroughly what he was accepting before he could become a follower of Bahá'u'lláh.

"I'm ready now," he said. He held up the booklet. "Never did I have such happy reading. This is the truth I accept. I believe in Bahá'u'lláh. I am a Bahá'í."

"You are not. Not yet. There is more to learn."

"Good. I accept it. Whatever it is, if Bahá'u'lláh said it, I believe it, and I will do it. I am a Bahá'í."

"Later maybe."

"Now!"

"But you do not know what the Faith is yet. You have only a beginning."

"I know all. Listen!" Then he began to recite his version of what he had read in the booklet: "God one. Prophets one. Man one. All good. Work is to pray, justice for everybody—even the dark—all good. See, I know everything. I am a Bahá'í."

Impatiently, his questioner said, "All right, if you know everything, where does the Guardian live?"

The answer came back at once, full of confidence.

"Mombassa!"

It was the only large city he knew; so certainly the Guardian must live there.

Now he knows where the Guardian lives. He also knows about the local and national assemblies, and the Universal House of Justice. He knows that there are other cities than Mombassa, and that there are Bahá'ís

throughout the world, living His principles and spreading His teachings that the "world is one country and mankind its citizens." He blushing admits now that he doesn't know everything, but he does know that this Faith is the hope of his heart and the help of his people.

9.

The first pioneer to leave the Teso school for his post went to far off Tanganyika. To him it meant a journey to another country across great Lake Victoria. We gathered around the car that was to take him as far as Kampala. His wife and little son kissed him goodbye. He laughed and cried all at the same time. He was laughing with joy for the privilege of serving this Faith he so loved, and he was weeping with sadness at parting. He was shaken with bewilderment at this great spiritual motion that was stirring amidst his people. His body seemed to be urging him to stay, while his spirit pulled him inexorably away.

We all sang in unison the most popular song of the school session. It was written by the Americans, using all the words of Ateso they had learned. It was set to the tune of "Mine eyes have seen the Glory of the coming of the Lord."

"Yoga Ojekuna ebu
Yoga Ojekuna ebu
Yoga Ojekuna ebu
Ealama nui nui
Yoga do!"

Freely translated it said, "Hello, I am feeling fine, yes. Hello, I am feeling fine, yes. Hello, I am feeling fine, yes. Thank you very very much. Good-bye!"

This never failed to send the two hundred and fifty Bahá'ís at the school off into spasms of unrestrained laughter.

Finally the moment of farewell came. We had one last song together around the car. The words and music had been written by the school chorus, written they said by Bahá'í consultation. They called it, "Yes, Bahá'u'lláh is the return of Christ."

Then we embraced our pioneer in fond good-byes. Our last view of this servant of the Guardian was the picture of him clinging tightly with one hand to the Bahá'í literature he was taking with him.

He had a *Bahá'u'lláh and the New Era*, the little pamphlet in Swahili, the *Hidden Words*, a mimeographed copy of *Bible Prophecies*, and a small five cent red note-

book in which, he said, he could write down all the names of his new contacts.

With his free hand, he waved farewell. He called out the window of the car to us:

"We shall meet again, in Haifa, Baghdád, or heaven."

10.

We have not spoken here of the difficulties or hardships that a pioneer encounters. No citadel is wrested from the enemy without casualties. Malaria, dysentery, infected toes, smashed fingers, influenza, cold, heat, hunger, discomfort. These are all campaign ribbons for each pioneer. There is no need to expatiate upon sufferings. These are the mortar with which the monument of victory is held erect and in place. One rapidly learns that what he thought were bare essentials of living, are really luxuries. What he thought were impossible conditions are really the bare essentials.

Every pioneer has a period of "let down." The trumpets and the banners of "send off" fade. He has ridden the exciting crest of the wave. The wave subsides and he is in the quiet waters of the harbor. Now only his own energy can keep him afloat until he adjusts to this new world. It is here that he suffers from a common pioneer disease. Not fatal, but universal. It is caused by: no job, no visa, no money, no room, no friends, no mail, and no good coffee. Everything seems impossible of accomplishment. The disease is called the Afri"can'ts." But once the prayers begin to take hold and the pioneer receives an encouraging letter such as: "Dear Mabel—I would have written from the Congo sooner to cheer you through malaria only I was unconscious with typhoid" the cure is accomplished! This is the time when the pioneer realizes that, of course, he can't accomplish everything all by himself. He was never expected to do this. All he was asked to do was to "report at his post for duty" and allow Bahá'u'lláh to accomplish the task through him, the willing channel. At this point, he becomes a real Afri"can."

'Abdu'l-Bahá told us that we must be soldiers of God. We leave our homes, friends, families—all—and go into the field of battle. There is no turning back. The enemy is engaged. The world is now our battlefield, the ten year crusade our plan of action. We must empty ourselves from the cities and rush out to reinforce every outpost, armed only with what 'Abdu'l-Bahá called "guns of

love." The light, once kindled, must never be allowed to go out.

Bahá'u'lláh, in the Tablet of Carmel, cried out, "O how I long to announce unto every spot on the surface of the earth, and to carry to each one of its cities, the glad-tidings of this Revelation . . ."

'Abdu'l-Bahá echoed poignantly those same words. "O that I could travel, even though on foot and in the utmost poverty, to these regions and, raising the call of Yá-Bahá'u'l-Abhá in cities, villages, mountains, deserts and oceans, promote the Divine teachings! This, alas, I cannot do. How intensely I deplore it. Please God, ye may achieve it."

Africa, the most neglected, abused, deprived of the continents has heard this call and is answering.

One morning we were speaking of the suffering and martyrdoms during the time of the Báb. We had just finished telling the story of the seven martyrs of Tíhrán. One very sweet old man came up to speak with us. The dear soul thought that these stories meant that they, too, the African Bahá'ís, would soon be called upon to give their lives for the Faith. He thanked us and said, "This will help to hold me up when it comes my turn to be killed."

In one of the very last letters 'Abdu'l-Bahá wrote, He said, "I have done all that could be done. I have served the Cause of Bahá'u'lláh to the utmost of My ability. O how I long to see the Believers shouldering the responsibilities of the Cause . . . save this there remains none other joy for me."

The charger that 'Abdu'l-Bahá promised us is awaiting the rider who will spur it into the arena to win the victory in His name. The tests that hold men back are the same in this day as they have been in every day of God: wealth, children, hunger, and death. Cast them aside, as the hero of Bárfurúsh cast aside his satchel of turquoise, as the mother of Ashraf cast aside her heart's desire, as the defenders of Tabarsí cast aside the sumptuous banquet offered by their tempters, as the uncle of the Báb cast aside his life asking only that he "be the first to lay down his life for his beloved kinsman."

Let all, who are not "clay pieces to be disintegrated with a little moisture," enter the fray as soldiers of the Covenant; not turning back until the Crusade is won, or life has been laid down as a marker along the way that points to the hill of triumph.

THE BAHA'I FAITH

THEIR SPIRITUAL

A WORLD RELIGION

CENTRE IS HAIFA



Design for the completion of the sepulchre of the Bab on Mt. Carmel, Haifa.

In Haifa on the slopes of Mount Carmel in the midst of a beautiful garden lie the sacred shrines of the Baha'i religion, "the foundation and growth of which," according to Lord Samuel, first—and only Jewish—High Commissioner of Mandated Palestine, "is one of the most striking movements that have proceeded from the East in recent generations."

This religion which only last year celebrated the centenary of its founder's martyr's death is today represented in a hundred countries throughout the world and Baha'i literature has been translated into sixty languages. In India alone there are Baha'i congregations in 54 different towns.

The Baha'i Faith is of non-political character and Baha'is are commanded by the Founder of their Faith to be loyal subjects of the Governments under which they live.

Whilst the Baha'i religion originated in Persia, and apart from perhaps the U.S.A. still is represented there by larger numbers of followers than in any other country, its spiritual centre is Haifa, where Shoghi Effendi, the Guardian of the Baha'i faith, resides and where the remains of the founder were brought for interment.

True to its enlightened religious policy the Government of Israel is extending fullest religious autonomy to this little known and small community and Israel is probably the only country today where Baha'i marriage certificates are specifically recognized by the law.

Reproduced below is Lord Samuel's introductory address delivered at the Baha'i session of the World Congress of Faiths, held in London in 1936.

The Ed.

If one were compelled to choose which of the many religious communities of the world was closest to the aim and purpose of this Congress, I think one would be obliged to say that it was the comparatively little known Baha'i community.

Other communities may consider how far a particular element of their respective faith may be regarded as similar to those of other communities, but the Baha'i Faith exists for the purpose of combining in one synthesis all those elements in the various faiths which are held in common.

Its origin was in Persia where a mystic prophet, who took the name of the Bab, the "Gate", began a mission among the Persians in the earlier part of the nineteenth century. He collected a considerable number of adherents. His activities were regarded with apprehension by the government of Persia of that day. Finally, he and his leading disciples were seized by the forces of the Persian Government and were shot in the year 1850. In spite of the persecution, the movement spread in Persia and in many Islamic countries.

He was followed as the head of the community by the one who has been its principal prophet and exponent, Baha'u'llah. He was most active and despite persecution and imprisonment made it his life mission to spread the creed which he claimed to have received by direct divine revelation. He died in 1892 and was succeeded as the head of the community by his son Abdu'l-Baha, who was born in 1844. He was living in Haifa, in a simple house, when I went there as High Commissioner in 1920, and I had the privilege of one or two most interesting conversations with him on the principles and methods of the Baha'i Faith. He died in 1921 and his obsequies were attended by a great concourse of people. I had the honour of representing His Majesty the King on the occasion.

Since that time the Baha'i Faith has secured the support of a very large number of communities throughout the world. At the present time it is estimated that there are about eight hundred Baha'i communities in various countries.



The completed part of the shrine on Mt. Carmel, Haifa.

Above and opposite: Pages from India and Israel, March, 1951, with article on the Bahá'í Faith and the World Center of the Faith (reproduced by permission).

A PROPHECY COMES TRUE

Reproduced below is a quotation attributed to 'Abdu'l Baha' (1844-1921) grandfather of the present "Guardian of the Baha'i Faith."

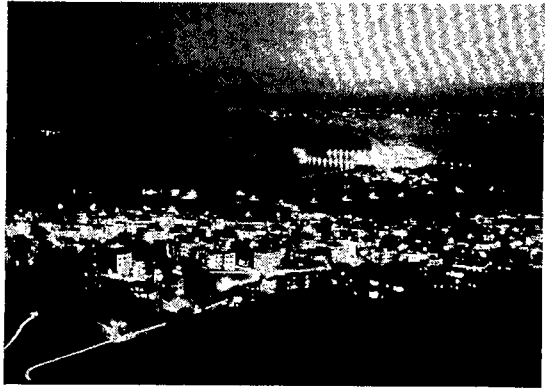
This astounding prophecy about the development of Haifa Bay, was recorded by Mirza Ahmad Sohrab in his diary as having been made by 'Abdu'l Baha' in 1914, i.e. when Jewish immigration was hardly noticeable yet:

"In the future the distance between Acco (Acre) and Haifa will be built up, and the two cities will join and clasp hands, becoming the two terminal sections of one mighty metropolis. As I look now over this scene, I see so clearly that it will become one of the first emporiums of the world. This great semi-circular bay will be transformed into the finest harbour, wherein the ships of all nations will seek shelter and refuge. The great vessels of all peoples will come to this port, bringing on their decks thousands and thousands of men and women from every part of the globe. The mountain and the plain will be dotted with the most modern buildings and palaces. Industries will be established and various institutions of philanthropic nature will be founded. The flowers of civilization and culture from all nations will be brought here to blend their fragrances together and blaze the way for the brotherhood of man. Wonderful gardens, orchards, groves and parks will be laid out on all sides. At night the great city will be lighted by electricity. The entire harbour from Acco to Haifa will be one path of illumination. Powerful searchlights will be placed on both sides of Mount Carmel to guide the steamers. Mount Carmel itself; from top to bottom, will be submerged in a sea of lights. A person standing on the summit of Mount Carmel, and the passengers of the steamers coming to it, will look upon the most sublime and majestic spectacle of the whole world."

(Top) Haifa 1914 (population 15,000, no port facilities, no industry, no road to Acco, Haifa Bay one big swamp).

(Bottom) Haifa 1951 (population 200,000, best harbour in Eastern Mediterranean, big industry, excellent roads to Acco, entire Haifa Bay densely populated.)

(Centre) Haifa 1951, by night.



"AN EPOCH-MAKING DECISION"

NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF INDIA, PAKISTAN AND BURMA

Shoghi Effendi, the Guardian of the Baha'i Faith, with the headquarters at Haifa, Israel, has announced through the National Spiritual Assembly of the Baha'is of India, Pakistan and Burma and eight other sister National Assemblies representing the Baha'i community in 100 countries of the globe, that as prophecies uttered by the Founder of the Faith about the establishment of the Jewish State after a lapse of two thousand years as an independent nation and such other connected matters have come about to be true, he

feels induced to go ahead with the formation of the First International Baha'i Council. This Council whereas in the first instance will forge a link with the authorities of the newly emerged state, discharge the responsibilities connected with the erection of the superstructure of the Bab's Holy Shrine at Haifa and conduct negotiations relating to matters of personal status of the Baha'is with civil authorities throughout the world, will ultimately transform itself into an elected International House of Justice.

N. A. KHAVARI,
Acting Secretary.

Delhi, 9-1-1951.



Haifa and Haifa Bay at night, 1951. (Reproduced by courtesy of *India and Israel*.)

II

VERSE

THE STAR OF PEACE

JUDITH MASEFIELD

In the forgotten past, the priests and kings,
And hierophants of wisdom, could divine,
From the celestial orbs, far future things,
And veil these secrets by symbolic sign.

From age to age the thread of promise runs,
That there will dawn a Royal King of days,
A glory to eclipse all former ones,
A peace on earth, beyond the mind to praise.

The rod of Jesse blossomed, and God willed
Immortal light be born in a dark cave.
The young man hammered to a cross and
killed,
To be the resurrection from the grave.

Our Savior Christ, whom Moses had foretold,
The Magi saw His portent in the sky,
They offered sacrifice of myrrh and gold,
Unto the day-star of their prophecy.

He would return, He said, in all His power
In God's eternal glory from on high.
And like a thief He came in the night hour,
Yet still men seek to see Him from the sky.

His immemorial Being cannot wane,
Knows no descent nor rising, time nor place,
Yet is, for finite creatures born again,
To hold the perfect pattern for the race.

The ancient beauty that the prophets saw
In dream, in crystal, writ in shifting sand,
And in the fiery bush, decrees a law
That men should dwell as brothers in one land.

Under His ensign, as Ezekiel said,
All kindreds, color, kind, to be at one,
Parts of a body that obey the head,
Planets that circle round a central sun.

Not very far in time, ordained to be
A concord that will form the world anew.
Ask of the light, for light there is to see
As from the mountain crest, the distant view.

GOD MOST GLORIOUS!

HORACE HOLLEY

Beyond the sweep of farthest star
Beneath the beauty of the rose
His tokens shine remotely far
His glory stands ineffably close.
(Radiant the heart of him who knows.)

No longer weak as creed outworn
No longer dim as hope denied
His will proclaims celestial morn
Within the dungeon of our pride.
(His power no people can deride.)

A scourge He gives each bitter fear
He arms for death each sullen hate.
His lovers know that He is here
Destroying sin in man and state.
(The world is witness to its fate.)

His glory seizes East and West
Confounding nation, sect and clan
A fiery crucible to test
The soul committed unto man.
(The goal of life since time began.)

He builds upon our ruined age
A kingdom righteous, firm and sure.
Behold! Our ancient heritage
Summons the meek, awaits the pure.
(His peace forever will endure.)

THE GREATEST NAME

JUDITH MASEFIELD

God doth reveal Himself oft, and in manifold
guises,
As crossed in the braided linen He lay on the
straw.
Gabriel uttereth tidings, a star arises.
He falleth dew on the fleece whom the saints
adore.

God doth ordain to be, and the pure discerneth
The friend and the best-beloved and hallow
again.

He, who is Holy bread to the soul that yearneth
Is held by the iron nail, to die of His pain.

Throned in the royal radiance no eye may bear
it,
He veileth the Commune Cup of the purple
wine.
At the predestined hour the anointed ones
share it,
And issue forth from the heart of the inmost
shrine.

God hath revealed anew by His power and
pity.
The manifest Word arrayed in sinew and bone
Declareth mankind shall dwell in one fold and
city.
The chalice of grace be drained for one Name
alone.

Beauty eternal beyond man's mind or his
measure,
The maid of the snow-bright lily did form Me
and bring
Solomon's temporal glory the fruit of My
pleasure.
Tongue of the chosen creation doth herald a
king.

God is the Truth indeed, and naught else
abideth.
It soundeth a clarion call, the tune of His will.
Bright is the orb of fire,—if the dawn-cloud
hideth
It gildeth anon the crag of the most high hill.

THE PERFECT SILENCE

GENEVIEVE L. COY

Here is the perfect silence

Above the white and blue of ancient walls,
The silver censer of the moon swings in mid-
heaven.
Faint fragrance of white jasmine is the spirit
of all love
Set free,—a still white flame within the crystal
air.

Upon the seaward slope, the grove of giant
pines
Is etched in majesty against the moonlit night;
Those tall black trunks are bars across the
argent light,
A high barred window set against the sky.

At sunset, when I knelt within the Shrine
The windows to the west were walls of fire.
Within my soul the flame of His great Name
Was like a flashing sword, that severed all my
past.

From this eternal moment—
I knew myself before the Face of God,
Too terrible His glory and too great His power!
How shall one drop resist the ceaseless tide
Of His celestial sea?

But now, when night is deep upon the land
And the calm beauty of the moon
Moves softly through the vast ethereal arch,
Peace breathes through every atom of the air
And draws each living spark to one pure unity.

The Timeless holds this instant in His hand:
"Be still, be still, and know that I am God!"

Here is the perfect silence.

MAN IN HIS INFINITE SCOPE

FLORENCE V. MAYBERRY

PROEM

- I. Soliloquy of Man
- II. Supplication
- III. The Breath of God
- IV. Man's Affirmation
- V. Man's Vision
- VI. World Anthem

PROEM

1.

Man in his infinite scope is less a pattern
than a promise,
Tearing his tissued edges on the rocks of
circumstance,
Bearing no lineated smoothness from which
The great are carved or pressed in mold,
Creating much from hopeless little,
Encompassing the earth and all its promise
in single grain of dust
In which he finds frontiers of universes.

That man bears fleshly fruit is procreant
And pregnant in him, seeded with animal duty
No more than sipping water at a pool.
But that he bears abstract fruit of spirit,
Finding on undelineated boughs of urge and
faith
The mysterious, marveled seeking of finite for
the infinite
Which it does not know and never knows,
Yet quests in ceaseless yearning—
There is the miracle of being,
Earth's keyhole to the universe.

Is there so small a word for breathless awe,
So great a sound to thunder out the wonder
That man while flesh
Is spirit?

2.

Man, enamored with destiny he knows not,
 Neither sees its end,
 Stands like a star upon all time's horizon,
 Limned against his own reckoning
 And the reckoning of generations past and future,
 Head spiring toward Heaven,
 Arms outstretched to encompass his own
 growth's level,
 Feet planted upon the earth,
 Five-pointed in aim and destiny.

Frightened by his immensity of purpose,
 A lost and lonely shaveling of the spirit webbed
 in earth,
 He adores his prison as the unborn clings to
 womb,
 Knowing comfort of food, sleep, flesh on flesh,
 Gaining heightened sense of magnitude as an
 ant
 Crawling about a thimble believes itself a giant.

Yet catching glimpse of sky he burns with
 yearning for its unfamiliar fabric,
 Crying out in longing
 Like one shocked by blade on vitals his own
 hand drove
 Without the mind's command.

I.

SOLILOQUY OF MAN

1.

In the agonized gabble of the dumb
 I strive for words describing bond of eternity
 and me,
 Finding naught but single syllables of sound-
 lessness,
 Disjointed, unrelated, unfinished, unbegun,
 Torn, wrested, anguished by bitter torment
 Of saying the unsayable.

Despairing, I know my flesh as prison
 That grows upon itself like yeast,
 Seeming to rise and free itself,
 Yet bound in expansion to its germ
 Which builds so much and then no more,
 Having counted cells.
 Weeping, do I cry after the uncounted and
 countless;
 And crying, make no sound—

There!
 Like an echo came a word,
 A clear strong single word
 That pierced my prison like a long-billed bird!
 It soared to Heaven
 And soaring is lost to sight,

The finite become infinitesimal
 And infinite,
 Entering spiritual adventure in lonely whorls
 of space,
 Concentric sprung to broadly stretching, sweep-
 ing magnitude,
 Straining the soul's elasticity to follow spirit's
 pull;
 Dragging the body like a man pulled by a run-
 away team,
 Falling, stumbling,
 Caught by a direction he cannot direct.

The word is God!
 And I am stabbed by joy whose hurt is bliss,
 Whose death is life,
 Whose grimace of despairing quest transfigures
 flesh to spirit
 As it seeks space that is not space
 But being.

God! God! God!
 Is the Name of God too often on my tongue?
 Nay, but a single utterance have I made from
 birth to death.
 Nay, not even this I claim!
 The cry was born with mankind, not with man;
 My lips are sounding boards to echo primal
 urge,
 Its single momentum in continuance seeming
 multiple, reuttered.
 Admitting this, I disclaim birth or death.
 All mankind is with me, of me, in me—
 The dead, the born, the unborn, unconceived
 Seeking the infinitude of destiny.

Do I praise God that I am not a lesser god,
 Single, alone, dependent on personal power
 To blossom seed of purpose.
 If I, this flesh, should vanish at this instant
 Yet would the space I filled be atmosphere of
 joy and hope
 Knowing the urge of man leaps in my heart,
 A gnat-sized vessel bearing the world's elixir.

2.

How can I speak of spirit with clay words,
 Molds baked by time,
 Usage fitted to a form, itself a prison?
 How speak explosion in the heart when un-
 found is discovered—
 Unlike becomes like—
 Two become whole as each and yet bound in
 another totality,
 One plus one equals three, dealing in super
 equations?

Blaze bright in the far sky,
 The star torn burning from the heavens, hurled
 to earth,
 Where for a space it glows
 Feebly battling the dull mud cooling leach of
 earth!

How many hopes and dreams have blazed the
 sky
 And, torn from spiraling path, have met the
 pull of gravity,
 Plunging in fiery agony to earth
 And there died out?

But hopes and dreams that find through mys-
 tery of love
 The common dream and common hope
 Discover strength to swing eternally in orbit.
 Gravity has no power on these.
 The dreamer of the dream becomes discoverer,
 A scouting spirit for the earth bound.

Let the lark rest upon my heart and sing me
 hope
 That some one dream of mine shall find its
 mark
 And, questing through the dark of undiscovered
 time,
 Find reason in its flight.

Body instinct bids us live.
 Spirit instinct bids us die
 Knowing in that small bleak word a form of
 birth,
 Opposite become apposite to eternal life.
 Such is the flight of dreams,
 Such is the swing of stars.

3.

Each day comes as a spark of life to light my
 embers—
 Whither goeth the smoke of my enterprise?
 To becloud the skies and befoul the earth?
 Or to scent the heavens and houses of men
 With the attar of the love of God?

II.

SUPPLICATION

O King of Kings, look upon my plight
 That knowing dark, I seek the light.

O God, in praise I seek to name the Nameless
 And stricken mute yet feel the voice box pulse
 with yearning.

O Thou of many Names in many tongues,
 Yet single in Thy essence,
 Cup Thy hand about my soul that it may flame,
 And consumed
 Be tenderer fire in other worlds and spaces.

I am so much a man, so clayed and weighted
 That I can have brief vision of Thy Majesty.
 Break the clay pot!
 Free the adder of desire
 To swing in rhythm to Thy will,
 Yielding the venom of its passion
 For curatives of ill!

III.

THE BREATH OF GOD

1.

A voice came in the prison of man's heart, say-
 ing
*Lo, this is a Breath of God—
 The Voice Itself vibrates on Heights of
 Soundlessness.
 Accept the Breath that It may give you Life
 To praise the Voice.*

Man touched the prison bars of earthiness,
 And found them vanished.
 At their vanishing a great light came upon him
 Leaving him dazzled, crying—
 "God, where are You!"

The Breath pulsed through man, answering:
*You will find Me in My Voices,
 And lo! One rings forth in each of My days
 of time.*

"It is a riddle!" man wept. "Solve it!"

The Breath answered, saying:
*One is equal to the Many,
 And the Many form One.
 Yea, though I come in many times, bearing
 many Names,
 I am One and Alone.
 Seek ye the Spirit and not the form.*

Man wept for the mystery of the answer,
 Freed yet blind and guideless,
 Knowing not the mystery was in him
 That hearing
 Heard not.

Lo, the Breath of God came again:

*The dignity of man shall not perish from the
 earth
 In this or any time.
 Man was created for a purpose
 And the purpose lies with God.*

*In the beginning was the Word
 And the Word was from God
 And the Word was God.
 And lo, without form or organs, a jellied
 speck,
 Man heard in the essence of his senses
 And the vast and endless destiny of human
 spirit
 Conceived and brought forth cells of being.*

*The cast of time is slowly changing shape,
 Being molded by the Potter even as it molds
 clay.
 The future man is you, the past, today;
 Deep in his unborn atoms lie all generations.*

*But he is more, as you are more than past,
Evolved to further reaches of man's scope
That remains eternally further, never fur-
thest,
Knowing no end.*

*Take ye pride in such destiny
But beware lest pride be for the molded, not
the Molder.
Men, sprung from the soil of feebleness, cry,
"Might! Might!"
Glorying in a day's bloom and ignoring the
fructifying Source.*

*The incantations of the mighty
Have become but tinkling bells in dark,
Wraithed by clouds of fear,
Rung by self-pity of the fallen.
Men set themselves upon altars built of stick
and stone,
Lacking God-concept,
Lacking past and future,
Hoarding immediacy, here and now,
Lacking all members of human framework,
Feeble in singled strength of self,
Parceling out God,
Measuring, ruling, dividing the Infinite by
finite standard,
Believing Creator less than creature.*

2.

*On the minarets of Arab has God's voice
been called,
Did Muhammad say "Allah"?
He is God, none other God is He!
In the forests of the Bhagavad-Gita has His
murmur been heard,
And in the sweet song of Buddha.
On the Mount did He call to men through
the lips of Christ.
Moses heard Him in the wilderness of his
times
And reflecting His Voice did cast it like an
echo unto the people.
"Mazda, Light" cried Zoroaster.
And it was God.
Krishna in the distant space of time
Called forth the Eternal Truth,
And earlier still did Sabaeans worship God
Under another Name and other circum-
stances.
And it was God.*

*The Báb, that Youth of Persia, flung wide
the Gate of the City of God
Crying, "Praised be God, He is God!"
And the Glory of God trumpeted through
the Gate,
"I am come again and again, unto eternity,
And in this day My Name is Bahá'u'lláh!"*

*And Bahá'u'lláh spoke by the Will of God
old Words in a new tongue,
Suitable for men with extended perception
Whose metal refined by time and circum-
stance held broader tonality,
The latent become the apparent.
"Ye are the leaves of one tree!" Bahá'u'lláh
spake.
"The world of man is one,
And it is God's."*

*Bahá'u'lláh
Or Christ, or Buddha, Krishna, Muhammad,
Zoroaster, Moses,
The Báb?
What matter the Trumpet tuned to the
Voice?
"I am God, none other God is there but Me!"*

*But men, perception dulled by hammer blows
of self,
Seek to stop up the Words pouring from the
Trumpet,
Declaring themselves God's protector
But inwardly vaunting themselves His better,
His selector of what He should say,
Determiner of His instrument.*

*Yet does the Voice persist,
Echoing around the world,
Creeping through keyholes, lodging in hearts.
Driven from the market place, it soughs
through the stalls.
It is heard in the weeping of war-butchered
millions,
Echoing, "Mercy! Peace!"
Uttered in need, its own need strengthens it.
Even is it heard in palaces of kings, guard-
less against the Unconfined.
Once heard, it is never quite forgotten,
Even by enemies:
It reverberates through the brain to work
magic on the soul,
And the tongues of the unwitting
Vibrate in new phrase and meaning.*

*Prideful of this Word upon their tongues—
Knowing not whence it came—
Men boast, "Behold our wisdom! We do not
need God. We are gods!"
They take up the pattern of the Word,
And lay it upon their council tables, saying,
"With this we build a world!"
But find no fabric.*

*But some sought substance of the Spirit,
And knew God,
Acknowledging Him,
Prostrating themselves before the Vessel of
His Voice.
Then did their patter become wisdom,
Tuned to the Spirit and not the form.
But by the boasters were they called*

*Destroyers of their fathers' ways,
Mockers of the might of man,
Weak, sniveling in prayer.
Driven from council tables, they became the
strange and hunted,
Seemingly conquered,
But mighty in faith,
The Eternal Faith:
It gave them succor on new levels of under-
standing—
Seen, they were seen not,
And killed were undying.*

3.

*How great a miracle is this
The Day of God redawned
When weak become mighty, and mighty
fallen!
In all the mountaintops of earth fires kindle
While the ignorant cry "Death!" in the
valleys,
Hesitating to scale the peaks
Lest they fall into the chasm of sacrifice
Or be consumed by Eternal Fire,
Desiring mortality above immortality,
Seeing no further than birth and death,
Seeking to crystallize their mold upon the
future's body.*

*How fragile are the shouts of men
That fall in brittle fragments on the earth,
Bound by gravity to inflict self torture!
O men of loud voices and bloodied feet,
Treading upon the man-barbed earth and
frightening back the doves of Heaven,
Go to thy dove cotes—
Reckon well their emptiness,
And thy pain.*

*O thou hypocrites singing "Peace, peace" to
the tune of a battle cry
And with thy swords cutting off your tongues
which utter it,
Knowing peace in oneness, do you yet seek
to dissimulate oneness into many,
Priding yourselves upon the variety of per-
ception.*

*Defile not the earth,
For it gives birth
Into eternity.*

*Scorn not the brother,
For he is mother
Of fraternity.*

*Which of you boast, "I worship God!"
And befoul His altar with the spittle of con-
tempt?
How shall an altar be judged—
That you have built it?*

*All men have altars in their being.
In their many are the one,
And in that oneness, many.*

*The dawn hath crept into the camp of night
And dimmed the flickering fires about the
tents
That blaze no higher than the eye's ascents,
Limited by craft discovered in other dawns
and days.
Sweep back the ashes, cast them under sod!
Learn in rising sun new skills and ways
That purpose this fresh Day of God.*

*Man is renewed each dawning instant,
Fresh-born atoms craving sustenance.
He can, therefore, be never fed in full at
one spread table.
Learning, he has within him the eternally un-
taught.
Taking a step, some part of him has never
walked.*

*How should man know the world or worlds
except for God?
How gain that knowledge from the awful
Source of Might
When even bursting atom frights his soul?
Lo, in mercy for man's limited capacity
God sifts His Power through Messengers—
Voices, Trumpets, sent that men may hear,
And hearing, understand.
Voices destined, bearing no self, no will but
God's—
Voices which cause the air to tremble with
Their Call—
Voices man thinks to mute by shattering the
Instrument
But which reverberate in endless power,
Seeming diffused by martyrdom
As a crystal vial, broken, diffuses its essence.*

*Seeing their Words cause destiny, despite
mockery and death,
Men term these Voices prophets.
Prophets? They are more!
God they speak!
Not mere prophecy they bring
But life, law, evolution, knowledge
Of God, with God, by God, for God,
They have no being but in God.*

*The shuttered eyes of men peer warily forth
And catching but single glimpse of single
Instrument of God
Are blinded by that Beauty.
Consoling their weakness, they declare one
glimpse is all men's eyes are given,
And drop the shutters,
Clinging to memory of the one brief sight,
Denying themselves the bounty of infinite
light.*

*Thus were shutters closed from age to age
Upon Krishna, Moses, Zoroaster, Buddha
Christ, Muhammad, Báb, Bahá'u'lláh,
Those with the sweet throats tuned to God's
vibrations.*

*O man, open thy ears to the Voice.
Hear, and put thy hearing into acts worthy
of Thy destiny
Which God bequeaths, having formed that
purpose in your seed.
Pray, and praying look beneath the ripple of
the small flecked words
To the deep dark rhythm flowing underneath,
Sometimes of Heaven, sometimes of hell.
Does your stream seek the sea
And sacrifice its savor to salted urge of earth,
Losing separated puniness and gaining might
of all earth's freshets?
Or does it end in small lost slough
Creeping turgidly to end in dust?*

IV.

MAN'S AFFIRMATION

The echo of God blows hot and instant on my
ear,
I shall hear, I shall hear!
And hearing, delve among the catacombs of
soul and pull forth life.
Living, shall I bestow that life on all I touch.
My avenue of reach lies no farther than my
door—
Should I ask more than power to lift the latch?

Should I weep and wail at destiny
To be echo of an Echo
When it comes from the Source of All?
Only is such limit tragic if scorning
I fail the infinite scope within.
Only God's all-seeing Eye knows scope in all
its breadth.
I shall never glimpse its whole
But see within each finished task the miniature
of destiny.

The earth is a trysting place for powers and
men.
It is not love at sight;
The task comes like an uncut jewel.
Let my hand be steady,
Shape the facet true and sharp
That it may hold reflection of God's will.

What nation shall I enter that is not mine,
Or entering give not allegiance?
The chemistry of earth is with me always.
I am a grain of dust.
Can I cry Lo, Lord, lo! Prepare me a world of
my own?

What body shall I enter that is not mine,
Or entering give not dignity?
The chemistry of being is with me always.
I am a spark of spirit.
Can I cry Lo, Lord, lo! Prepare me a heaven of
my own?

Side by side lie the majestic and the mean.
The inconsequential instant upon instant adds
to eternity,
The hammer blow upon the single nail erects
the house,
One jewel beside another, and the strand's com-
plete.
God grant me power to honor the small, the
trifling deed,
My eternal instrument to attain infinite perfec-
tion.
God give me partner power to recognize the
fertile deed,
A seed to grow the future.

V.

MAN'S VISION

Lo, as I prayed, humble and seeking,
The bars of my prison earth crumbled about
me
And I beheld a mighty vision,
Causing my body to quake and my spirit to
soar:

1.

I saw the world—was it today, tomorrow?—
Lying in stricken waste.
Even the birds flying high above
Were caught in deadly ray of death,
Crying innocent peeps as they plummeted be-
low,
UngUILTY, unwary, doomed by their master,
men.
And the master groveled and groaned on the
earth,
Chained by his own chains,
Doomed by his own decree,
Dying and dead, and those yet to die.

I witnessed such agonies of the damned
That I, in vision, seemed to plead for death.
And then, as though in mercy for my pain, the
vision faded into words
Written in letters of fire which vanished at my
touch
But were more terrible than living fire—
"This is the Judgment Day, the Apocalypse
foretold!"

Then did it seem, when I again saw scene, that
terrible Day had ended
And a new Day dawned in its stead,

Peopled by but a handful, saved by some tenacity of flesh and spirit.
 In that new Day war was a poison even the young feared
 Who screamed when the thoughtless pointed sticks in play.
 And even if there had been no fear,
 There were too few left to war.
 For the few left the only hope was work,
 Razing wreckage, clearing rotted accumulation
 of man, cities, nations,
 Scarce able to cling to a dream of hope,
 Such hopelessness was before them.

In the east, west, north, south—
 All worked with common necessity,
 And the world rebuilt swiftly in union of purpose,
 Built sternly from fear of the Apocalypse
 Which clung to the horizon like dust from a lately fallen building,—
 Built prayerfully from fear of the Lord.

One thing the survivors knew above all else—
 That God was Almighty.
 Without question or interpretation or rationalization or lessening or anything but **ALMIGHTY!**
 Their children learned first God, and then their letters,
 Prayer being judged the prizing point of wisdom.
 In all the people was there knowledge of God, even in simplest tasks,
 Even into marrow of their bones.
 In that knowledge came awareness of the pitifulness of human schemes unleavened by Divinity
 And being full of pity, even the strong were pitying to the weak.
 And the weak, knowing despair too fully to fear it longer,
 Became strong, letting forth their energies.

2.

Oh, how describe the way of a world rebuilt,
 Ashes of the old fertilizing the new, entering the cement of its construction?
 How speak the passion necessity which causes nations to plead entrance into World Tribunal,
 Inspired by the lash of Judgment to blend races, traditions, powers
 That man might stay on earth.
 In that New Day, those who spoke against union were renegades,
 Using the raven croak of death, shunned by his fellows,
 His flesh in the public eye seeming to scale from his bones,
 Leaving a warning skeleton.

So came the peoples of the world,
 From China, Russia, Europe, Africa, the Americas, the islands of the sea,
 From every longitude and latitude,
 From North Pole to the South,
 Clamoring to follow God's Plan—
 One World, One God,
 One Peace, One Religion,
 One language,
 One People,—
 Synchronizing wings of science and religion in harmonied flight,
 Performing love in law,
 And in justice wiping poverty from earth,
 Reaching step by step toward the fullness implied in the seed of man,
 And setting their spirits upon the threshold of the infinite dimensions of God.

And their spirits, freed from the prison of self,
 Sought and returned to them such mysteries and revelations
 That they became as a new race—
 Godlike servants bearing treasure from their Master,
 God.
 At noon they gave praise,
 At dawn and night-tide
 Until even the dust was seasoned with the love of God
 And became in itself changed,
 Yielding latent bounties, leveling seasons
 So that fields sprang from glaciers and breezes cooled equator.

VI.

WORLD ANTHEM

Thou earth become a world!
 Star burning bright along the paths of Heaven,
 Behold thy children men in full maturity,
 Yielding fruit from bud of promise,
 Enriching thy clay with beauty so that other planets marvel,
 "Is this a sun that once was but a star?"

Thou earth become a world!
 Take wings of song to fly upon thy destiny
 In euphony so fervid, piercing sweet
 That all the myriad worlds must quiver in response
 To mankind's praise
 Of God and world beatitude.
 Ring out! Ring out in mighty anthem:

O God, to Thy compelling *Splendor*
 We yield in worshipful surrender.
 Lord God!
 The people of Thy creation
 Come from every nation
 To join in holy bond of this, Thy world.

O God, Thy matchless flame of *Glory*
 Fires gold Thy clayed repository.
 Lord God!
 The people of Thy creation
 Come from every nation
 To join in holy bond of this, Thy world.

O God, Thy *Beauty* brightens deeds
 To bring in justice common needs.
 Lord God!
 The people of Thy creation
 Come from every nation
 To join in holy bond of this, Thy world.

O God, let nations seek to render
 Faithful image of Thy *Grandeur*.
 Lord God!
 The people of Thy creation
 Come from every nation
 To join in holy bond of this, Thy world.

O God, through Thy revealing *Light*
 Let truth be choice of plebiscite.
 Lord God!
 The people of Thy creation
 Come from every nation
 To join in holy bond of this, Thy world.

O God, we pray Thy hand of *Mercy*
 Will blunt the barbs of controversy.
 Lord God!
 The people of Thy creation
 Come from every nation
 To join in holy bond of this, Thy world.

O God, let Thy creative *Words*
 Bind seas and lands with sacred girds.
 Lord God!
 The people of Thy creation
 Come from every nation
 To join in holy bond of this, Thy world.

O God, guide us into *Perfection*
 Lessen mortal-born defection.
 Lord God!
 The people of Thy creation
 Come from every nation
 To join in holy bond of this, Thy world.

O God, put Thy supernal *Names*
 Upon our tongues in righteous aims.
 Lord God!
 The people of Thy creation
 Come from every nation
 To join in holy bond of this, Thy world.

O God, in worship of Thy *Might*
 Make us humbly seek the right.
 Lord God!
 The people of Thy creation
 Come from every nation
 To join in holy bond of this, Thy world.

O God, through Thy majestic *Will*
 Bequeath us arts of commonweal.
 Lord God!
 The people of Thy creation
 Come from every nation
 To join in holy bond of this, Thy world.

O God, give us Thy holy *Knowledge*
 That great and small may interpledge.
 Lord God!
 The people of Thy creation
 Come from every nation
 To join in holy bond of this, Thy world.

O God, with Thy creative *Power*
 Cause every human seed to flower!
 Lord God!
 The people of Thy creation
 Come from every nation
 To join in holy bond of this, Thy world.

O God, from myriad tongues we reach
 Around the world in common *Speech*.
 Lord God!
 The people of Thy creation
 Come from every nation
 To join in holy bond of this, Thy world.

O God, we seek through humble *Questions*
 Material forms for revelations.
 Lord God!
 The people of Thy creation
 Come from every nation
 To join in holy bond of this, Thy world.

O God, in councils ruled by *Honor*
 We uphold peace and outlaw war.
 Lord God!
 The people of Thy creation
 Come from every nation
 To join in holy bond of this, Thy world.

O God, Thy *Sovereignty* lifts man
 From prisoned self to global span.
 Lord God!
 The people of Thy creation
 Come from every nation
 To join in holy bond of this, Thy world.

O god, we enter Thy *Dominion*
 Bound in sacramented union.
 Lord God!
 The people of Thy creation
 Come from every nation
 To join in holy bond of this, Thy world.

O God, we praise with thankfulness
 Thy bounteous gifts of *Loftiness*.
 Lord God!
 The people of Thy creation
 Come from every nation
 To join in holy bond of this, Thy world.

TO THE TROUBLED SOUL

LOIS W. NOCHMAN

To the troubled soul in the night of its despair
 it is not enough to say, be still and calm,
 all things will pass, nor generations greatly
 change.

Can human calm-quell Charybdis, the mind
 aware,

thought-circling, rising in an uproar? So, stand
 palm-
 spread in prayer under the sacred stars range-

roving in universal music. Or length low lie—
 suck lifestrength from the ancient earth, en-
 mesh
 soreself in living leaves. Earth can partly satisfy
 as well as stars; what rises to a question in the
 flesh,
 resolves in death.

III
MUSIC

THE PROMISED DAY IS COME

BAHA'I ANTHEM

By J. Shurcliff

1. The Pro-mised Day is come; The Day of Judg-ment here; The Great Mil-len-ni-
 2. In ban-ish-ment and cell He wrote to pon-tiff, sage, To rul-er, cit-a-
 3. From Da-vid's Throne of old, From Zo-ro-as-ter's Kings, From Is-lam's House fore-

um, Our Fa-ther's King-dom clear! His World Court of Jus-tice, His
 del, The Laws for this new age; With-hold i-dle cen-sure, Judge
 told, From Him an En-sign springs To guide this Re-li-gion, This

corps-men world wide, Will stem fur-ther mal-ice, Will loose free-dom's
 not save by deed, Not col-or, not fea-ture, Not na-tion, not
 soul stir-ring Light, With sci-ence, with rea-son, Dis-pel-ling the

tide! Ring in the Pri-mal Star, The Glo-ry of God, Ba-ha'-u'-llah Re-
 creed; Ring in the Pri-mal Star, The Glo-ry of God, Ba-ha'-u'-llah Re-
 Night! Ring in the Pri-mal Star, The Glo-ry of God, Ba-ha'-u'-llah Re-

joice, O friends in re-gions all. Mount Car-mel re-news Its Tri-une Call That
 joice, the Lord all hearts a-wait, His ra-di-ant Her-ald, youth-ful Gate, His
 joice, a thou-sand years shall see His Guard-i-an-ship of u-ni-ty, That

East and West at last com-bine To pro-mul-gate peace by Plan Di-vine!
 lov-ing Son, the Most Great Branch, The Ark of a right-eous Or-der launch!
 earth and heav'n may be as one, Om-ni-po-tent God, Tran-scen-dent Sun!

THE CRYSTAL STREAM

IN COMMEMORATION OF THE MARTYRDOM OF THE BAB

DEDICATED TO OUR GUARDIAN, SHOGHI EFFENDI

Words and Music
By Vera Aker

Andantino
8va

I walked by a crys - tal

stre - - am 'Neath tall trees of ver - dant

green The spark - ling wa - ters

flo'd forth from the throne of the great un - seen, ---- Gold-en

8va

The musical score is written for voice and piano. It consists of four systems of music. Each system includes a vocal line and a piano accompaniment. The piano accompaniment is written in a grand staff (treble and bass clefs). The key signature is one sharp (F#) and the time signature is 4/4. The tempo is marked 'Andantino'. The score includes various musical notations such as slurs, accents, and triplets. The lyrics are: 'I walked by a crys - tal stre - - am 'Neath tall trees of ver - dant green The spark - ling wa - ters flo'd forth from the throne of the great un - seen, ---- Gold-en'. There are '8va' markings above the piano accompaniment in the first and second systems.

THE CRYSTAL STREAM (Cont.)

reed flutes played sweet mu - sic as a soft

This system contains the first two staves of music. The vocal line is on a single treble clef staff. The piano accompaniment is on grand staff (treble and bass clefs). The key signature has two sharps (F# and C#). The time signature is 3/4. The lyrics are: "reed flutes played sweet mu - sic as a soft". There are three triplet markings (indicated by a '3' in a circle) over the notes "soft", "mu - sic", and "as".

gray silk mist swirled a-way. The sun burst through -- in a blaze --

This system contains the next two staves of music. The lyrics are: "gray silk mist swirled a-way. The sun burst through -- in a blaze --". There are triplet markings (indicated by a '3' in a circle) over the notes "a-way", "burst", and "blaze". There are also sixteenth-note runs marked with a '6' and an accent (>).

... and the light was as bright as mid - day -----

This system contains the next two staves of music. The lyrics are: "... and the light was as bright as mid - day -----". The piano accompaniment features a prominent sixteenth-note run in the right hand, marked with a '6' and an accent (>).

Marcato

Freed from the dross of the world I sift - ed the glitter - ing sand in

This system contains the final two staves of music on the page. The tempo/mood marking is *Marcato*. The lyrics are: "Freed from the dross of the world I sift - ed the glitter - ing sand in". The piano accompaniment consists of chords and single notes, with some chords marked with a '6'.

THE CRYSTAL STREAM (Cont.)

won - der I gazed a - mazed, They were jewels from the heart of

This system contains the first two staves of music. The top staff is the vocal line, and the bottom two staves are the piano accompaniment. The key signature has two sharps (F# and C#), and the time signature is 4/4. The lyrics are: "won - der I gazed a - mazed, They were jewels from the heart of".

man. *8va* I drank from the crys tal

rit. *l.h.* *a tempo*

This system contains the next two staves of music. The vocal line begins with a fermata over the word "man." and then continues with "I drank from the crys tal". The piano accompaniment features a rapid sixteenth-note pattern in the right hand. Performance markings include "rit." (ritardando) and "l.h." (left hand) in the piano part, and "a tempo" (return to tempo) at the end of the system.

stre - - am For my thirst would not be de

This system contains the next two staves of music. The vocal line continues with "stre - - am For my thirst would not be de". The piano accompaniment continues with the sixteenth-note pattern.

nied, I came to the pearl - y

This system contains the final two staves of music on this page. The vocal line concludes with "nied, I came to the pearl - y". The piano accompaniment continues with the sixteenth-note pattern.

THE CRYSTAL STREAM (Cont.)

gate of the mar - tyred ONE who cried: "ENTER!"

This system features a vocal line in treble clef and a piano accompaniment in grand staff. The piano part includes a prominent descending scale in the right hand. The key signature is one sharp (F#) and the time signature is 3/4.

Night - in - gales sang, Ros - es bloomed ev - 'ry -

This system continues the vocal and piano parts. The piano accompaniment features a melodic line in the right hand and a steady bass line in the left hand. The key signature and time signature remain the same.

where, 8va Who could de - scribe the scene 8va

This system includes dynamic markings for the piano part, specifically *8va* (octave up) for both the vocal line and the piano accompaniment. The piano part has a more active right hand with chords and moving lines.

of that ci - ty so wond - rous so fair l.h.

Cadenza

This system concludes the piece with a *Cadenza* section. The piano part features a rapid ascending scale in the right hand. The vocal line ends with a long note. The key signature and time signature are consistent with the previous systems.

THE CRYSTAL STREAM (Cont.)

r.h. I swooned from

ritard----- a tempo

sheer ec-sta-sy ----- such beau-ty no earth-ling could bear-----, But I

sensed from the joy that was mine --- that the "Glo-ry of God" was

there. ----- l.h.

1. Libitum

TWO PRAYERS REVEALED BY THE BAB

Musical Setting By
Frank A. Fredericks

Slowly

p *pp* *ppp*

Chant

Is there an - y — re - mov - er of dif - fi - cul - ties — save God?

p

majestically

Say: Praised be God! He is God!

f *ff*

tenderly

All are His ser - vants and

mf *p* *pp*

TWO PRAYERS REVEALED BY THE BAB (Cont.)

all a - bide by His bid - ding. *rit.* *8va*

a tempo

loco *pp*

Andante tranquillo

Say: God suf - fi - ceth all things a - bove all things —

a tempo

rit. *triquillo* *ff* *pp*

— and noth - ing in the heav - ens or in the earth but

rit. *pp*

TWO PRAYERS REVEALED BY THE BAB (Cont.)

God suf - fi - ceth Ver - i - ly He

espres

is in Him-self the Know - er the Sus - tain - er

p

the Om - ni - po - tent

sost.

poco a poco rit. e dim.

Is there an - - y Re-mov - er of diff - i - cul - ties

sotto voce

pp

a tempo

TABLET OF AHMAD

Revealed by Bahá'u'llah

G. F. Handel
Largo

He is the King, the All - Know - ing, the — Wise! Lo, the Night-in-gale of

Par - a - dise sing-eth up - on the Tree of E - ter - ni - ty, with ho - ly and

sweet mel - o - dies, proclaiming to the sin - cere ones the glad — tid - ings of the

Near-ness of God. Call - ing the be - liev - ers in the Di - vine — Un - i - ty

to the court of the Pres - ence of the Gen - er - ous. One, in - form - ing the sev - ered of the

Mes - sage which hath been re - vealed by God, the King, the Glo - ri - ous, the

Quintet Arranged and Harmonized by Louise C. Rich, Chicago, Illinois, U. S. A.

TABLET OF AHMAD (Cont.)

Peer - less. Guid-ing the lov-ers to the seat of sanc-ti - ty and to this Re -

splen - dent Beau-ty. Ver-i - ly this is that Most Great Beau-ty, fore -

told in that Book of the Mes-sen-gers, through whom truth shall be dis - tin - guished

from er - ror and the wis-dom of ev-'ry com-mand be test-ed. Ver - i - ly He is the

Tree of Life that bring-eth forth fruits of God, the Ex - alt - ed, the

Pow-er-ful, the Great. O Ah-mad! Bear thou wit-ness that ver-i - ly He is

TABLET OF AHMAD (Cont.)

God and there is — no God but Him — the King, the Pro-tec-tor, the In-

com-pa-able, the Om-ni-po-tent. And that the One whom He hath sent forth

by the name of Al-i was the True One from God, to Whose com-mands

we are all con-form-ing. Say: O Peo-ple be o-be-di-ent to the

or-di-nan-ces of God which have been en-joined in the Ba-yān by the Glo-ri-

ous, the Wise - One. Ver-i-ly He is the King of Mes-sen-gers and

TABLET OF AHMAD (Cont.)

His Book is the Moth-er Book did you but know. Thus doth the Night-in-gale

ut-ter His call un-to you from this pris-on. He hath but to de-liv-er

this clear mes-sage. Who-so-ev-er de-sir-eth let him turn a-side from

this coun-sel and who-so-ev-er de-sir-eth let him choose the path to his Lord.

O Peo-ple, if ye de-ny these vers-es, by what proof have ye be-lieved in God?

Pro-duce it, O as-sem-blage of false ones: Nay, by the One in whose hand is my

TABLET OF AHMAD (Cont.)

soul, they are not, and nev - er shall be a - ble to do this e - ven should they com -

bine to as - sist one ano - th - er. O Ah - mad! For - get not My boun - ties while I am

ab - sent: Re - mem - ber My days dur - ing thy days, and My dis - tress and ban - ish - ment in

this re - mote pris - on: And be thou so stead - fast in My love that thy heart shall not

wa - ver, e - ven if the swords of the en - e - mies rain blows up - on thee and, all

in the Heav - ens and in the earth a - rise a - gainst thee. Be thou as a

TABLET OF AHMAD (Cont.)

flame of fire to My — en - e - mies and a riv - er of life — E -

ter - nal to My — loved ones, and be not of those who doubt. And if thou art

o - ver - tak - en by af - flic - tion in. My path, or de - gre - da - tion for My Sake,

be not thou troub - led there - by. Re - ly up - on God, thy God and the

Lord of thy fath - ers. For the peo - ple are wan - der - ing in the paths of de -

lu - sion, be - rept of dis - cern - ment to see God with their own eyes, or

TABLET OF AHMAD (Cont.)

hear His mel - o - dy with their own ears. Thus have We found them as

thou al - so dost wit - ness: Thus have their su - per - sti - tions be - come veils be -

tween them and their own hearts and kept them from the path of God, the Ex -

alt - ed, the Great. Be thou as - sured in thy - self that ver - i - ly,

he who turns a - way from this Beau - ty hath al - so turned a - way from the

Mes - sen - gers of the past and show - eth pride to - wards God from all - e -

TABLET OF AHMAD (Cont.)

ter-ni-ty to: all e - ter - ni - ty. Learn well this tab - let, O Ah - mad.

Chant it dur - ing thy days and with - hold not thy - self there - from. For ver - i - ly, God hath or -

dained for the one who chants it the re - ward of a hun - dred mar - tyrs and a

ser - vice in both worlds. These fav - ors have We be - stowed up - on thee' as

boun - ty on Our — part and a mer - cy from Our Pres - ence, that thou may - est

be of those who are grate - ful. By God! Should one who is in af - flic - tion or grief

TABLET OF AHMAD (Cont.)

read this tab-let with ab - so - lute sin - cer - i - ty, God will dis -

The first system of musical notation features a treble and bass clef with a key signature of one sharp (F#). The melody in the treble clef includes a triplet of eighth notes marked with a '3' above it. The bass clef accompaniment consists of steady eighth-note chords.

pel his sad - ness, solve his dif - fi - culties and re - move his af - flic - tions

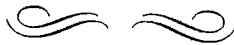
The second system continues the melody and accompaniment. The treble clef melody has a triplet of eighth notes marked with a '3' above it. The bass clef accompaniment remains consistent with eighth-note chords.

Ver - i - ly, He is — the Mer - ci - ful, the Com - pas - sion - ate. — Praise

The third system features a treble clef melody with a triplet of eighth notes marked with a '3' above it. The bass clef accompaniment continues with eighth-note chords.

be to God, — the Lord of all — the Worlds!

The fourth system concludes the piece with a treble clef melody that includes a triplet of eighth notes marked with a '3' above it. The bass clef accompaniment ends with a final chord. The system concludes with a double bar line.



TABLET OF AHMAD

CHANT SETTING FOR SOLO OR UNISON VOICES WITHOUT ACCOMPANIMENT*

DEDICATED TO OUR BELOVED GUARDIAN, SHOGHI EFFENDI.

BAHÁ'U'LLÁH

Charles Duncan

Like a fanfare

Expressively

ff He is the King, the All-knowing, the Wise! *mf* Lo, the

Night-in-gale of par-a-dise sing eth up-on the

twigs of the Tree of E-tern-i-ty, with ho ly and sweet mel-o-dies, Pro-

claiming to the sin-cere ones the glad ti-dings of the near-ness of God,

Call-ing the be-liev-ers in the Di-vine Un-i-ty to the court of the Pre-sence

of the Gen-er-ous One, in-forming the Sev-ered ones of the mes-sage which

hath been re-vealed by God, the King, the Glor-i-ous, the Peer-less,

Guid-ing the lov-ers to the seat of sanc-ti-ty and to this re-splend-ent

Beau-ty. Ver-i-ly this is that Most Great Beau-ty, fore-told in the books of the

Messengers, through whom truth shall be dis-tinguished from er-ror and the wis-dom of

eve-ry com-mand shall be test-ed. Ver-i-ly He is the Tree of Life that

*Altos or basses should sing this a third lower..

The tempo should not be too strict but should flow according to the meaning and rhythm of the words.

TABLET OF AHMAD (Cont.)

f
bring - eth forth the fruits of God, the Ex - alt - ed, the Pow - er - ful, the Great. O

mf
Ah - mad! Bear thou wit - ness that ver - i - ly He is God and there is no God but

mf
Him, the King, the Pro - tect - or, the In - comp - ara - ble, the Om - ni - po - tent. And that the

one whom He hath sent forth by the name of Al-----i was the true one from

Sweetly
God, to Whose com - mands we are all con - form - ing. Say: ----- O Peo - ple

mf
be o - be - dient to the or - di - na - nces of God which have been en - join - ed in the Ba -

rit. a tempo
yan by the Glor - ious, the Wise One. Ver - i - ly He is the King of the Mess - en - gers and

p
His Book is the Mother Book, did ye but know. Thus doth the Night - in - gale ut - ter His

call un - to you from this pri - son. He hath but to de - li - ver this clear mes - sage

cresc.
Who - so - ev - er de - sir - eth let him turn a - side from this coun - sel and

Faster, agitated
Who - so - ev - er de - si - reth let him choose the path to His Lord. O peo - ple,

if ye de - ny these vers - es, by what proof have ye be - lieved in God?

TABLET OF AHMAD (Cont.)

rit Pro-duce it, O as-semb-lage of false ones. *p* Nay, by the One in Whose hand is My

soul, they are not and nev-er shall be ab-le to do this, ev-en should they com-

bine to as-sist one a-noth-er. *Tenderly* O Ah-mad! For-get not My

bount-ies while I am ab-sent. Re-mem-ber My days dur-ing thy days

and My dis-tress and ban-ish-ment in this re-mote pris-on. And be thou so

stead-fast in my love that thy heart shall not wav-er, ev-en if the swords of the

en-e-mies rain blows up-on thee and all the heav-ens and the earth a-rise a-against thee.

Be thou as a flame of fire to My en-e-mies and a riv-er of life e-tern-al to My

loved ones, and be not of those who doubt. *pp* And if thou art

ov-er-tak-en by af-lic-tion in my path or de-gre-da-tion for My sake, be not thou

troubled there-by. *mp* Re-ly up-on God, thy God and the Lord of thy fath-ers.

For the peo-ple are wand'-ring in the paths of de-lu-sion, be-reft of

TABLET OF AHMAD (Cont.)

God will dis - pel his sad - ness, solve his dif - fi - cult - ies and re - move his af -
 flic - tions. Veri - ly He is the Mer ci -
 ful, the Com - pas - sion - ate. Praise be to God the Lord of all the worlds.

Sept. 14, 1950 - Feb. 5, 1951 Berkeley, Calif.

MOTET FOR TWO EQUAL VOICES*

DEDICATED TO SHOGHI EFFENDI

Bahá'u'lláh

Charles Duncan

Lo , the All Pos - sess - ing is come Earth and
 Lo , the All pos - sess - ing is come Earth and heav - en,
 heav - en, glo - ry and do - min - ion are God's the Lord of all
 glo - ry and do - min - ion are God's, the Lord of all
 men, the Pos - sess - or of the Throne on high and of earth be - low.
 men, the Pos - sess - or of the Throne on high and of earth be - low.

*i.e. two sopranos, altos, tenors or basses.

HEALING

Adaptation from "Ein Ton"
By Peter Cornelius

BAHÁ-U-LLÁH

Sotto voce

Not too slowly Thy name is my heal - - ing,

p *pp* *p*

O my God, and re - mem - brance of

mf

Thee is my re - me - dy; Near - ness to

p

Thee is my hope (Optional) (my hope) and

mf *pp* *p*

cresc.

HEALING (Cont.)

love for Thee is my com - pan - ion. *f*

This system contains the first line of music. The vocal line is on a single staff with a treble clef and a key signature of two flats. The lyrics are "love for Thee is my com - pan - ion." with a dynamic marking of *f* at the end. The piano accompaniment consists of two staves (treble and bass clefs) with a grand staff brace. It includes a *cresc.* marking and various chordal textures.

(Optional)

ppp and love for Thee is my com - pan - ion.)

This system contains the second line of music, marked as "(Optional)". The vocal line begins with a rest followed by the lyrics "and love for Thee is my com - pan - ion.)" with a dynamic marking of *ppp*. The piano accompaniment features *ppp* dynamics, a *p* dynamic, and a *cresc.* marking.

This system contains the third line of music, which is primarily piano accompaniment. It features a *fp dim.* dynamic marking and concludes with a long, sweeping melodic line in the bass clef.

pp

Thy merc - y to me is my

Slowly

This system contains the fourth line of music. The vocal line has a dynamic marking of *pp* and the lyrics "Thy merc - y to me is my". The tempo instruction "Slowly" is placed below the vocal line. The piano accompaniment includes *dim.* and *pp* markings.

HEALING (Cont.)

heal- ing and my suc- cor in both this world and the world to

come. Thou veri- ly art the All- Bounti-ful *pp* the All-

Know- ing *ppp* the All- Wise.

dim. *pp*

O THOU, BY WHOSE NAME

PRAYER OF BAHÁ'U'LLAH

Musical Setting
By Charles Wolcott

Not too slowly

Oh

Thou----- by whose name----- the

sea of joy-----, mov-eth----- and the

fra-grance----- of hap-pi-ness----- is

(Piu mosso)

(Piu mosso)

O THOU, BY WHOSE NAME (Cont.)

heart Ver i ly

8va
l.h.

ff

Thou art the Gi - ver The

p *pp*

Ge ner ous

NINEFOLD "YÁ-BAHÁ'U'L-ABHÁ'"

DEDICATED TO AUNT ETHELLE

Broad with devotion *cresc.* *mf* Charles Duncan

Sop. I *p* Yá Ba - há' u'l - Ab - - há. *mf* Yá *p*

Sop. II *p* Yá Ba - ná' u'l - Ab - - há. *mf* Yá *p*

Alto *p* Yá Ba - há' u'l - Ab - - há. *mf* Yá *p*

Tenor *p* Yá Ba - há' u'l - Ab - há. *mf* Yá *p*

Bass *p* Ya Ba - há' u'l - Ab - há. *mf* Yá *p*

S.I. *cresc. poco* *dim.* *p* *mf*
..... Ba - há' u'l - Ab - - há Yá

S.II *cresc. poco* *dim.* *p* *mf*
..... Ba - há' u'l - Ab - - há Yá

A *cresc. poco* *dim.* *p* *mf*
..... Ba - há' u'l - Ab - - há Yá

T *cresc. poco* *dim.* *p* *mf*
..... Ba - há' u'l - Ab - - há Yá

B *cresc. poco* *dim.* *p* *mf*
..... Ba - há' u'l - Ab há Yá

NINEFOLD "YA-BAHÁ'U'L-ABHÁ" (Cont.)

S.I. *cresc.* *f* *mp*
 Ba - há' u'l Ab - há.

S.II *cresc.* *f* *mp*
 Ba - há' u'l - Ab há.

A *cresc.* *f* *mp*
 Ba - há' u'l Ab há.

T *cresc.* *f* *mp*
 Ba - há' u'l Ab há.

B *cresc.* *f* *mp*
 Ba - há' u'l - Ab há.

S *Solo* *f*
 Yá Ba - há' u'l Ab -

A *Solo*
 Yá Ba - há'

T

S há yá

A u'l Ab - há yá

T *Solo* *f*
 yá Ba -

NINEFOLD "YÁ-BAHÁ'U'L-ABHÁ" (Cont.)

S Ba - há' u'l Ab há.

A Ba - há u'l Ab há. Yá.....

T há u'l Ab - há. Ba-há ---

S Yá..... Ba- há'

A ste a la

T u'l Ab há.

S u'l Ab há. rit.

A u'l Ab há. rit.

T Yá..... Ba - há' u'l Ab- há

NINEFOLD "YÁ-BAHÁ'U'L-ABHÁ" (Cont.)

Tempo of opening

S.I. *f* Tutti

S.II *f* Tutti

A *p* Tutti *f*

T *p* Tutti

B *p* Tutti

Yá
 Yá
 Yá Ba - há' u'l Ab - há. Yá Ba -
 Yá Ba - há'
 Yá Ba há' u'l Ab há..

S.I. Ba - há' u'l - Ab - há.....

S.II Ba - há' u'l - Ab - há.....

A há' u'l - Ab - há.....

T *mf* Yá.....

B *mf* Yá.....

NINEFOLD "YÁ-BAHÁ'U'L-ABHÁ" (Cont.)

S.I *mf* Yá Ba - há' u'l Ab - há. *cresc.* *ff*
 S.II *mf* Yá Ba há u'l Ab há. *cresc.* *ff*
 A *mf* Yá Ba há' u'l Ab - há. *cresc.* *ff*
 T Ba - há' u'l - Ab há. *cresc.* *ff*
 B Ba - há' u'l - Ab há. *cresc.* *ff*

Hymn for all peoples

Louis Stanton

Musical score for Voice and Piano. The score is in G major (one sharp) and common time (C). It is divided into two sections: *Marcia* and *Andante*.

Section 1: Marcia
 The piano accompaniment begins with a *f* (forte) dynamic and features a triplet of eighth notes in the right hand and a triplet of eighth notes in the left hand. The tempo is marked *rall. molto* (rallentando molto). The piano part includes a *ff* (fortissimo) dynamic marking.

Section 2: Andante
 The piano accompaniment continues with a *mf* (mezzo-forte) dynamic. The tempo is marked *Andante*. The piano part includes a *p* (piano) dynamic marking. The score concludes with a *cresc. poco* (crescendo poco) marking.

Voice Part:
 The voice part consists of a single melodic line. The lyrics are: "Hymn for all peo - ples, White peo - ple, Black peo - ple, Yel - low and Red, for all peo - ple. Let us all ac -".

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a poco *f*

claim this creed to love, to serve the hu - man need. No more hearts —

— set with fears, — No more eyes wet with tears. —

p

Birds, brooks, June flow - ers, Dews, rains,

leaf - y bow - ers, Red ros - es, white lil - ies, Thine and

a poco più mosso

mine. Sweet-er mu - sic thrills all souls And new

mf a poco più mosso

arts a - rise from loft - ier molds. This fair earth, the glit - t'ring

cresc.

f

sky, the sil-ver sea Fash-ion a hap - py world for you and

cresc. poco a poco

me. Crown this good with broth - er -

p

hood, Lib - er - ty with

ff

eq - ui - ty. All life's beau - ty, all life's worth En -

vis - ion par - a - dise on

earth.

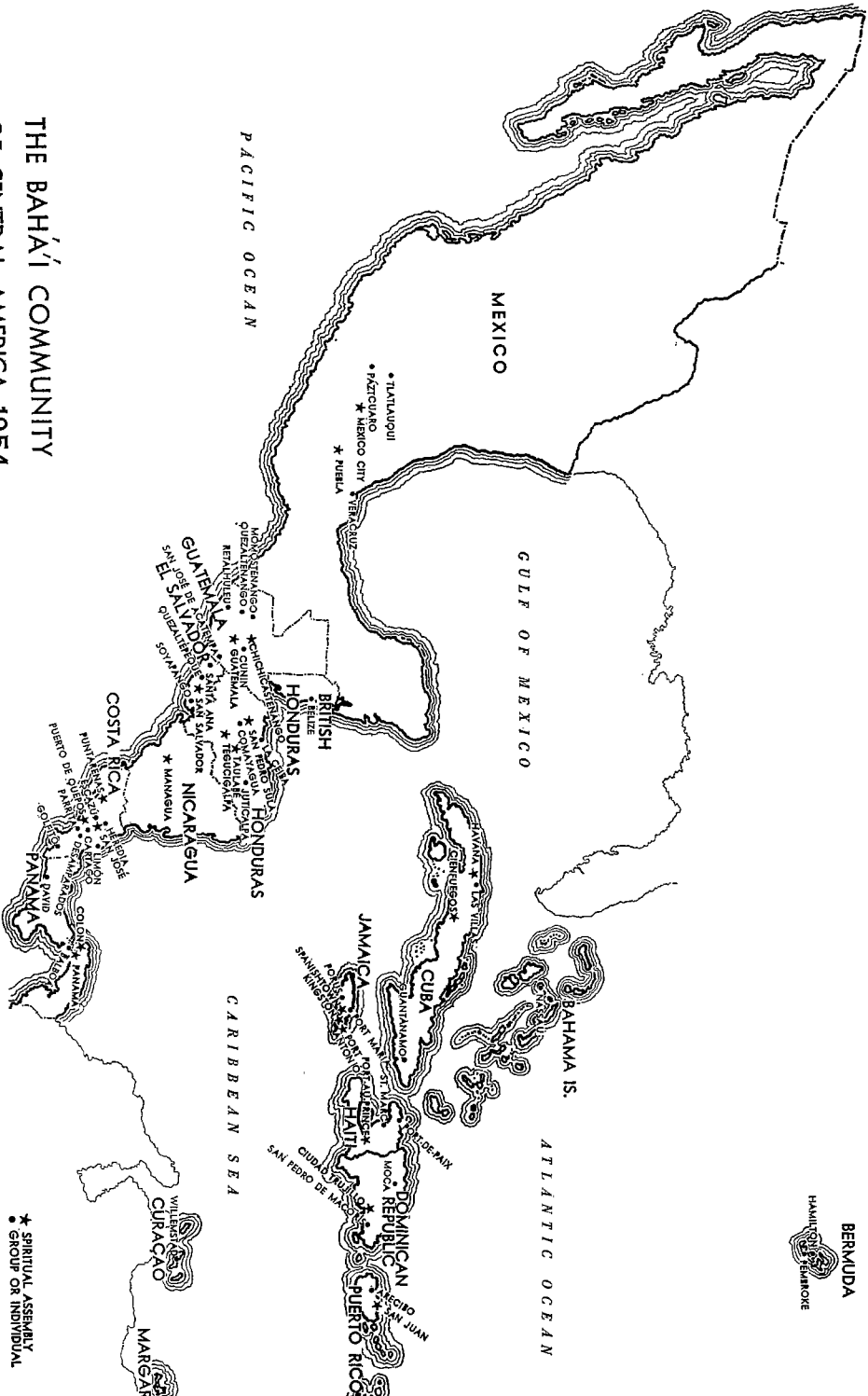
IV

MAPS OF AUSTRALIA AND
NEW ZEALAND, THE BRITISH
ISLES, CANADA, CENTRAL
AMERICA, GERMANY AND
AUSTRIA, INDIA, PÁKISTÁN
AND BURMA, SOUTH AMER-
ICA, GREENLAND, THE
UNITED STATES, AND THE
BAHÁ'Í WORLD



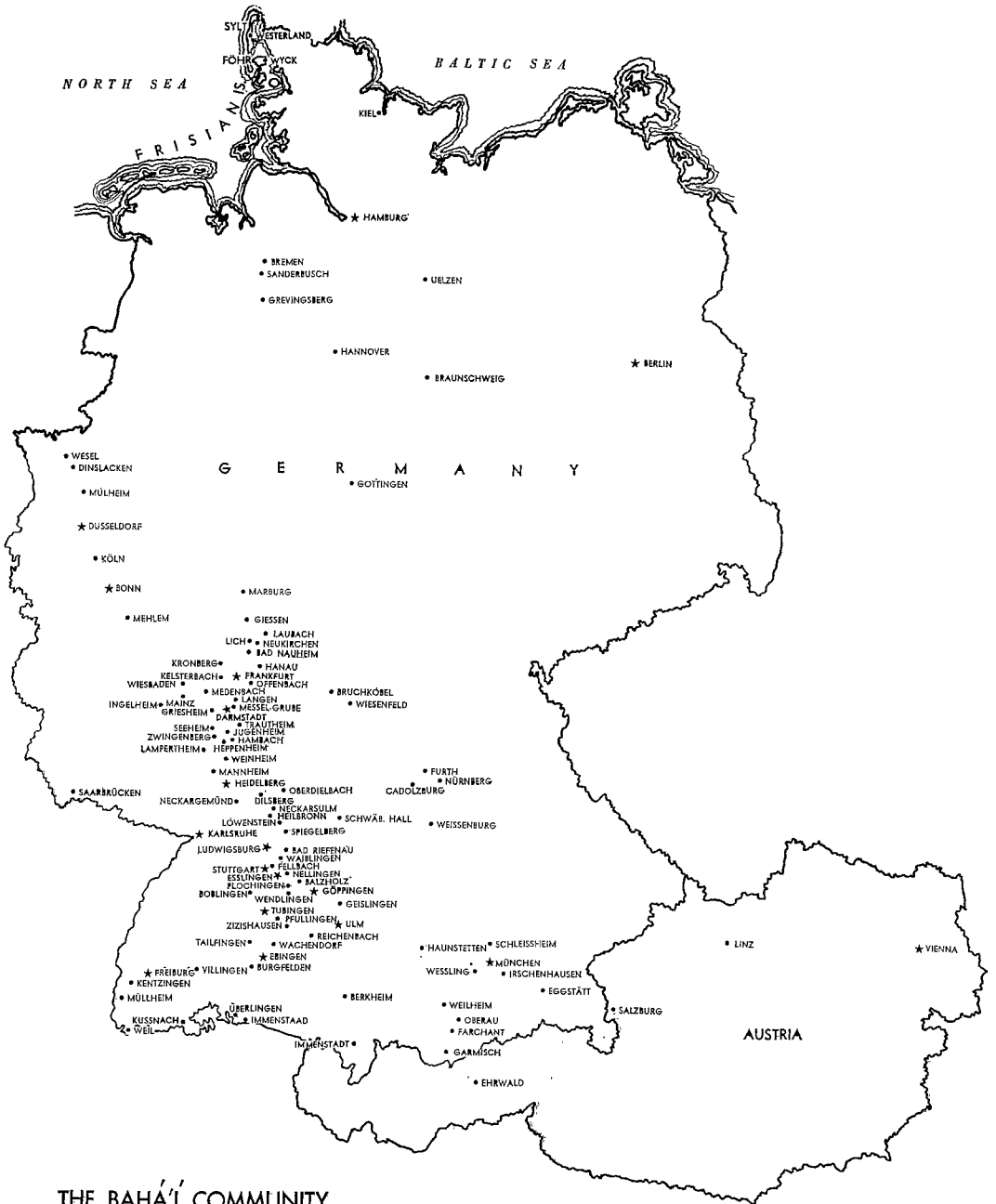
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BERMUDA
 HAMILTON
 ST. JAMES
 ST. MARKS



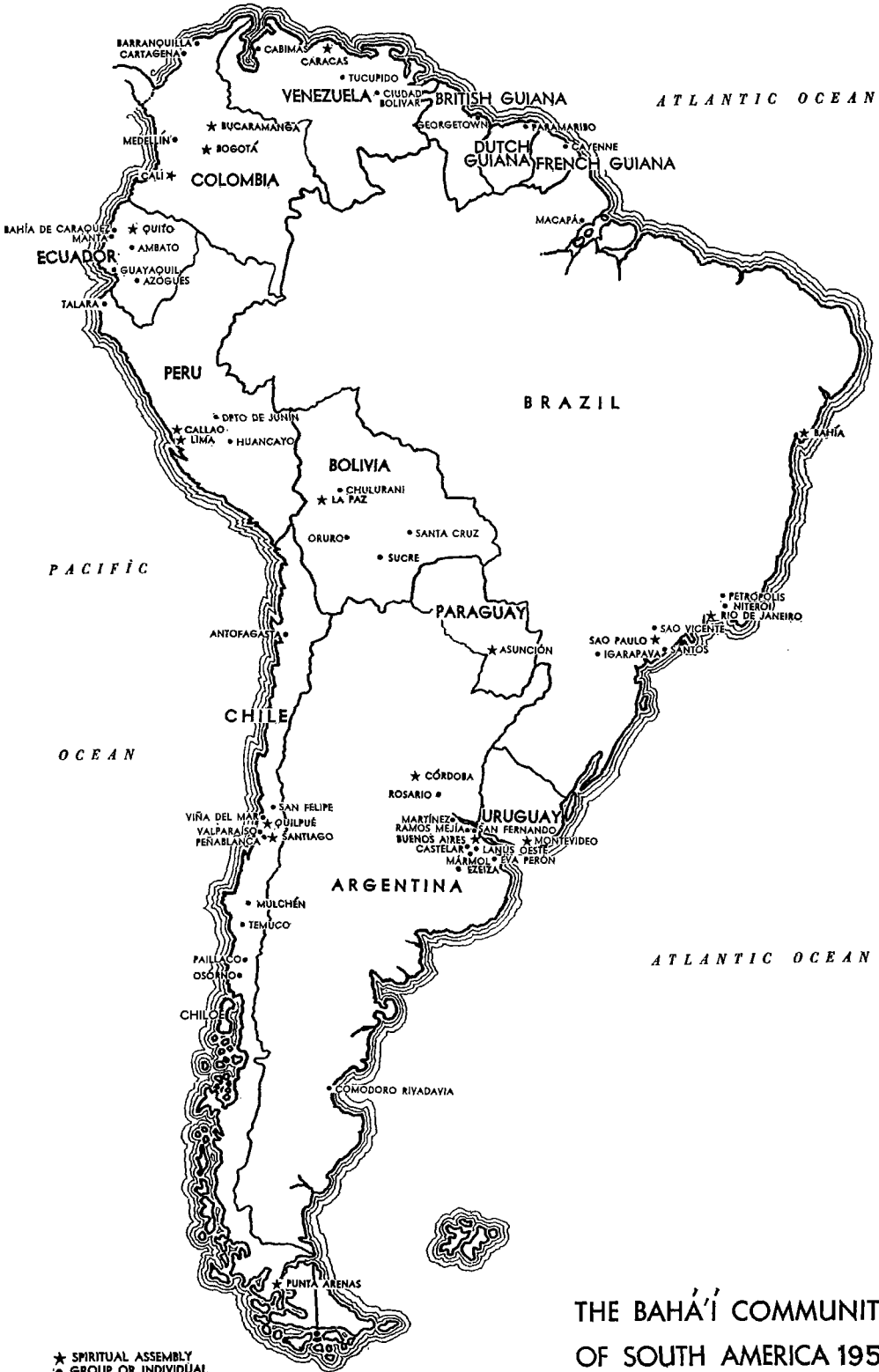
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★ SPIRITUAL ASSEMBLY
● GROUP OR INDIVIDUAL



THE BAHÁ'Í COMMUNITY OF SOUTH AMERICA 1954

