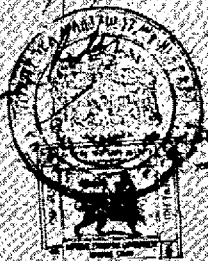


**Declaration of Trust**

We, Abbas Afnan, Showeis Afnan, Gamal Rushdy, Hoda Rushdy, Gila Michael Bahfa, Maimat Nouchouanti Gila, Reginald Birch, Zarin 'Amajjim Tehrani, and Jamshid 'Amajjim Tehrani, duly chosen by the Bahá'is of Addis Ababa at the annual election held at Addis Ababa, on April 21, 1955, to be the Local Spiritual Assembly of the Bahá'is of Addis Ababa, with full power to establish a Trust as herein set forth, hereby declare that from this date the powers, responsibilities, rights, privileges and obligations imposed in said Local Spiritual Assembly of the Bahá'is of Addis Ababa by Bahá'u'lláh, Founder of the Bahá'í Faith, by 'Abdul-Bahá, its Interceptor and Exemplar, and by Shoghi Effendi, its Guardian, shall be exercised, administered, and carried on by the above named Local Spiritual Assembly and their duly qualified successors under this Declaration of Trust.

The Local Spiritual Assembly in adopting this form of association, union and fellowship, and in selecting for itself the designation of Trustees of the Bahá'is of Addis Ababa, does so as the administrative body of a religious community which has had continuous existence and responsibility for over five years. In consequence of these activities the Local Spiritual Assembly is called upon to administer such ever-increasing diversity and volume of affairs and properties for the Bahá'is of Addis Ababa, 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 fulfil that exhortation.

*Abbas Afnan*  
*Showeis Afnan*  
*Gamal Rushdy*  
*Hoda Rushdy*  
*Gila Michael Bahfa*  
*Maimat Nouchouanti Gila*  
*Reginald Birch*  
*Zarin 'Amajjim Tehrani*  
*Jamshid 'Amajjim Tehrani*



Subscribed and sworn to, this 14th day of October, 1955.  
 Haile Asmerem  
 Deputy Chief Registrar  
 High Court of Ethiopia  
*Haile Asmerem*

Declaration of Trust of the Spiritual Assembly of the Bahá'is of Addis Ababa, Ethiopia.

Territory of Alaska

Department of Finance

Juneau

CERTIFICATE OF INCORPORATION

I, John A. McFarney, Director of Finance of the Territory of Alaska, and custodian of incorporation records of said Territory, DO HEREBY CERTIFY on the 27th day of March, 1907,

INCORPORATED TO THE TERRITORY OF ALASKA

OF KETCHIKAN, ALASKA

files of this office its articles of incorporation as a non-profit corporation organized under the laws of the Territory of Alaska.

IN TESTIMONY WHEREOF I have hereunto set my hand

and affixed my official seal, at Juneau, the Capital, this

27th day of MARCH

A. D. 1907

John A. McFarney
DIRECTOR OF FINANCE

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Ketchikan, Alaska.



Ministerio de Justicia  
de la Nación  
Inspección General de Justicia

Circular n° 1.

RICARDO  
S. A. H. I.

Buenos Aires, 20 de febrero de 1936.

Señor Presidente de la Asociación para el  
Culto y Difusión de la F. Bahá'í

Perú 428 Cap.

Tengo el agrado de dirigirme a Vd. para llevar a su conocimiento que el P. E. por decreto dictado en fecha 7 de febrero de 1936 ha concedido personalidad jurídica a esa entidad.

En consecuencia procede que en el plazo de 15 días tome posesión de las piezas pertinentes; se demuestre el cumplimiento del decreto de 27 de julio de 1932 referente a la rubrica de los libros sociales (libro de Asociados, de Actas, Inventario y Caja) cuya rubrica deberá solicitarse ante esta Inspección General en sellado nacional de dos pesos moneda nacional y en caso de que el domicilio de la entidad se encuentre en algún Territorio Nacional la solicitud deberá presentarse ante el Juez de Paz del lugar, y oportunamente acompañar un certificado expedido por dicho funcionario, que acredite haber dado cumplimiento a la indicada disposición legal.

En el expte. C. 3200 debe reponer la suma de m/n 5 en sellado nacional dentro del término de 5 días.

Saluda a Vd. con toda consideración.



Certificate of Registration of the Spiritual Assembly  
of the Bahá'is of Buenos Aires, Argentina.

SOUTH



AUSTRALIA

ASSOCIATIONS INCORPORATION ACT, 1956-1957

CERTIFICATE OF INCORPORATION OF AN ASSOCIATION

I Heresby Certify that

SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF THE CITY OF ADELAIDE  
INCORPORATED

is incorporated under the provisions of the Associations Incorporation Act,  
1956-1957.

Given under my hand and seal at Adelaide, in the State of South Australia,

this 19th day of November 1962

*J. S. Snowden*  
Registrar of Companies

100-1546-2447

Certificate of Incorporation of the Spiritual Assembly  
of the Bahá'ís of Adelaide, South Australia.

No. C. 177

No. 543023



UNLIMITED COMPANY  
Certificate of Incorporation

I Hereby Certify, That

SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF LONDON

is this day Incorporated under the Companies Act, 1948.

Given under my hand at London this Seventh day of  
January One Thousand Nine Hundred and Fifty-five.

*W. M. G. Jones*  
Registrar of Companies.

Certificate of Incorporation of the Spiritual Assembly  
of the Bahá'ís of London, England.

Association sans but lucratif.

Vereniging zonder winstoeverend doel.

ANNEXE AU MONITOR BELGE

BUREAU DE PUBLICITE

N. 482-498

171

N. 482

Assemblée spirituelle des Bahá'ís de Bruxelles, à Bruxelles.

STATUTS

Par acte sous seing privé, en treize exemplaires

Mme Nys, Léa, Belge, sans profession, 27, avenue de Wob

Mlle Van Meirbeek, Gertrude, Belge, épouse de Ed. Depage

Mlle Van Meirbeek, Gertrude, Belge, épouse de Ed. Depage

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Mlle Van Meirbeek, Gertrude, Belge, épouse de Ed. Depage

Art. 9. Le conseil élu est élu parmi ses membres, un président, un vice-président, un secrétaire, un trésorier et quatre autres membres. Le conseil se réunit au moins une fois par an, pour faire tout ce qui intéresse la poursuite de l'objet de l'association; il reçoit et envoie, dans tous les actes judiciaires et extra-judiciaires...

Art. 10. Les officiers élus par le conseil exerceront la gestion générale de l'association et auront le usage de la signature sociale; ils seront agréés à cette gestion. L'association sera valablement représentée par ces officiers par les signatures conjointes de deux d'entre eux.

Art. 11. Les officiers présents au rapport sur les activités et les comptes de l'exercice écoulé à l'assemblée générale.

Art. 12. L'exercice social est closuré chaque année le 31 décembre.

Art. 13. L'admission et l'exclusion des membres est prononcée par l'assemblée générale. L'exclusion est prononcée contre les membres dont les engagements sont en contradiction avec les buts de l'association.

Art. 14. Les associés ne sont astreints à aucune cotisation. Les ressources de l'association proviennent de dons volontaires recueillis auprès des membres, ainsi que de contributions versées par des institutions bahá'ís dans les différents pays.

Art. 15. L'association ne cesse de faire partie de l'association fondée que les membres des associés (associés) ont aucun droit sur le fonds social et ne peuvent réclamer le remboursement de quelque somme que ce soit qu'ils auraient versée au fonds.

ASSOC. SANS BUT-LUC. — VERENIGING ZONDER WINST DOEL. — 1906

Art. 16. Les statuts peuvent être modifiés conformément à l'article 17 de la loi.

Art. 17. En cas de dissolution de l'association, son patrimoine sera affecté à une institution bahá'íe appropriée si elle est en Belgique ou à l'étranger.

Fait et signé à Bruxelles, le 27 janvier 1906.

Les officiers du conseil: Les Présidents: Léa Nys, Gertrude Van Meirbeek, Gertrude Van Meirbeek, Gertrude Van Meirbeek, Gertrude Van Meirbeek.

Les membres du conseil: Ed. Depage, Léa Nys, Gertrude Van Meirbeek, Gertrude Van Meirbeek, Gertrude Van Meirbeek.

Le Secrétaire: Léa Nys, Gertrude Van Meirbeek, Gertrude Van Meirbeek, Gertrude Van Meirbeek.

Le Trésorier: Léa Nys, Gertrude Van Meirbeek, Gertrude Van Meirbeek, Gertrude Van Meirbeek.

Les autres membres de l'assemblée générale: Léa Nys, Gertrude Van Meirbeek, Gertrude Van Meirbeek, Gertrude Van Meirbeek.

Le Président: Léa Nys, Gertrude Van Meirbeek, Gertrude Van Meirbeek, Gertrude Van Meirbeek.

Le Vice-Président: Léa Nys, Gertrude Van Meirbeek, Gertrude Van Meirbeek, Gertrude Van Meirbeek.

Le Secrétaire: Léa Nys, Gertrude Van Meirbeek, Gertrude Van Meirbeek, Gertrude Van Meirbeek.

Le Trésorier: Léa Nys, Gertrude Van Meirbeek, Gertrude Van Meirbeek, Gertrude Van Meirbeek.

Les autres membres de l'assemblée générale: Léa Nys, Gertrude Van Meirbeek, Gertrude Van Meirbeek, Gertrude Van Meirbeek.

Le Président: Léa Nys, Gertrude Van Meirbeek, Gertrude Van Meirbeek, Gertrude Van Meirbeek.

Le Vice-Président: Léa Nys, Gertrude Van Meirbeek, Gertrude Van Meirbeek, Gertrude Van Meirbeek.

Le Secrétaire: Léa Nys, Gertrude Van Meirbeek, Gertrude Van Meirbeek, Gertrude Van Meirbeek.

Le Trésorier: Léa Nys, Gertrude Van Meirbeek, Gertrude Van Meirbeek, Gertrude Van Meirbeek.

Notice of Incorporation of the Spiritual Assembly of the Bahá'ís of Brussels, Belgium.





Estado do Rio Grande do Sul — Comarca de Porto Alegre  
 PODER JUDICIÁRIO

*Cartório do Registro Especial*

*Certidão*

O Bacharel JOSÉ AUGUSTO MEDEIROS PEREIRA, oficial do Registro Especial, (Títulos e Documentos), na sede do município de Porto Alegre, Capital do Estado do Rio Grande do Sul.

CERTIFICA, usando da faculdade que lhe confere a lei e por lhe ser verbalmente pedido, que em virtude do despacho do Sr. Dr. Juiz de Direito Diretor do Foro, desta capital, proferido nos autos de "Pedido de Registro de Sociedade", cujo processo correu pela Escrivania da Direção do Foro, em que figura como requerente o Sr. Bengvald - Thottz, fixa em 21 de Outubro do corrente ano, sob numero de ordem 2111, e folha 77 e verso do Livro A N.º 5 de "Registro de Pessoas Jurídicas", deste cartório, a inscrição de sociedade denominada "Assembleia Espiritual dos Bahá'is de Porto Alegre" ou tambem simplesmente "Bahá'is", com sede nesta cidade de Porto Alegre, de conformidade com os respectivos estatutos sociais constantes do folhas 3 e 6 dos mencionados autos, que ficam arquivados neste cartório, tendo sido os aludidos estatutos publicados, em extrato, no numero 40, de 31 de Agosto de 1937, do jornal local "Diario Oficial" do Estado, tambem constante dos ditos autos. - O referido é -

As certidões de Registro Integral do Títulos lertó e mésmo valor probante dos originaes, nos termos do artigo 168 do Código Civil, regulamentado o incidente da habilitação de bases, oportunamente levantado em Juizo, (Decreto n.º 4357, de 1939, artigo 105).

*Verdade do que dou fé. - Eu José Augusto Medeiros Pereira, o*  
*Cartório do Registro Especial, rubricado e assinado.*

*Porto Alegre, 19 de Novembro de 1938*  
*Cartório do Registro Especial*



Sub. B-1957

Co. No. 599

No.  
Fee \$110

**THE COMPANIES (INCORPORATION) ORDINANCE, CHAPTER 148. 528.**

**CERTIFICATE OF INCORPORATION**

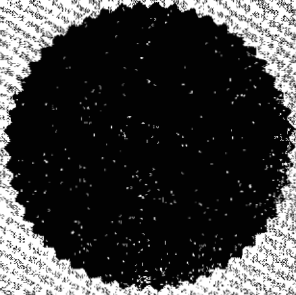
**BRITISH GUIANA**

IN WITNESS WHEREOF I HAVE HEREUNTO SIGNED MY HAND AND SEAL

I, **RADOLPH SAMUEL PERSAUD**, Registrar of

Joint Stock Companies, British Guiana, do hereby certify that **SPIRITUAL ASSEMBLY OF THE BAHÁ'Í'S OF GEORGETOWN**

was on the **15th** day of **APRIL**, in the Year One Thousand Nine Hundred and **Fifty-seven**, duly incorporated as a Company, under The Companies (Incorporation) Ordinance, Chapter **148** and that the said Company is **limited** Unlimited.



In Faith and Testimony whereof I have hereunto subscribed my name and Office, and have caused to be hereunto affixed the seal of said Office this **16th** day of **April**, in the Year One Thousand Nine Hundred and **Fifty-seven**.

QUOD ATTESTOR.

*[Handwritten signature]*

REGISTRAR OF JOINT STOCK COMPANIES

Office of Registrar of Joint Stock Companies  
British Guiana

SECRETARY OF THE COURT

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Georgetown, British Guiana.

ပြည်ထောင်စုကုမ္ပဏီ



CERTIFICATE OF REGISTRATION OF SOCIETIES

No. 72 of 1953-1954

hereby certify that THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF DAIDANAW

has this day been registered under the Societies Registration Act

Given under my hand at Rangoon

this 20th day of August

Two thousand nine hundred and fifty four




(U Shwe Tin) Assistant Registrar of Joint-Stock Companies, Burma.

Printed and Published by the Government of Burma, No. 20, M. G. C. S. B. S. W. 1000, V.M.

Certificate of Registration of the Spiritual Assembly of the Bahá'is of Daidanaw, Burma.

2943

PROVINCE OF ALBERTA

  
 CANADA

**Certificate of Incorporation**

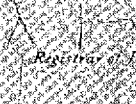
**I Herby Certify** that

- The Spiritual Assembly of the Bahá'ís of Edmonton -

is this day incorporated under The Societies Act, being Chapter 315 of the Revised Statutes of Alberta, 1955.

Given under my hand and seal of office at Edmonton, Alberta, this

- 10th - day of - December - A.D. 19 58.


 (Jas. 2015)  
 Registrar of Joint-Stock Companies

Certificate of Incorporation of the Spiritual Assembly  
of the Bahá'ís of Edmonton, Alberta, Canada.



*Dated* April 2, 1959

Province of Ontario

Letters Patent

Incorporating

The Spiritual Assembly of  
the Bahá'is of London

Recorded this 29th  
day of April 1959  
as Number 896  
in File

*Grace C. Dunsford*  
Grace C. Dunsford  
Recording Officer

PROVINCIAL SECRETARY'S OFFICE  
TORONTO, ONTARIO.

FORM N° 305

Letters Patent incorporating the Spiritual Assembly  
of the Bahá'is of London, Ontario, Canada.

Nº 26

# Certificate

The Societies Act, 1958

Canada

Province of Saskatchewan

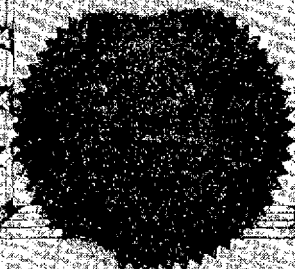
I Hereby Certify that

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF REGINA, SASKATCHEWAN

*is this day incorporated under the provisions of  
The Societies Act, 1958.*

*GIVEN under my hand and Seal at Regina this 30th day of*

*July 1958 one thousand nine hundred and FIFTY EIGHT*



*M. J. [Signature]*  
Registrar of Companies

Certificate of Incorporation of the Spiritual Assembly  
of the Bahá'ís of Regina, Saskatchewan, Canada.

"SOCIETIES ACT"

CANADA  
Province of British Columbia



No. 5297

# Certificate of Incorporation

I hereby certify that

THE SPIRITUAL ASSEMBLY OF  
THE BAHÁ'IS OF VERNON

has this day been incorporated as a Society under the "Societies Act."

The locality in which the operations of the Society will be chiefly carried on is

Vernon

Province of British Columbia

GIVEN under my hand and Seal of Office at Victoria, Province of

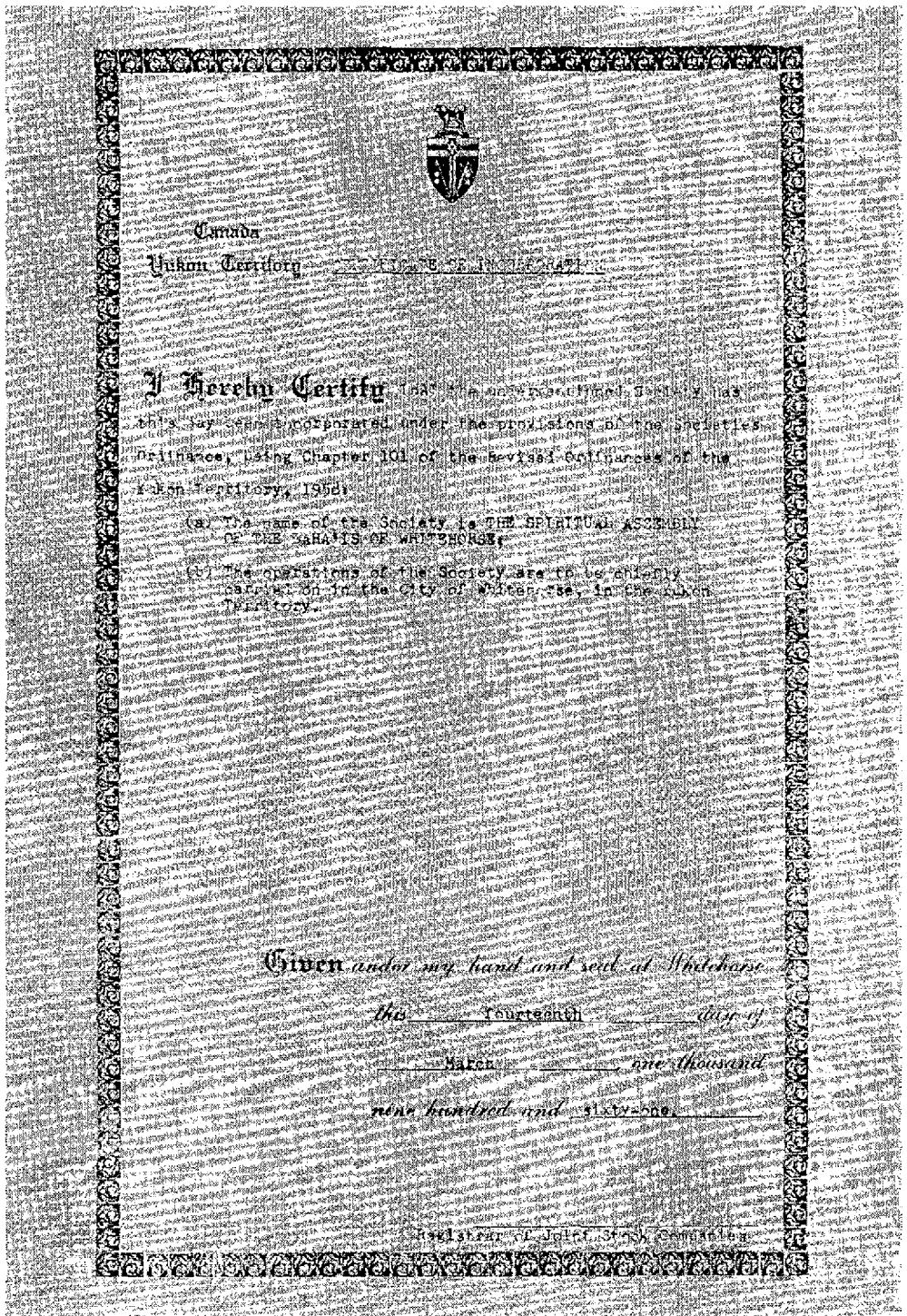
British Columbia, this twenty-ninth day

of November one thousand nine hundred

and fifty-seven

Registrar of Companies

Certificate of Incorporation of the Spiritual Assembly  
of the Bahá'is of Vernon, British Columbia, Canada.



Certificate of Incorporation of the Spiritual Assembly  
of the Bahá'ís of Whitehorse, Yukon Territory, Canada.





PROVINCE OF MANITOBA

BY THE HONOURABLE

CHARLES EDWIN GREENLEY

ACTING PROVINCIAL SECRETARY

All to whom these presents shall come: GREENEYS:

AND WHEREAS under and by Article 2 of Part V of The Companies Act the Provincial Secretary may by letters patent under the seal of His Excellency the Governor in Council grant a charter of incorporation to any number of persons not less than three, who apply therefor constituting such persons and others who become members thereof a corporation without capital stock to carry on any lawful business, whether for profit or otherwise, and whether for a limited or unlimited term, and whether for a charitable, scientific, artistic, social, professional, or sporting character or the like:

AND WHEREAS by their application in that behalf, the persons herein mentioned have applied for letters patent creating a corporation for the due carrying out of the objects hereinafter set forth:

AND WHEREAS it has been made known to the satisfaction of the Provincial Secretary that the said persons have complied with the conditions precedent to the grant of the desired letters patent and that the said objects are within the scope of Part V of the Act:

AND WHEREAS the persons herein named have filed with their application for letters patent a memorandum of agreement setting out the powers, general bylaws or regulations of the corporation which have been approved by the Provincial Secretary:

NOW KNOW YE THAT Charles Edwin Greenley, Acting Provincial Secretary of the Province of Manitoba, by and under the authority of the Governor in Council, do by these presents letters patent constitute the persons hereinafter named that is to say:

- WILLIE MADRICHUS, CLARA ATWOOD, MARGARET, MILES THOM,
- JOHN STELLA, ROLLEFFEN, JAMES, MARGARET, PATRICIA SAXTON,
- Teacher, GODFREY ST. JOHN, SAXTON, ANNUS WELDON, OWAN,
- Salesman, and ROBERTA MARY, OWAN, Housewife, all of the said City of Winnipeg, in the Province of Manitoba;

And all other persons who may become members of the corporation under the provisions of the said Act, of the general powers of the corporation, and their successors in the corporation or in the management thereof, with perpetual succession and deemed to be and under the name of

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF WINNIPEG

Under My Hand and Seal of Office

at Winnipeg, in the Province of

Manitoba, this twenty-sixth day

of August in the year of our Lord

one thousand nine hundred and

fifty-five.

*Charles Edwin Greenley*  
Acting Provincial Secretary

Letters Patent incorporating the Spiritual Assembly of the Bahá'is of Winnipeg, Manitoba, Canada.

# Aviso de Incorporación

## ASAMBLEA ESPIRITUAL LOCAL DE LOS BAHÁ'IS DE SANTO DOMINGO

Para general conocimiento, se hace saber por este medio, en cumplimiento del artículo 4 de la Ley 520, de fecha 26 de julio de 1920, sobre asociaciones que no tienen por objeto un beneficio pecuniario, lo siguiente:

a) que en fecha 16 de febrero de 1962, y por Decreto N.º 7763, el Honorable Señor Presidente de la República y del Consejo de Estado, concedió el beneficio de la incorporación a la "ASAMBLEA ESPIRITUAL LOCAL DE LOS BAHÁ'IS DE SANTO DOMINGO", con domicilio en Santo Domingo, Distrito Nacional.

b) los fines de esta asociación son administrar los asuntos de la religión Bahá'ís, para beneficios de los Bahá'ís de Santo Domingo, de acuerdo con las enseñanzas religiosas y los principios administrativos de esta Fe.

c) los oficiales de la Asociación son: el Presidente, el Vicepresidente, el Secretario y el Tesorero, quienes durarán en sus funciones un año y serán elegidos en una reunión anual que se celebrará todos los años del día 21 de Abril en adelante.

d) el Presidente es el funcionario que según los Estatutos de la Asociación, la personifica ante los terceros.

e) La duración de la Asociación es indefinida.

f) En fecha 27 del mes de Abril de 1962, fueron depositadas sendas copias de los Estatutos, del acta de aprobación de los mismos y del Decreto de incorporación, en la Secretaría de la Cámara de lo Civil y Comercial del Juzgado de Primera Instancia del Distrito Nacional y del Juzgado de Paz de la Primera Circunscripción del Distrito Nacional.

Santo Domingo, Distrito Nacional, Abril 27, 1962

RAFAEL BENZAN,

Bufete PELLERANO, PITALUGA & HERRERA

**THE GOVERNMENT OF ERITREA**

Ref: 101/27/1585

Date: 11th November, 1958.

**INTEIOR DEPARTMENT  
HEADQUARTERS  
ASMARA.**

**To:-  
All Senior Divisional Officers**

I am directed to inform you that following formal registration in the Federal High Court and the Supreme Court of Eritrea, the LOCAL SPIRITUAL ASSEMBLY of the BAHÁ'IS has been officially recognized as a religious body throughout Eritrea.

*[Handwritten signature]*  
**(Asst. Secy. Genl.)  
MINISTER OF INTERIOR**

KC/MS

Copy to:-

Mrs. Jeanne Keshah  
The Local Spiritual Assembly of the Bahá'is,  
P. O. Box 105,  
Asmara.

• The Commissioner of Police.

Registration in the High Court and the Supreme Court of Eritrea recognizing the Local Spiritual Assembly of the Bahá'is of Asmara as a religious body throughout Eritrea.

Duplicate

MEMORANDUM BOOK REGISTRATION  
NO. 241-24

EMERGENCY OF THE NAMES OF TRUSTEES FOR THE COLONY OF FIJI OR  
THE LOCAL INSTITUTION OR SOCIETY OF THE BAHÁ'Í OF SUVA IN THE COLONY OF  
FIJI PURSUANT TO THE RELIGIOUS SOCIETIES REGISTRATION ORDINANCE CAP. 223

NAME OF TRUSTEE

1. HON. A. J. FOR OF TANAI

2. IRENE FRANCES JACKSON

3. WALLI WILHELMED BALAWAT KIAN FOR OF BALAWAT KIAN

CHAIRMAN

SECRETARY

MEMBER

15th day of January 1955

PLACED AT SUVA THIS

57030  
Registered 21st JAN 1955  
10-2  
WACKEL  
Sd/-  
Deputy

Certificate of Registration of the Spiritual Assembly  
of the Bahá'ís of Suva, Fiji Islands.



Geschäftsstelle  
des Amtsgerichts Charlottenburg

Geschäftsnummer: 95 VR 3014 Nz

Berlin-Charlottenburg den 16. Februar 1960.

Amtsgerichtsstelle I  
Ferialstr. 34, 03711  
Telefon: 030 211

Hier bei allen Schreiben angeben

Betr.: Der Geistliche Rat der Baha'i in Berlin,  
Berlin-Spandau, Falkenhagener Straße 33  
bei Dr. Mentzel.

In das Vereinsregister ist heute unter Nr. 95 VR 3014 Nz  
eingetragen worden:

Spalte 1: 1

Spalte 2:

Der Geistliche Rat der Baha'i in Berlin  
Berlin-Spandau

Spalte 3:

Die Satzung ist am 21. April 1959 errichtet.  
Vorstand im Sinne des § 26 BGB ist der  
Vorsitzende oder dessen Stellvertreter.  
Durch Beschluß vom 2. Februar 1960 wurde  
die Satzung nochmals ergänzt bezüglich Tag  
der Errichtung, ferner in Art. 6 (bstr.  
Mitgliedschaft und Beiträge).

Spalte 4:

Arzt Dr. Claus-Jürgen M e n z e l,  
Berlin-Spandau, Vorsitzender,

Kaufm. Angestellter Hans S t o b e r m a n n,  
Berlin-Neukölln, stellvert. Vorsitzender.

(gewählt am 14. Mai 1959)

Blatt 20 der Registerakten  
16. Februar 1960.  
gez. Schröder

Auf Anordnung:  
Justizangestellte.



GILBERT AND ELLICE ISLANDS COLONY

RELIGIOUS BODIES REGISTRATION ORDINANCE  
(CAP. 80)

FORM 1  
(Section 3(3).)

CERTIFICATE OF REGISTRATION

This is to certify that the Local Spiritual Assembly of the Bahá'ís of Tuarabu of the Bahá'í religious denomination has this day been registered under the above Ordinance as a religious body.

Dated this twenty-fourth day of September, 1956.

(Sgd.) F.H.I. Pheihell  
Acting Resident Commissioner.

cc. District Officer, G.I.D., Betio. F.H.I/5/30

9/17/56

cc. The Local Spiritual Assembly of the Bahá'ís of Tuarabu, Abaiang.

27th March, 1956.

Certificate of Registration of the Spiritual Assembly of the Bahá'ís of Tuarabu, Abaiang, Gilbert and Ellice Islands.

**Territory of Hawaii  
Treasury Department  
Honolulu**

*It is hereby certified that the attached is a true and exact copy of*

**PETITION FOR CHARTER OF INCORPORATION  
filed in this office on February 18, 1955  
and**

**CHARTER OF INCORPORATION**

**of  
THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF MAUI, HAWAII**

**granted on February 21, 1955.**

*In witness whereof, I have hereunto*

*set my hand and affixed the seal of the  
Treasury Department, Territory of Hawaii.*

*this 28th day of February*

**19 55.**

*Treasurer, Territory of Hawaii.*

**Certificate of Incorporation of the Spiritual Assembly  
of the Bahá'is of Maui, Territory of Hawaii.**



सत्यमेव जयते

## Certificate of Registration of Societies

ACT XXI OF 1860

No. 3298 of 1955-1956.

I hereby Certify that The Spiritual  
Assembly of the Bahá'ís of - Nasik -

has this day been registered under the Societies Registration  
Act, XXI of 1860.

Given under my hand at Bombay

this Fifth day of September

One thousand nine hundred and fifty-five.



Registrar of Joint Stock Companies

Certificate of Registration of the Spiritual Assembly  
of the Bahá'ís of Nasik (Bombay), India.



Kutipan dari Daftar Penetapan Menteri Kehakiman  
tertanggal 30 Oktober 1954 No. 5/98/18.

Membatja :

Membatja :

I. surat permohonan tertanggal 13 Oktober 1954 dari A. Soemana, Ketua dan Penulis dan bersama-sama mandjadi Pengurus dan sebagai itu dalam hal ini mandjadi wakil perkumpulan tersebut dibawah ini.

II. surat : d. s. o. ;

Mengingat : d. s. o. ;

M e m a h a n k a n d a n

M a m o u l e k a n

untuk Negara dan Masyarakat :

Mematakan sich anggaran dasar perkumpulan Majelis Rohani Subsi Djakarta yang memilih kedudukan biasa di Djakarta sebagaimana dimaktubkan dalam 2 akte yang diperbuat dihadapan Notaris Maden Kadiman, yang berkedudukan dikota tersebut pada tanggal 7 Oktober 1954 No. 29 dan 21 Oktober 1954 No. 133 dan oleh karena itu mandjadi perkumpulan tersebut sebagai badan perantara hukum yang berdiri atas nama sendiri mandjalinakan dan menyelahi tindakan yang diperlindangi oleh Hukum, mempunyai milik dan mempertahankan haknya dimuka dan dilawa Pengadilan.

Kutipan dari Penetapan ini dikirim kepada pemohon untuk diketahui dan diturati.

sesuai dengan Daftar tersebut :

Kepala Bagian Pendaftaran,

u. b.

Pegawai yang diperbantukan

kepada :

Ht. A. Soemana dan

Majelis Rohani Bahá'í Djakarta

d/3 Maden Kadiman

Kaloesar Surat 15 atas

Djakarta.

(The initials)



ARTICLES OF ASSOCIATION

OF

SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF

KINGSTON

1. In these presents unless there be something in the subject or context inconsistent therewith:

"The Spiritual Assembly" means the above-mentioned Assembly.

"The National Spiritual Assembly" means the body for the time being having exclusive jurisdiction and authority over all the activities and affairs of the Bahá'í Faith in this area.

"The Members" means the Members for the time being of the Spiritual Assembly.

"The Local Community" means the Bahá'ís of Kingston as defined in Article 3.

"in writing" means written or printed or partly written or printed.

"The Law" means the Companies Law Chapter 230 of the Revised Laws of Jamaica.

Where any provision of the Law is referred to, the reference is to that provision as modified by any Statute for the time being in force.

Unless the context otherwise requires, expressions defined in the Law or any statutory modification thereof in force at the date which these Regulations become binding on the Spiritual Assembly shall have the meanings so defined.

"Registered office" means the registered office for the time being of the Spiritual Assembly.

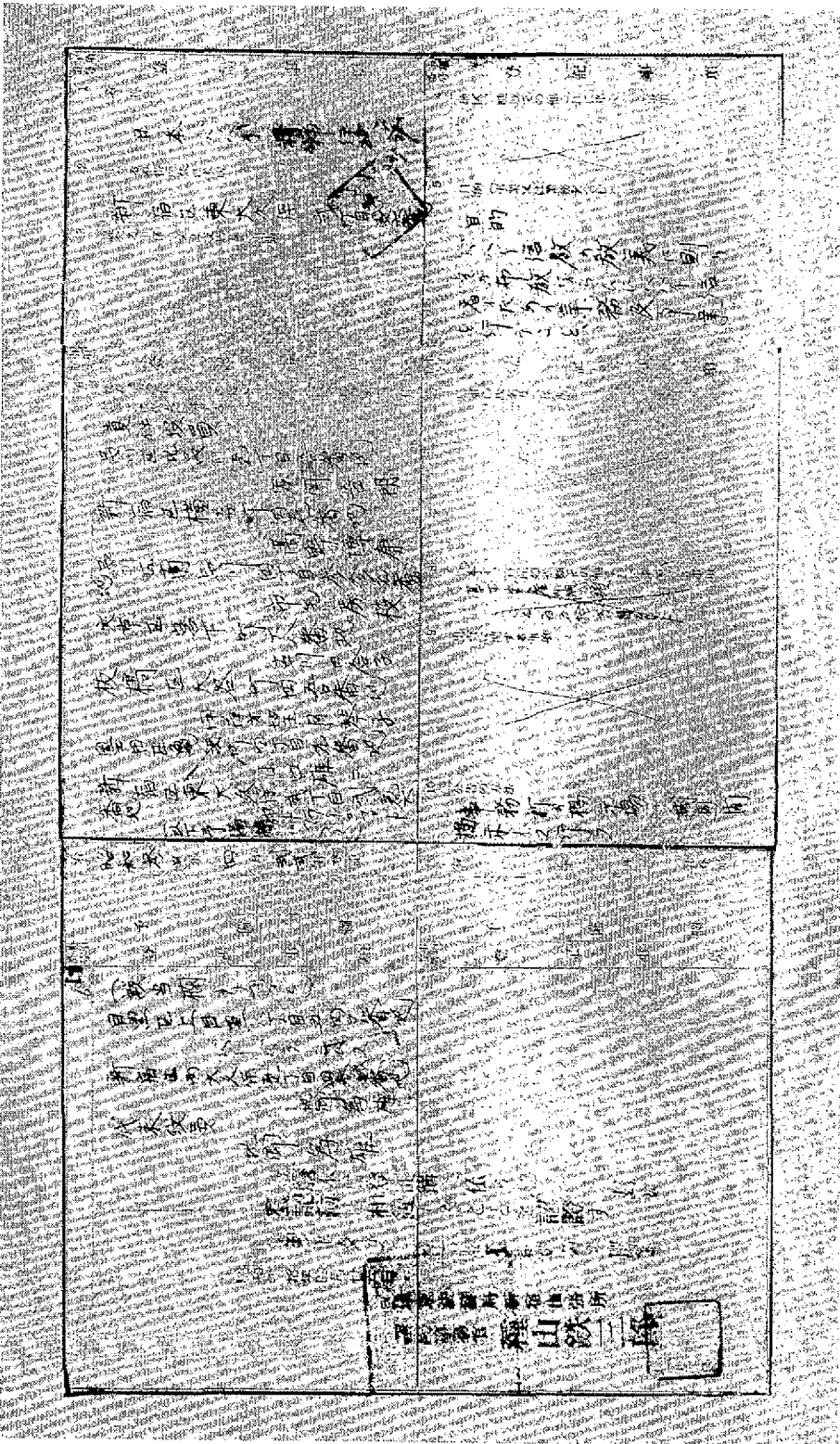
The expression "Secretary" shall include a temporary or assistant Secretary and any person appointed by the Spiritual Assembly to perform any of the duties of the Secretary.

PRIVATE COMPANY

2. The Spiritual Assembly is a Private Company and accordingly:

(A) The right to transfer shares in the Spiritual Assembly shall be restricted in manner hereinafter appearing, in that the Spiritual Assembly may, in its absolute discretion, decline to register any transfer of any share.

(B) The number of members of the Spiritual Assembly shall be limited to fifty, not including persons who are in the employment of the Spiritual Assembly and persons who, having been formerly in the employment of the Spiritual Assembly, were while in that employment, and have continued after the determination of that employment to be, members of the Spiritual Assembly; provided that, where two or more persons hold one or more shares in the Spiritual Assembly, jointly, they shall, for the purposes of this paragraph, be treated as a single member.



Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Tokyo, Japan.

ROYAUME DU LAOS

PRÉSIDENCE DU CONSEIL

DES MINISTRES



Vientiane, le 19 Janvier 1960

LE PREMIER MINISTRE, PRÉSIDENT DU CONSEIL DES MINISTRES

- VU la Constitution du Laos du 11 Mai 1947, modifiée les 15 Septembre 1949, 22 Mars 1952, 29 Septembre 1956 et 30 Août 1959;
- VU l'ordonnance royale N°403 du 8 Janvier 1960, portant nomination de M. BAHÁ'Í OMERER au Gouvernement Royal du Laos;
- VU la Loi N°48 du 13 Janvier 1950, réglementant le Régime des Associations formées entre Les Nationaux Laotiens dans le Royaume du Laos;
- VU la lettre N°163/AP du 19 Mars 1956, autorisant M. BAHÁ'Í OMERER à fonctionner;
- VU le procès-verbal d'élection du Comité Directeur de l'Association BAHÁ'Í CENTER en date du 26 Mars 1958;
- VU la demande en date du 22 Avril 1959 du Vice-président de l'Association BAHÁ'Í CENTER, tendant à obtenir la capacité juridique.

ARRÊTÉ

Article 1er. - La capacité juridique prévue à l'Article 6 de la Loi N°48 du 13 Janvier 1950 est accordée à l'Association BAHÁ'Í OMERER qui a prouvé plus d'une année de vitalité.

Article 2. - Le Ministre de l'Intérieur et le Directeur du Cabinet de la Présidence du Conseil sont chargés, chacun en ce qui le concerne, de l'exécution du présent arrêté.

Vientiane, le 19 Janvier 1960

LE PREMIER MINISTRE, PRÉSIDENT DU CONSEIL

PHOU KHOU

LE VICE-PRÉSIDENT DU CONSEIL DES MINISTRES,

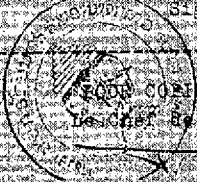
Séan: THEO NHOUY ABHY

PAR LE PREMIER MINISTRE, PRÉSIDENT DU CONSEIL

LE MINISTRE DE L'INTÉRIEUR,

PHOU SITHA THIN SOMSAKDEH

LE CHIEF DU CABINET,

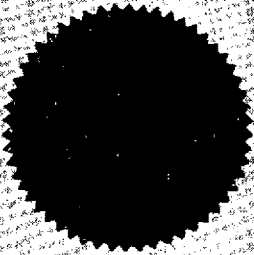


Document confirming the registration of the Spiritual Assembly of the Bahá'ís of Vientiane, Laos, as a legally constituted and functioning body under the title of "Bahá'í Center".



THIS IS TO CERTIFY THAT the within document is a true and correct copy of an Act entitled: "AN ACT TO INCORPORATE THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF MONROVIA." Approved March 28, 1956; as Amended and Approved January 22, 1957 filed in the Department of State.

GIVEN UNDER my hand and Seal of the Department of State this 4th day of November, A.D. 1958 and of the Republic the One Hundred Twelfth.



*Rudolph B. Jones*  
 R. Rudolph Jones  
 ACTING SECRETARY OF STATE

Checked By: *Arthur S. Caswell*  
 ARTHUR S. CASWELL  
 ASSISTANT SECRETARY OF STATE, R. D.

EXTRAIT DU « MEMORIAL » (Recueil Spécial) N° 19,  
du 2 avril 1956.

**Assemblée Spirituelle des BAHÁ'IS de Luxembourg.**  
Association sans but lucratif.  
Siège social : Luxembourg.

Il est formé entre les soussignés :

- 1<sup>o</sup> Monsieur Pierre Bram, commerçant, demeurant à Luxembourg, 145, avenue du 10 Septembre, Luxembourgeois.
  - 2<sup>o</sup> Mademoiselle Suzette Hipp, chiropraste, demeurant à Luxembourg, 112, avenue Monterey, Luxembourgeoise.
  - 3<sup>o</sup> Monsieur Ernest Levy, commerçant, demeurant à Luxembourg, 43, rue Dicks, Luxembourgeois.
  - 4<sup>o</sup> Madame Paul Levy, née Jean Court, sans profession, demeurant à Luxembourg, 89, avenue Guillaume, Canadienne.
  - 5<sup>o</sup> Mademoiselle Rita van Sombek, secrétaire, demeurant à Luxembourg, 45, rue Marechal Foch, citoyenne des U.S.A.
- et tous ceux qui adhéreront au présent pacte, une association sans but lucratif, régie par les présents statuts et la loi du 21 avril 1928.

*Dénomination, objet, durée, siège.*

- Art. 1<sup>er</sup>.** L'association est dénommée « Assemblée Spirituelle des BAHÁ'IS de Luxembourg ».
- Art. 2.** L'association a pour but de gérer les affaires de la présente association au profit des Bahá'ís de la Ville de Luxembourg, conformément aux enseignements et aux principes administratifs Bahá'í.
- Art. 3.** Sa durée est illimitée.
- Art. 4.** Le siège de l'association est établi à Luxembourg.

*Membres, cotisations.*

- Art. 5.** Le nombre maximum des membres n'est pas limité, leur nombre minimum est fixé à cinq. La qualité de membre s'acquiert par une déclaration écrite d'adhérer à la Foi Bahá'íe et aux présents statuts. L'âge minimum pour être membre est de 21 ans.
- Art. 6.** Tout membre est libre de se retirer de l'association en adressant sa démission écrite au secrétaire.
- Art. 7.** Le montant des cotisations à payer par les membres est laissé à leur discrétion.

*Assemblées générales.*

- Art. 8.** Tous les ans, le vingt avril, les associés se réunissent en assemblée générale statutaire. Cette assemblée générale entend un rapport du conseil sur l'activité de l'association durant l'exercice précédent. Elle vérifie et arrête les comptes de l'exercice écoulé; elle fixe le budget. Elle décide, s'il y a lieu, de donner décharge aux administrateurs. Elle procède à l'élection des administrateurs.
- Art. 9.** Les convocations aux assemblées générales ordinaires, contenant l'ordre du jour, sont adressées par le conseil d'administration aux associés par lettre recommandée à la poste quinze jours francs au moins avant la date de l'assemblée.
- Art. 10.** L'assemblée générale ordinaire est valablement constituée quel que soit le nombre des membres présents. Les votes, sauf l'élection des administrateurs, se font à la majorité absolue des voix émises.

Notice of Incorporation of the Spiritual Assembly  
of the Bahá'ís of Luxembourg, Grand Duchy of Luxembourg.

No. 9 in R. of S. 189/55.  
ARS/MJ. 69/55.

(Soc. 9)

SOCIETIES ORDINANCE, 1949  
FORM 3

THE SOCIETIES (REGISTRATION) RULES, 1953  
(Rule 6)

In accordance with the provisions of section 5 of the Societies Ordinance, 1949, I hereby

~~XXXX~~

register as an exempted society

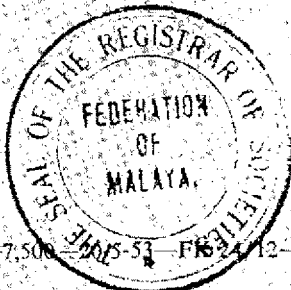
~~XXXXXXXXXX~~

under the said Ordinance the

The Spiritual Assembly of the Baha'is  
of Malacca, No. 20, Riverside Road,  
Malacca,

EXEMPTION NO. 149 (MALACCA)

This 25th day of November, 19 55.



*[Signature]*  
Registrar of Societies,  
Federation of Malaya.

7698-7.506-2015-51-F1624/12-G.P., K.L.

Certificate of Registration of the Spiritual Assembly  
of the Baha'is of Malacca, Malaya.

Land & Deeds (12.)-6

No. A.1963/6



**CERTIFICATE OF INCORPORATION**  
OF  
THE LOCAL SPIRITUAL ASSEMBLY OF THE BAHÁ'IS  
OF THE CITY OF HAMILTON

Under the ~~Incorporation of Societies Act 1908~~ Charitable Trusts Act 1957

I certify that THE LOCAL SPIRITUAL ASSEMBLY OF THE BAHÁ'IS  
OF THE CITY OF HAMILTON

is incorporated under the ~~Incorporation of Societies Act 1908~~ Charitable Trusts Act 1957.

Dated at AUCKLAND this first day of April 1963



*[Signature]*  
**Assistant Registrar of Incorporated Societies**

**Certificate of Incorporation of the Spiritual Assembly  
of the Bahá'ís of Hamilton, New Zealand.**





Managua, D.N., 13 de Septiembre de 1955.

MINISTERIO DE GOBIERNO Y ANEXOS

Managua, D.N.

Archivo Sr. Secretario de la Comunidad Bahá'í de Managua, D.N., Ciudad.

Para su conocimiento, transcribo lo siguiente:

"No. 300-El Presidente de la República.

Visto el certificado de la No. 1, de Fundación, de la asociación denominada "Comunidad Bahá'í de Managua"; acto llevado a efecto en esta ciudad de Managua, del día de la noche del día veintuno de Abril de mil novecientos cincuenta y cinco.

Uníco. Aprobar en la forma siguiente, los Estatutos de la Comunidad Bahá'í de Managua, que literalmente dicen:

En la ciudad de Managua, D.N., a las cinco de la tarde del día sábado veintuno de Mayo de mil novecientos cincuenta y cinco. Reunidos los señores: Donat José Mizel, Armando Fonseca Durval, Ernesto J. Herrera y Pineda, Ramón Mizel, Emilio Norvéez García, Mauricio Schöegans, Ismael Sánchez, Blanca Nejjin, Julio César Hernández, con el objeto de discutir los Estatutos de nuestra asociación, acordamos aprobarlos en la siguiente forma:

Estatutos Constitutivos de la Comunidad Bahá'í de Managua.

Capítulo I

- Artículo 1.- La Comunidad Bahá'í, establecida por acto de la noche del día veintuno de Abril de mil novecientos cincuenta y cinco, es un Centro de cultura y de estudios filosóficos y religiosos con los siguientes principios fundamentales:
  - 1.- La Unidad del género humano;
  - 2.- La investigación independiente de la verdad;
  - 3.- La base de todas las religiones es una;
  - 4.- La religión debe ser causa de unión;
  - 5.- La religión debe estar de acuerdo con la ciencia y la razón;
  - 6.- La igualdad de los hombres y las mujeres;
  - 7.- El abandono de todo prejuicio;
  - 8.- El Espiritualismo;
  - 9.- La instrucción universal;
  - 10.- La resolución de los problemas económicos;
  - 11.- La adopción de una lengua universal;
  - 12.- La formación de un Tribunal de Justicia Internacional.

No. 2193



NIGERIA

# Certificate of Incorporation

I HEREBY CERTIFY that the

**SPIRITUAL ASSEMBLY OF THE BAHÁ'Í OF VICTORIA**  
(the word "Limited" being omitted by licence  
under Section 21 of the Companies Ordinance)

is this day incorporated under the Companies Ordinance (Cap. 39) and that  
the Company is Limited.

Given under my hand at Lagos this 27 day of

May, One thousand Nine Hundred and 1919.

Fees and Deed Stamps £ 2 10 s. and

Stamp Duty on Capital £ 1 13 s. and

*CC*  
Acting Registrar of Companies

Certificate of Incorporation of the Spiritual Assembly  
of the Bahá'ís of Victoria, Nigeria.

ej236



**Certificate of Registration of Societies.**

**ACT XXI OF 1860.**

No. 1044 EP of 1956-1957.

I hereby certify that the Spiritual Assembly  
of the Bahá'ís of Dacca

has this day been registered under the Societies  
Registration Act, 1860 of 1860.

Witnessed my hand at Chittagong  
this 5<sup>th</sup> day of February  
One thousand nine hundred and Fifty - Seven

Registrar of Joint Stock Companies

**EAST PAKISTAN**

J. B. C. 24.  
1957-58 JCO-1200-14-1200-25344-3000.

Certificate of Registration of the Spiritual Assembly  
of the Bahá'ís of Dacca, East Pákiṣtán.



**Certificate of Registration of Societies.  
ACT XXI OF 1860.**

No. **484** OF 19 **58-19 59**

I hereby certify that **BAHAI SPIRITUAL  
SOCIETY OF NAWABSHAH.**

has this day been registered under the Societies' Registra-  
tion Act, XXI of 1860.

Given under my hand at **KHALIFUR MIR'S**

This **TWENTY FIVE** day of **APRIL**

One thousand nine hundred and **FIFTYEIGHT.**



*Doon Mung* 9.6.58  
Registrar of Joint Stock Companies  
**KHALIFUR MIRS**

L.S.C. 36  
I.P. Kh. - 9-55-1250

Certificate of Registration of the Spiritual Assembly  
of the Bahá'ís of Nawabshah, West Pákiistán.



42452

Nº 0989003



Señor Registrador del "Distrito" de Arequipa

C E R T I F I C A D O: Que a fojas cinco mil quinien-  
 tos veinticuatro de mi Registro de Escrituras Públicas y con  
 fecha once de Enero de mil novecientos cincuenta y seis, se ha  
 extendido una escritura de CONSTITUCIÓN DE ASOCIACIÓN "ASAM-  
 BLEA BAHÁ'Í" (LUZ) otorgado por el señor Claudio Mendivil Mo-  
 rta, peruano, mayor de edad, Constructor Civil, casado con la  
 señora Hermenegilda Lchevarria de Mendivil, sufragante en  
 las últimas Elecciones Generales con Libreta número: ochenta y  
 siete mil novecientos sesis, inscrito en el Registro Militar  
 con el número: seiscientos tres mil ciento sesenta y con do-  
 micilio en la Av. Jorge Chávez número: cinco mil, de es-  
 ta ciudad, el señor Rolando Villegas Negro, peruano, mayor  
 de edad, carpintero, casado con la señora Willie Gonzá-  
 lez de Villegas, sufragante en las indicadas Elecciones con  
 libreta número: ochenta y nueve mil ochocientos cincuenta y seis, ins-  
 crito en el Registro Militar con el número: cincuenta y cinco mil  
 seiscientos cincuenta y cuatro, y con igual domicilio que el pre-  
 cedente, proceden en representación de la Asociación "Asam-  
 blea Bahá'í (Luz)", en su condición de personas, decidamen-  
 te autorizadas según acta que se inserta, y los comparece per-  
 sonalmente, poseen el idioma castellano y saben leer, escribir,  
 libertad y conocimiento de sus derechos, según lo comprobé  
 al examinarlos con arreglo a lo prescrito en los artículos  
 treinta y ocho y tres siguientes de la Ley de Notariado; de que  
 doy fé; y dejaron que eleve a escritura pública la minuta de  
 Constitución de Asociación, que me entregaron firmada y que  
 agrego a su respectivo legajo, siendo su tenor literal como  
 sigue:

2093

COMMONWEALTH OF PUERTO RICO  
DEPARTMENT OF STATE  
(Section 2, Act No. 1003)  
March 9, 1911

CERTIFICATE OF REGISTRATION

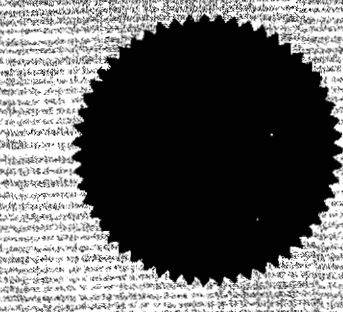
THIS IS TO CERTIFY THAT

THE SPIRITUAL ASSEMBLY OF THE

SAN JUAN, PUERTO RICO

an association not for pecuniary profit organized under the laws of Puerto Rico, has filed in the Department of State of Puerto Rico, the articles of incorporation containing the statement of facts required by the provisions of Section 2 of Act No. 1003 to incorporate associations not for pecuniary profit, approved March 9, 1911.

IN WITNESS WHEREOF, I have hereunto set my hand and seal to be affixed the Great Seal of the Commonwealth of Puerto Rico, at San Juan, this 20th day of December, 1911.



Secretary of State

Certificate of Registration of the Spiritual Assembly of the Bahá'ís of San Juan, Puerto Rico.



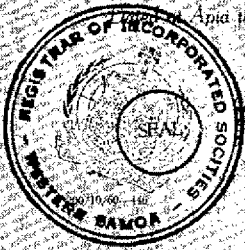
**Certificate of Incorporation No. 16**

(Under the Incorporated Societies Ordinance, 1952)

I hereby certify that the Society under the name of SPIRITUAL ASSEMBLY OF THE  
BAHÁ'IS OF APIA (INCORPORATED)

has been incorporated under the Incorporated Societies Ordinance, 1952.

At Apia this 21st day of August 1962.



Certified true copy.

*F. J. Thomsen*  
**REGISTRAR**

F. J. THOMSEN  
Registrar of Incorporated Societies

Certificate of Incorporation of the Spiritual Assembly  
of the Bahá'is of Apia, Western Samoa.



GOVERNMENT OF AMERICAN SAMOA  
PAGO PAGO, AMERICAN SAMOA

CERTIFICATE OF INCORPORATION

TO ALL TO WHOM THESE PRESENTS SHALL COME,

I, the undersigned, Treasurer of the Government of American Samoa, do hereby certify that the

**Spiritual Assembly of the Bahá'ís of Pago Pago, American Samoa**, having fulfilled all requirements of Section 11, Chapter

35 of the Code of American Samoa, and having been found to be a

qualified and duly authorized according to the laws of the Government

of American Samoa, is hereby granted a Certificate of Incorporation to

exist for the term until dissolved or merged in accordance with the

laws of the Government of American Samoa.

The Articles of Incorporation of the **Spiritual Assembly of the Bahá'ís of Pago Pago, American Samoa**, have been filed on this 19th day of

December, 1952, in the Office of the Secretary of the Government of American Samoa,

and page 11 of the laws of American Samoa registered in the Clerk

of the said Government.

IN WITNESS WHEREOF, I have hereunto

set my hand and the Official Seal of the Government of American Samoa

this 19th day of December, 1952, at Pago Pago, American Samoa.

The 19th day of December, 1952.

*[Signature]*

Treasurer, Government of American Samoa

Certificate of Incorporation of the Spiritual Assembly  
of the Bahá'ís of Pago Pago, American Samoa.



Reference No.

LEG/68



QUEEN'S BUILDING,

SILVACHELLES.

28th April, 1959.

Sir,

With reference to my letter LEG/68 of the 5th March I am directed to inform you that Her Majesty has been pleased to assent to the Bill of an Ordinance for the incorporation of the Spiritual Assembly of the Bahá'is of Victoria.

2. Her Majesty's assent was signified by His Excellency the Governor by Proclamation No. 13 of 1959 which was published in Seychelles Government Gazette No. 24 of the 27th April, together with Ordinance No. 12 of 1959. An Ordinance for the incorporation of the Spiritual Assembly of the Bahá'is of Victoria, Seychelles.

3. An authenticated copy of the Proclamation and of the Ordinance is forwarded herewith for retention by you.

I am, Sir,  
Your obedient servant,

for AG. SECRETARY TO THE GOVERNMENT

The Secretary,  
Spiritual Assembly of the Bahá'is  
of Victoria, Seychelles.

WV/32

Confirmation of the Incorporation of the Spiritual Assembly  
of the Bahá'is of Victoria, Seychelles Islands.

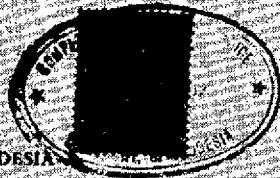
No. 390/1957.

Form C1

SOUTHERN



RHODESIA



### Certificate of Incorporation

I hereby Certify that SPIRITUAL ASSEMBLY OF THE BAHÁ'Í'S OF CENTRAL  
AFRICA (SALISBURY DISTRICT),

*is this day incorporated under the Companies Act, 1951, and that the Company is Limited*

Given under my Hand and Seal at Salisbury, this 24th  
day of May 1957.

*W. H. ...*  
Registrar of Companies

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Salisbury District, Southern Rhodesia.

19.00.00

Taxe: *fr. 2.00*

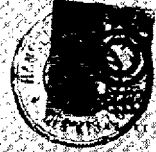
Journal-Nr. *185*

Anmeldung

für das

Eingetragen: *1. März 1963*

Handelsregister



Eintrag eines Vereins

Der Geistige Rat der Bahá'í von Luzern, in Luzern

Der Geistige Rat der Bahá'í von Luzern, in L u z e r n .

*Korrektur gemäss  
Veränderung  
Der Handelsregister  
des Kantons  
LUZERN  
Mün*

Unter dieser Bezeichnung besteht auf Grund der Statuten vom ~~1. März~~ *1. März* 1963 ein Verein. Gegenstand und Zweck des Vereins ist die Verbreitung und Pflege des Bahá'í Weltglaubens, gegründet vom Bahá'u'lláh, ausgeleitet von 'Abdu'l-Bahá und verbreitet vom Hüter Shoghi Effendi und nach den Anweisungen des Bahá'í Weltzentrums in Haifa, Israel. Zur Erreichung dieses Zweckes kann der Verein Literatur im Sinne der erwähnten Lehre, eventuelle auch solche allgemein religiöser, kultureller und humanitärer Art herausgeben, Liegenschaften erwerben und verwalten, sowie Schenkungen annehmen. Eine persönliche Haftung der Mitglieder für die Verbindlichkeiten des Vereins besteht nicht. Organe des Vereins sind die Vereinsversammlung und der Vorstand. Der Vorstand besteht aus neun Mitgliedern. Frau Lorana Kerfoot, Bürgerin der USA, *in Luzern* als Vorsitzende, und Fraulein Joanna Thomas, *in Luzern* als Sekretärin des Vorstandes, führen je Einzelunterschrift. Domizil des Vereins: Infanterie 10, ~~Luzern~~ *bei Kap. Dom (Ahn)*.

a) Persönliche Unterschriften der beiden anmeldenden Vorstandsmitglieder:

*Lorana Kerfoot* *Joanna Thomas*

b) Erstmals hinterlegte sogenannte "Vorstands" Unterschriften:

DER GEISTIGE RAT DER BAHÁ'Í VON LUZERN:

Die Vorsitzende:

Die Sekretärin:

*Lorana Kerfoot* *Joanna Thomas*

*Gesehen zur Genehmigung der*

## TANGANYIKA

## The Trustees' Incorporation Ordinance, 1956

(No. 18 of 1956)  
(Section 3)

## CERTIFICATE OF INCORPORATION

THIS is to CERTIFY that  
THE SPIRITUAL ASSEMBLY (REGISTERED TRUSTEES) OF THE  
BAHÁ'IS OF DAR ES SALAAM is a body incorporated under  
the provisions of the Trustees' Incorporation Ordinance,  
1956, SUBJECT to the following conditions, that is to say -  
First, that such body corporate shall not, without  
the prior consent in writing of the Lember for lands  
and mines, acquire any estate or interest in land; and  
Secondly, that such body corporate shall not, without  
the like consent, use or permit or suffer to be used  
any land vested in it otherwise than in direct  
fulfilment of the trusts for which such body corporate  
is established.

GIVEN at Dar es Salaam under  
my hand this 30<sup>th</sup> day of April 1957.

  
REGISTRAR-GENERAL.



KOE NGÁHI LÁO 'AE FAKATANA'ANGA FAKALAMALIE FAKALEITU  
'A NUU'ALOFA, TONGA.

Kupu I

'Oku tui 'ae kau Talasiti, 'a 'a koe Fakatana'anga Fakalamalie kuo fai 'ae me'a ni 'i he loto taha hono kooa. 'Oku nau loto kotoa koe'uni na'ana'otolu p'a koe'ahi ma's honau ngu i fetongi 'a he 'ananga fakalamalie moe kaveinga k'a ngau'aki 'i manahi kotoa 'ae Tui 'aku Bahai, 'aia 'oku fakakakato 'e hono ngahi akonaki mo hono ngahi te'ito 'i tu'utu'uni 'ae bala'ofa fakalamalie na'e fai ki he ngahi lotu fakana kotoape ki mu'a.

Kupu II

'I hono pale'i 'oe ngahi me'a 'oe lotu Fakatana 'i he kaitana ni koe'uni koe'alei 'ae kau Bahai 'o Nuku'alofa 'o fakatana ki he ngahi akonaki fakalotu moe ngahi te'ito 'i tu'utu'uni 'ae anga hono pile'i 'oe Tui ni, 'oku nau ke nau fai 'o fakatana ki he ngahi fetongi 'e he Fakatana'anga Fakalamalie fakate'ito 'aia kuo fakamane 'i he ngahi lao kuo fakahoko 'e he Fakatana'anga Fakalamalie fakarouma'ape ki pulusi 'e he kaitana ke ia ki he fakamane'ape moe takiekina 'oe kau Bahai 'e he te'ito 'e kotoape 'oe unu'itote.

(Lao) Apperant No. 207/58      Dec 27/61 = 4

*Deposited into the Police Court Registry  
office, Nuku'alofa today*

*M. J. Vava  
Police Magistrate I.  
25th August 1958*

*C of R 258*

Certificate of Registration as a Corporate Body  
under  
The Trustees (Incorporation) Ordinance, Cap. 126,  
Revised Edition, 1951.

I, SIR FREDERICK CRAWFORD, KNIGHT COMMANDER OF THE MOST DISTINGUISHED ORDER OF SAINT MICHAEL AND SAINT GEORGE, OFFICER OF THE MOST EXCELLENT ORDER OF THE BRITISH EMPIRE,

Governor and Commander-in-Chief of the Uganda Protectorate in exercise of the powers conferred on me by Section 2 of the above-mentioned Ordinance **Do Hereby Grant** to the trustees or trustee for the time being of the body or association known as **The Spiritual Assembly of the Baha'is of Kampala**

(hereinafter called "the association") a certificate of registration as a corporate body with effect from the *22nd* day of *August* 19*57* under the name **"~~THE REGISTERED TRUSTEES OF THE SPIRITUAL ASSEMBLY~~ (REGISTERED TRUSTEES) OF THE BAHÁ'IS OF KAMPALA"**.

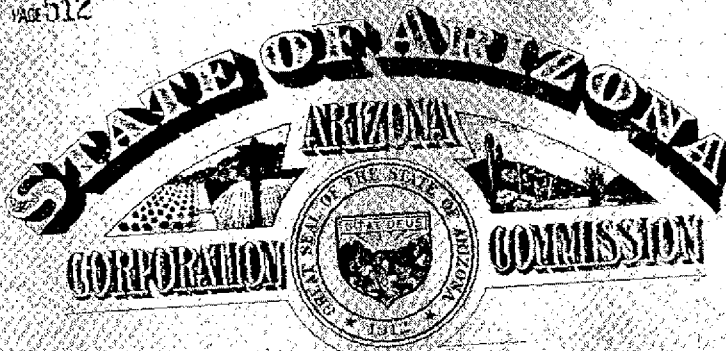
2. This certificate is liable to cancellation should the objects or the rules of the association as set out in the annexures hereto be changed without the previous consent in writing of the Governor or should the association at any time permit or condone any divergence from or breach of such objects and rules.

3. No land or any interest in land shall be acquired or held by the corporate body without such consent as aforesaid.

Given at Entebbe under my hand and the Public Seal this *Twenty second* day of *August* 19*57*.

*F. Crawford*  
Governor

vol. 141 page 512



To all to Whom these Presents shall Come, Greeting

Francis J. Byrnes

SECRETARY OF THE ARIZONA

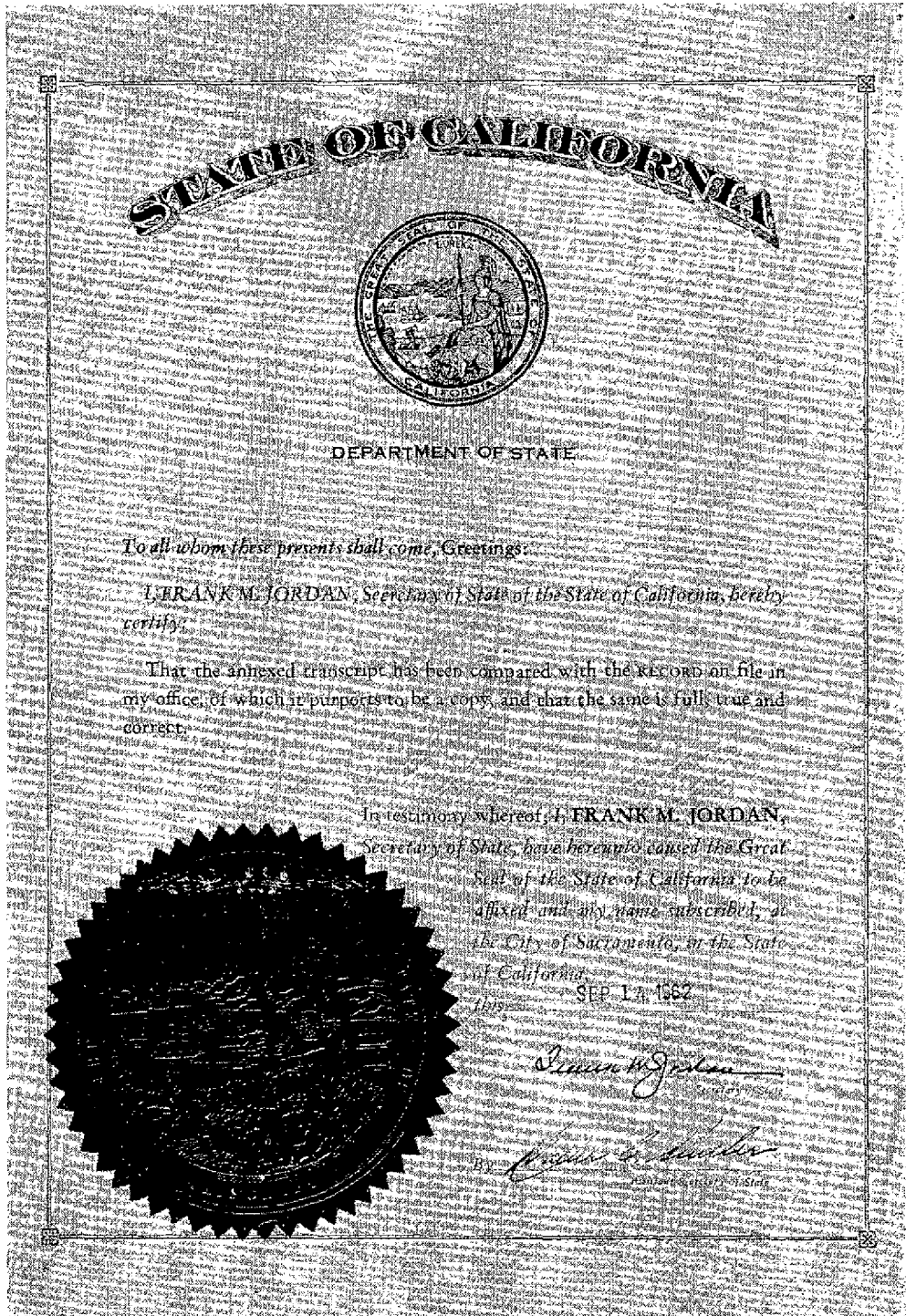
CORPORATION COMMISSION, DO HEREBY CERTIFY THAT the annexed is a true and complete  
 COPY OF THE ARTICLES OF INCORPORATION OF THE SPIRITUAL ASSEMBLY OF THE BAHÁ'Í'S  
 OF FLAGSTAFF, ARIZONA, which were filed in the office of the Arizona Corporation  
 Commission on the 23rd day of July, 1959 at 2:00 P.M., as provided by law.

IN WITNESS WHEREOF, I HAVE HERELINTO  
 SET MY HAND AND AFFIXED THE OFFICIAL SEAL  
 OF THE ARIZONA CORPORATION COMMISSION AT  
 THE CAPITOL, IN THE CITY OF PHOENIX, THIS 23rd  
 DAY OF July, A. D. 1959

*Francis J. Byrnes*  
 BY SECRETARY

ASSISTANT SECRETARY

Certificate of Incorporation of the Spiritual Assembly  
 of the Bahá'ís of Flagstaff, Arizona, U.S.A.



Form of certificate used in certifying Articles of Incorporation of Local Spiritual Assemblies in the State of California, U.S.A.



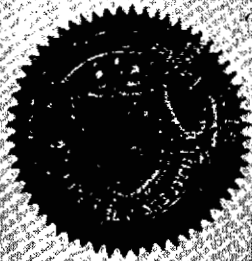
*State of Delaware*



**Office of Secretary of State.**

I John N. McDowell, Secretary of State of the State of Delaware, do hereby certify that the above and foregoing is a true and correct copy of Certificate of Incorporation of "THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF WILMINGTON, DELAWARE, INC.", as received and filed in this office the eighteenth day of March, A.D. 1955, at 9 o'clock A.M.

In Testimony Whereof, I have hereunto set my hand and official seal at Dover this 18 day of March in the year of our Lord one thousand nine hundred and 1955.



*John N. McDowell*  
Secretary of State

*M. A. Jamulison*  
Acting Secretary of State

FORM 121

Certificate of Incorporation of the Spiritual Assembly of the Bahá'is of Wilmington, Delaware, U.S.A.

# State of Florida



Office of Secretary of State

**Tom Adams,** Secretary of State of the State of Florida  
do hereby certify that he has read and approved a law and constitution of

### CERTIFICATE OF INCORPORATION OF

**SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF BROWARD COUNTY, INC.**

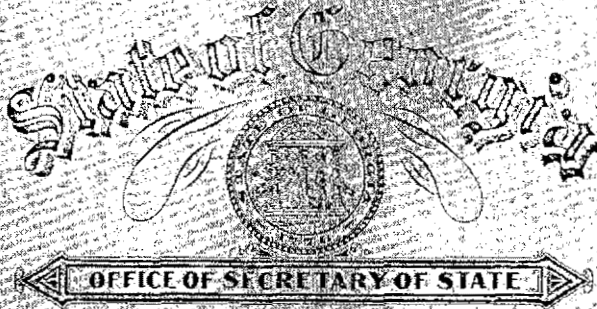
a corporation not for profit organized and existing under the  
laws of the State of Florida, filed on 15th day of November  
A. D. 1963, as shown by the records of this office.

Given under my hand and the Great Seal of  
the State of Florida at Tallahassee, the Capital,  
this the 15th day of November  
A. D. 1963.

*Tom Adams*  
Secretary of State

Certificate of Incorporation of the Spiritual Assembly  
of the Bahá'ís of Broward County, Florida, U.S.A.

DUPLICATE



*J. Ben W. Fortson, Jr., Secretary of State of the  
State of Georgia, do hereby certify that*

"THE SPIRITUAL ASSEMBLY OF THE BAHA'IS OF AUGUSTA, GEORGIA, INC."

as on the 11th day of February, 1963,  
 incorporated under the laws of the State of Georgia by the Superior Court of  
 Richmond County for a period of thirty-five years  
 on said date, in accordance with the certified copy hereto attached, and that a certified copy  
 of the charter of said corporation has been duly filed in the office of the Secretary of State and  
 the fees therefor paid, as provided by law.

IN TESTIMONY WHEREOF, I have hereunto set my hand  
 and affixed the seal of office, at the Capitol, in the City of  
 Atlanta, this 16th day of February, in the year  
 of our Lord One Thousand Nine Hundred and Sixty  
 three and of the Independence of the United States  
 of America the One Hundred and Eighty-seventh.

*J. Ben W. Fortson, Jr.*  
 SECRETARY OF STATE, EX-OFFICIO CORPORATION  
 COMMISSIONER OF THE STATE OF GEORGIA

Certificate of Incorporation of the Spiritual Assembly  
 of the Bahá'is of Augusta, Georgia, U.S.A.

Box 83 No. 253

720479

Certificate Number 2579

State of Illinois

JUN 18 1954

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

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'Í'S OF ELMHURST

have been filed in the Office of the Secretary of State in the  
day of June A.D. 1954 as provided by the GENERAL NOT  
FOR PROFIT CORPORATION ACT of Illinois approved July 17, 1927 in force  
January 1, 1928

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 caused to

be affixed the Great Seal of the State of Illinois

at the City of Springfield this 18th

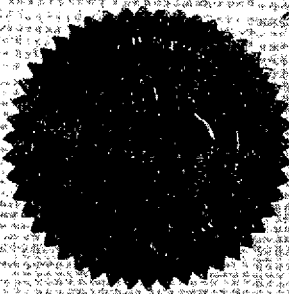
day of June A.D. 1954

and of the Independence of the United States

the one hundred and 78th

Charles F. Carpenter

Secretary of State



Certificate of Incorporation of the Spiritual Assembly  
of the Bahá'ís of Elmhurst, Illinois, U.S.A.



Form No 24

STATE OF INDIANA  
 OFFICE OF THE SECRETARY OF STATE  
 SECRETARY OF STATE

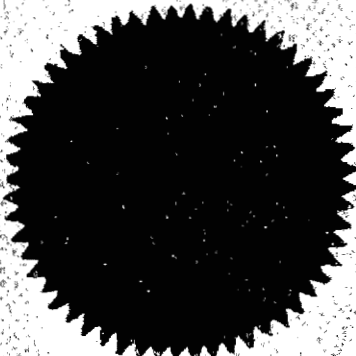
*To Whom These Presents Come, Greetings:*

WHEREAS, Articles of Incorporation, duly signed and acknowledged, have been filed in the office of the Secretary of State on the 26th day of May, 1959 for the organization of

THE SPIRITUAL ASSEMBLY OF BAHÁ'IS OF SOUTH BEND, INDIANA, INCORPORATED under and in accordance with the provisions of an Act entitled:

"An Act for the incorporation, organization and reincorporation of churches, religious societies and religious organizations", approved March 3, 1943.

NOW, THEREFORE, I JOHN R. WALSH, Secretary of State of the State of Indiana, do hereby certify that said Articles are now of record and on file in this office.



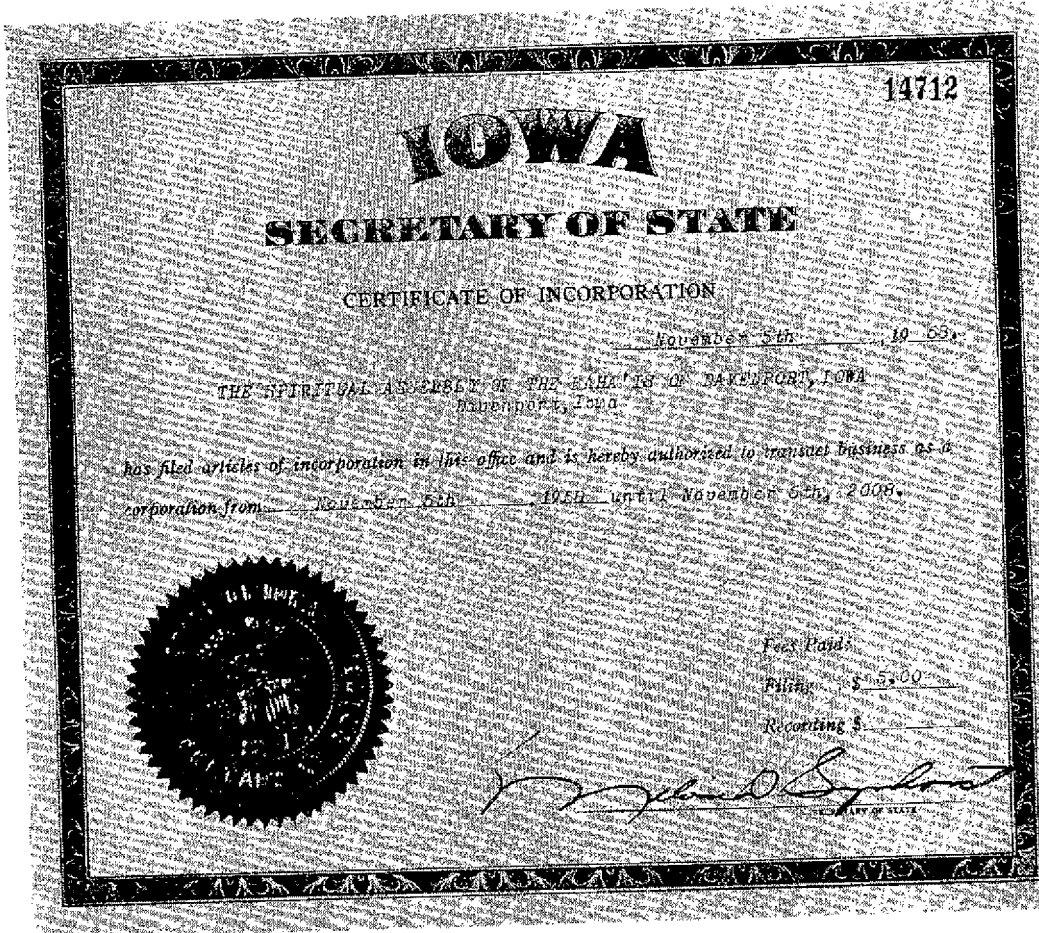
*In Witness Whereof, I have herunto set my hand and affixed the seal of the State of Indiana, at the City of Indianapolis,*

this 26th day of

May 1959.

*John R. Walsh*  
 JOHN R. WALSH, Secretary of State

By \_\_\_\_\_ Deputy



Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Davenport, Iowa, U.S.A.

UNITED STATES OF AMERICA

The State of  Michigan

Michigan Corporation and Securities Commission

Lansing, Michigan


To All To Whom These Presents Shall Come:

I, James C. Allen, Commissioner of the Michigan Corporation and Securities Commission, Do Hereby Certify That Articles of Incorporation of  
THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF THE CITY OF ANN ARBOR

were duly filed in this office on the 15th day of November, 1934,  
 in conformity with Act 227, Public Acts of 1931, as amended.

In testimony whereof, I have hereunto  
 set my hand and affixed the Seal of the  
 Commission in the City of Lansing, this

15th day of November, 1934

  
 Commissioner

Certificate of Incorporation of the Spiritual Assembly  
 of the Bahá'ís of Ann Arbor, Michigan, U.S.A.

MISS. 11-1-1952

State of Mississippi



Office of  
Secretary of State  
Jackson

*I, the Governor, Secretary of State, do hereby certify that the Charter of  
Incorporation hereto attached entitled the Charter of Incorporation of*

*THE SPIRITUAL ASSEMBLY OF THE BAHÁ'Í'S OF JACKSON, MISSISSIPPI.*

*was pursuant to the provisions of Title 27, Code of Mississippi of  
1942, recorded in the Records of Incorporations in this Office, on*

PHOTOSTAT BOOK, NUMBER ONE-HUNDRED FOUR  
PAGE 596-110.

*I, the undersigned, have signed the great Seal of  
the State of Mississippi and affixed this*

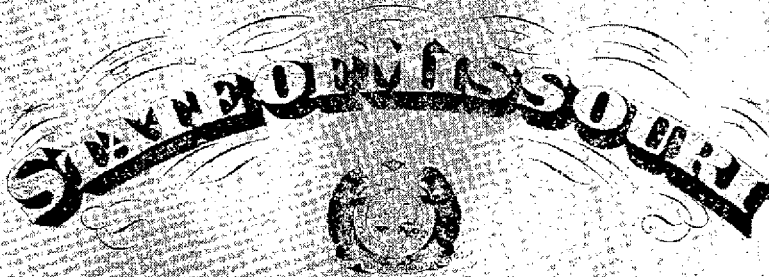
PHOTOSTAT BOOK, NUMBER ONE-HUNDRED 70

PAGES 596-110  
*John L. Gentry*  
Secretary of State

Certificate of Incorporation of the Spiritual Assembly  
of the Bahá'ís of Jackson, Mississippi, U.S.A.



No. R. F. - 187



# Certificate of Incorporation

WHEREAS, An Association organized under the name of

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF THE CITY OF ST. LOUIS

has filed in the office of the Secretary of State, Articles of Incorporation in writing as provided by law and has, in all respects, complied with the requirements of The General Not For Profit Corporation Act of Missouri.

NOW, THEREFORE, I, WALTER H. TOBERMAN, Secretary of State of the State of Missouri, in virtue and by authority of law, do hereby certify that said association has, on the date hereof, become a body corporate duly organized under the name of

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF THE CITY OF ST. LOUIS

and the address of its initial Registered Office in Missouri is: 1215 San Jacinto Court,

City of St. Louis,

and is entitled to all the rights and privileges granted to corporations organized under The General Not For Profit Corporation Act of Missouri for a term of perpetual years.

IN TESTIMONY WHEREOF, I hereunto set my hand and affix the GREAT SEAL of the State of Missouri, Done at the City of Jefferson, this

14th day of June, A. D. Nineteen

Hundred and Fifty-four

Walter H. Toberman  
SECRETARY OF STATE

Will Davis  
CHIEF CLERK

**CERTIFICATE OF INCORPORATION**

**OF**

**THE SPIRITUAL ASSEMBLY OF THE BAHÁ'Í'S**

**OF**

**THE CITY OF LAS VEGAS, STATE OF NEVADA**

**KNOW ALL MEN BY THESE PRESENTS, THAT**

That we, the undersigned, all being of Full age, and residents of the State of Nevada, desiring to form a corporation pursuant to Section 36,400 et seq. of the Nevada Revised Statutes, do hereby make, sign and acknowledge this certificate

FIRST, 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 Las Vegas, County of Clark, State of Nevada in accordance with the religious teachings and administrative principles of this Faith, in thus sharing the ideals

and assisting each other, or fellow-Bahá'ís, to establish, uphold and promote the Bahá'í educational and humanitarian teachings of human brotherhood, radiant faith, exalted character and selfless love revealed in the lives and utterances of all the Prophets 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'í 'Iláh we the undersigned declare that the principal purpose of this corporation shall be to administer the affairs of the Bahá'í Faith for the benefit of the Bahá'ís of the City of Las Vegas, Nevada, in accordance with the principles of

First page of Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Las Vegas, Nevada, U.S.A.

STATE OF NEW YORK  
COUNTY OF ERIE

I, EDWARD A. RATH, Clerk of said County, and also Clerk of the Supreme and County Courts of said County, this do hereby certify, that I have compared the annexed copy with the original.

CERTIFICATE OF INCORPORATION

Filed in my office and that the same is a correct transcript thereof and of the whole of said original.

IN WITNESS WHEREOF, I have hereunto set my hand and affixed the seal of said County and Courts at Buffalo this

14th day of APRIL 1955

*Edward A. Rath*  
Clerk

CERTIFICATE  
OF  
INCORPORATION  
OF

THE SPIRITUAL ASSEMBLY OF THE  
BAHÁ'IS OF THE TOWNSHIP OF  
HAMBURG, NEW YORK.

Dated: April 9, 1955

(SEAL)

P. No. 47127

ERIE COUNTY CLERK'S OFFICE

APR 14 1955  
3:36 PM  
FILED

BUFFALO, N. Y.

Certificate of Incorporation of the Spiritual Assembly of the Bahá'is of the Township of Hamburg, New York, U.S.A.



To all to whom these presents shall come, Greeting:

I, Chad Eure, Secretary of State of the State of North Carolina, do hereby certify the following and hereto attached (Three (3) sheets) to be a true copy of

ARTICLES OF INCORPORATION

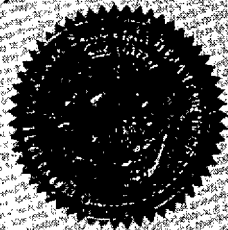
OF

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'Í OF GREENSBORO, NORTH CAROLINA

and the probates thereon, the original of which was filed in this office on the and day of April 19 58 after having been found to conform to law

In Witness Whereof, I have hereunto set my hand and affixed my official seal

Done in Office, at Raleigh, this 2nd day of April in the year of our Lord 1958



Vertical stamp: APR 19 1958 DEPT. OF STATE

Handwritten signature of Chad Eure

Secretary of State

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Greensboro, North Carolina, U. S. A.



CORPORATION NOT FOR PROFIT FORM NO. REGULAR R-12 599 APPROVED

Articles of Incorporation U.N. #25

OF DATE 9-21-67

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF CLEVELAND HEIGHTS, OHIO

The undersigned, a majority of whom are citizens of the United States, desiring to form a corporation, not for profit, under the General Corporation Act of Ohio, do hereby certify:

FIRST: The name of said corporation shall be THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF CLEVELAND HEIGHTS, OHIO

SECOND: The place in this State where the principal office of the corporation is to be located is CLEVELAND HEIGHTS in CUYAHOGA County.

THIRD: The purpose or purposes for which said corporation is formed are:

This Corporation is organized for religious purposes and its particular business and objects are to promote the teachings of the Bahá'í Religion and to administer its affairs in accordance with the religious teachings and administrative principles of this Faith, including the maintenance of a place or places of worship.

FOURTH: The following persons shall serve said corporation as trustees until the first annual meeting or other meeting called to elect trustees:

NAME	CITY STREET ADDRESS
J. Kenton Allen	2753 Euclid Hts Blvd
Kathleen Andonian	14150 Superior Rd
Eva Mae Barrow	2436 Overlook Rd
Henry Carr	3297 Berkeley Rd
Edith Inglis	2616 Norfolk Rd
Kether Singer	1850 Coxsentry Rd
Jack Singer	1850 Coxsentry Rd
Betty Stalker	3286 E. Fairfax
Take Sugimoto	13105 Cedar Rd

IN WITNESS WHEREOF, We have hereunto subscribed our names, this 16<sup>th</sup> day

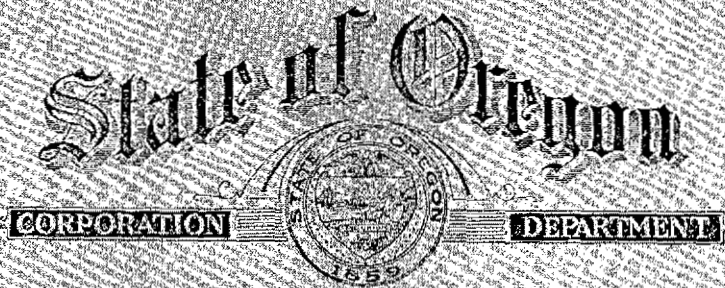
at Cleveland, Ohio, 1967

J. Kenton Allen  
Kathleen Andonian  
Eva Mae Barrow  
Henry Carr  
Edith Inglis  
Kether Singer  
Jack Singer  
Betty Stalker  
Take Sugimoto

J. Kenton Allen  
 Kathleen Andonian  
 Eva Mae Barrow  
 Henry Carr  
 Edith Inglis  
 Kether Singer  
 Jack Singer  
 Betty Stalker  
 Take Sugimoto

N. E. Articles will be returned unless accompanied by form designating statutory agent. See G. C. 8613-129

STATE OF OREGON, DEPARTMENT OF CORPORATIONS  
 Form No. 69584



### Certificate of Incorporation

OF

— SPIRITUAL ASSEMBLY OF THE BAHÁ'Í OF EUGENE, OREGON —

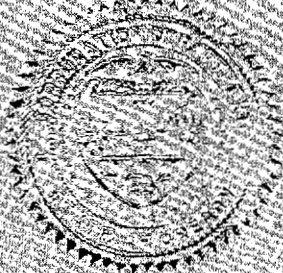
The undersigned, as Corporation Commissioner of the State of Oregon, hereby certifies that duplicate originals of Articles of Incorporation, duly signed and verified pursuant to the provisions of the Oregon Nonprofit Corporation Act, have been received in this office, and are found in conform to law.

Accordingly, the undersigned, as such Corporation Commissioner, and by virtue of the authority vested in him by law, hereby issues this Certificate of Incorporation and attaches hereto a duplicate copy of the Articles of Incorporation.

In Testimony Whereof, I have hereunto set my hand and affixed hereto the seal of the Corporation Department of the State of Oregon, at Salem, this 12th day of September, 1908.

Frank J. Heaty  
 Corporation Commissioner

By: *William Thompson*  
 Chief Clerk



Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís  
 of Eugene, Oregon, U.S.A.

In The Court of Common Pleas  
 Of Allegheny County, Pennsylvania



David W. Roberts  
 Prothonotary

To All To Whom These Presents Shall Come, Greetings:

Whereas on the 23rd day of February in the year of our Lord, One Thousand Nine Hundred Fifty-five (1955) A.D. Term, 1955  
 VICTORIA RICHARDS CHARLES BRADENBAUGH, JR. HENRY C. SEKER  
 MARGARET BRADENBAUGH ROBERT E. SEARE SUREY SINS  
 ALICE GAILINE TYLER FLORENCE BESSIE SEKER WYTTA RICHARDS  
 filed in this Court their Application for a Charter, and

Whereas Certificate of Registration from the Secretary of the Commonwealth and Proofs of Publication of Notice of this Application as required by Law and by the Rule of this Court have been filed, and

Whereas in compliance with the provisions of the Non-Profit Corporation Law of Pennsylvania approved May 5, 1933, P. L. 289, the Court having found that the purpose or purposes set forth in said Article Lawful and not injurious to the Community.

Now Therefore, It is Remembered that on the 27th day of March in the year of our Lord, One Thousand Nine Hundred Fifty-Five, on motion of James O. Tallant Attorney for Petitioner the Court by his Honor the Marshall Thompson did Order and Decide that

Articles of Incorporation

are approved, and that upon recording of said Articles of Incorporation together with this Order, that the subscribers thereto named and their associates and successors shall be and are a Non-Profit Corporation by the name and title of

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF THE CITY OF PITTSBURGH, ALLEGHENY COUNTY, PENNSYLVANIA

Said Non-Profit Corporation shall exist perpetually.

and shall be invested with and have and enjoy all the powers, privileges and franchises incident to a non-profit corporation and be subject to all the duties and requirements and restrictions specified and enjoined in and by the Non-profit Corporation law and all other applicable laws of this Commonwealth.

Witness THE Honorable  
 President Judge of our said Court at Pittsburgh,  
 this 27th day of March  
 1955

From the Record,  
 David W. Roberts  
 Prothonotary



Recorded March 7, 1955 Charter Book Vol. 75 Page 490

11-475 2080

The State of South Carolina CERTIFICATE OF INCORPORATION BY THE SECRETARY OF STATE

EXECUTIVE DEPARTMENT

WE HEREBY CERTIFY that on the 14th day of February, 1925, the following persons, to-wit: ROBERT BENTON, JOHN H. KELLY, MARY ESTHER JENNIS, GEORGE VAN DER HAYDT, KENNETH P. WILSON, JOSE P. BONDURA, KATHERINE PAULY, LUDWIG B. SIEBER and CAROLINE THOMAS

all of

Greenville, South Carolina

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'Í FAITH OF GREENVILLE, SOUTH CAROLINA, INC.

did present to the Executive Department of this State, on the

14th day of

February,

1925, a Certificate of Incorporation for

the purpose of

incorporating the same as a corporation to be known as the Spiritual Assembly of the Bahá'í Faith of Greenville, South Carolina, Inc., for the purpose of promoting the interests of the Bahá'í Faith in this State.

The said Certificate of Incorporation was approved by the Executive Department of this State, and the same is hereby certified to the Secretary of State for his record.

GREENVILLE, S. C.

14th day of

February,

1925.

Secretary of State

ROBERT BENTON, JOHN H. KELLY, MARY ESTHER JENNIS, GEORGE VAN DER HAYDT, KENNETH P. WILSON, JOSE P. BONDURA, KATHERINE PAULY, LUDWIG B. SIEBER and CAROLINE THOMAS

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'Í FAITH OF GREENVILLE, SOUTH CAROLINA, INC.

GREENVILLE, S. C.

14th day of February, 1925.

Secretary of State

14th day of February, 1925.

Secretary of State

ROBERT BENTON, JOHN H. KELLY, MARY ESTHER JENNIS, GEORGE VAN DER HAYDT, KENNETH P. WILSON, JOSE P. BONDURA, KATHERINE PAULY, LUDWIG B. SIEBER and CAROLINE THOMAS

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'Í FAITH OF GREENVILLE, SOUTH CAROLINA, INC.

GREENVILLE, S. C.

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14th day of February, 1925.

Secretary of State

14th day of February, 1925.

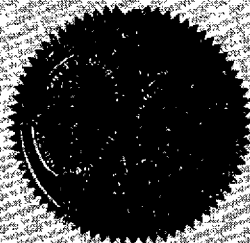
Secretary of State

14th day of February, 1925.

Secretary of State

14th day of February, 1925.

Secretary of State



Handwritten signature of the Secretary of State, appearing to be 'O. Frank Houston'.

Recorded November 20, 1925 at 10:58 A.M. #14081

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Greenville, South Carolina, U. S. A.



89 MAY 568

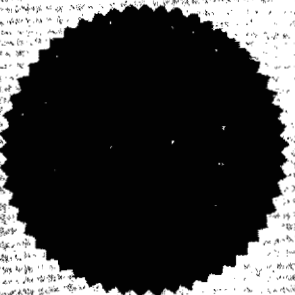
# State of Tennessee



## Department of State

*J. G. Edward Frizer, 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 in the* 3rd *day of* **MAY** *19* 1958 *in Corporation Record Book* VOLUME O-20 *page* 120

*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* **MAY** *19* 1958 *day of*



*J. G. Edward Frizer*  
Secretary of State

Certificate of the filing of the Articles of Incorporation of the Local Spiritual Assembly of Memphis, Tennessee, U.S.A.



OFFICE OF THE SECRETARY OF STATE

CERTIFICATE OF INCORPORATION  
OF

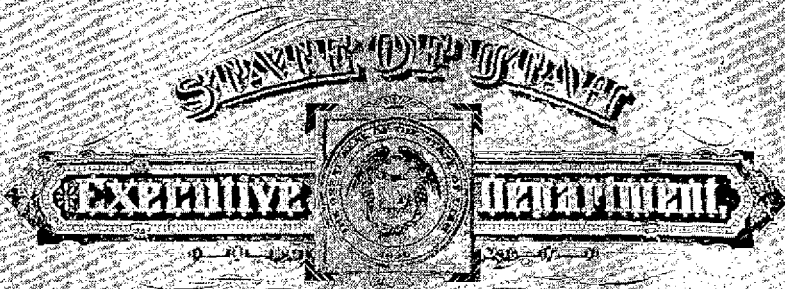
THE SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF AUSTIN, TEXAS

The undersigned, as Secretary of State of the State of Texas, hereby certifies that duplicate originals of Articles of Incorporation for the above corporation duly signed and verified pursuant to the provisions of the Texas Non-Profit Corporation Act, have been received in this office and are found to conform to law.

ACCORDINGLY the undersigned, as such Secretary of State and by virtue of the authority vested in him by law, hereby issues this Certificate of Incorporation and attaches hereto a duplicate original of the Articles of Incorporation

Dated December 17, 1944

*[Signature]*  
Secretary of State



Secretary of State's Office

LAMONT F. TORONTO, SECRETARY OF STATE OF THE STATE OF UTAH,  
DO HEREBY CERTIFY THAT the attached is a full, true, and correct copy of the  
Articles of Incorporation of the

SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF SALT LAKE CITY, UTAH.

AS APPEARS TO ME PERSONALLY IN MY OFFICE.

IN WITNESS WHEREOF, I HAVE HEREUNTO SET MY HAND  
AND AFFIXED THE GREAT SEAL OF THE STATE OF UTAH  
AT SALT LAKE CITY, THIS NINETEENTH DAY OF  
APRIL 19 00

*Lamont F. Toronto*  
SECRETARY OF STATE  
*Mendell L. Ketchum*  
DEPUTY



Certificate of Incorporation of the Spiritual Assembly  
of the Bahá'is of Salt Lake City, Utah, U.S.A.

Article No. 127261



Department of State  
Olympia  
OFFICE OF THE  
Secretary of State

DOMESTIC

I, EARL COE, Secretary of State of the State of Washington, do hereby certify that

ARTICLES OF INCORPORATION

OF THE

THE "SPIRITUAL ASSEMBLY OF THE BAHÁ'Í'S OF SPOKANE, WASHINGTON"

a Domestic Corporation, of  
the 24th day of Sept.

Spokane, Washington, was, on  
A. D. 1954, at 2:54 6 clock, P. M.

filed for record in this office and now remains on file herein, being fully microfilmed on Roll 72, at  
page 1036-38 Domestic Corporations.

IN TESTIMONY WHEREOF I have hereunto  
set my hand and affixed hereto the Seal of the  
State of Washington.

Done at the Capitol at Olympia, this 24th day

Sept. 1954 A. D. 1954




EARL COE, Secretary of State

Articles of Incorporation of the Spiritual Assembly  
of the Bahá'ís of Spokane, Washington, U.S.A.



Form 20—Sec. State

UNIONED STATES OF AMERICA

The State of  Wisconsin

**DEPARTMENT OF STATE**

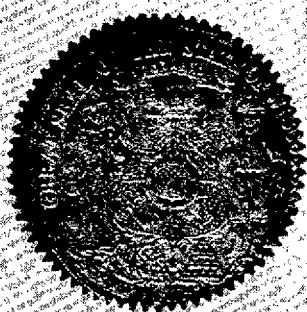
TO ALL TO WHOM THESE PRESENTS SHALL COME:

I, Mrs. Glenn M. Wise, Secretary of State of the State of Wisconsin and Keeper of the Great Seal thereof, do hereby certify that the annexed photostat copy of articles of incorporation of

SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF MADISON

(there being no amendments thereof)

has been compared by me with the record on file in this Department and that the same is a true copy thereof, and of the whole of such record; that I am the legal custodian of such record, and that this certification is in due form.



In Testimony Whereof, I have hereunto set my hand and affixed the Great Seal of the State at the Capitol, in the City of Madison, this

5th day of March, A. D. 1955

Glenn M. Wise  
Secretary of State

Certificate of Incorporation of the Spiritual Assembly of the Bahá'is of Madison, Wisconsin, U.S.A.



STATE OF ILLINOIS  
DEPARTMENT OF PUBLIC HEALTH



LICENSE TO OPERATE A  
**HOME FOR THE AGED**

REGISTERED CARE FACILITIES IN NURSING CARE FACILITIES & SPECIAL CERTIFICATES FACILITIES

Issued to: The Bahá'í Home, Incorporated To operate the Bahá'í Home

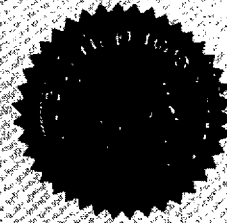
Located at: 401 Greenleaf Avenue, Moline

County of: Cook

License no. HA-14

Date issued: February 17, 1959

Capacity: Twenty



WHEREAS, the above named HOME has satisfactorily complied with requirements of the Nursing Homes, Sheltered Care Homes, and Homes for the Aged Act, limited to the services specified above, this license is being issued. Certificate number: 103 expires one year after date of issuance.

WITNESS my hand and seal of said Department, at Springfield, Illinois, this 17th day of February, 19 59

*Richard P. Crum*  
Secretary of Public Health

License to operate a Home for the Aged granted to the National Spiritual Assembly of the Bahá'ís of the United States.

Form 0343C-15,000-9-56

No. 381742

---



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**Superior Court**  
**MONTREAL**

---



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NATIONAL SPIRITUAL ASSEMBLY  
OF THE BAHÁ'IS OF CANADA,

Plaintiff;

vs.

THE CITY OF MONTREAL,

Defendant.

---

**JUDGMENT**

(copy)

---

Rendered this February 24th 1958

Hon. Mr. Justice W.B. Scott.

Judgment rendered by the Superior Court, Montreal, Canada, recognizing the Bahá'í Faith as an independent religion and exempting the Bahá'í Shrine (former Maxwell Home) from taxation (*text of Judgment follows*).



## JUDGMENT

The Plaintiff is the owner of an immoveable property bearing civic number 1548 Pine Avenue West, in the City of Montreal, and seeks exemption from the ordinary property and school taxes levied by the City.

The Plaintiff alleges that it is a religious corporation duly incorporated in 1949 by Act of the Parliament of Canada, 13 George VI, Chapter 25.

From the evidence led by Plaintiff, it has been proved without contradiction that the Plaintiff forms part of a world religious faith founded in Írán in 1863 by Bahá'u'lláh. This religion has been established in some 200 countries with upwards of 4,000,000 members.

It is not necessary to review in detail all the beliefs, tenets and principles of this sect made clear by the exhibits filed. Suffice to say that the written utterances and teachings of the founder, Bahá'u'lláh, (who claimed to have a revelation from God), and those of his son 'Abdu'l-Bahá; their book of Bahá'í prayers, and the precepts laid down therein, show that the members belong to a system of faith and worship with recognition of one God as the supreme being. There is also acceptance of rules of conduct by those admitted to membership in this faith. Though there is no ritual form of service they hold regular services of religious worship, one of which is called the Unity Feast which is held on the first day of their 19 month calendar. These services begin with prayer followed by readings from the Bahá'í writings or perhaps from the Bible or the Koran, followed by an address and a closing prayer. At least one obligatory prayer must be recited by members once a day. Any one of three forms of prayer may be used and they are to be found at pages 117 to 120 of the book of Bahá'í prayers filed as an exhibit at the trial.

From the evidence it appears that members observe 19 days of fasting from sunrise to sunset between the 2nd and 20th March in each year and they do not touch alcohol.

Mention is made of these rules of conduct merely to show the adherence to the precepts of the founder.

The house in question was given to the Plaintiff by the former Mary Maxwell, widow of Shoghi Effendi Rabbani, by deed executed before Dakers Cameron, N.P. on the 23rd February, 1954. The donor was a member of this faith and the building was given for the purpose of establishing a Bahá'í shrine to be used as a place of religious worship by those embracing this faith, as more fully appears from a letter to the Plaintiff signed by the donor, dated the 14th May, 1953, filed as Exhibit P-3.

According to the proof there are about 100 members of the sect in the Montreal area.

This case is distinguishable from what was held by the English Court of Appeal in *Berry v. St. Marylebone Borough*, 1957 All C.R. 677, which held that the Theosophical Society was not an organization whose main object was the advancement of religion.

At the trial today the Defendant called no evidence and merely put the Plaintiff to the proof that it is a religious corporation using this building for a place of religious worship within the meaning of Article 362 (a) of the Charter of the City of Montreal, (62 Victoria, Chapter 58), the relevant portion of which reads as follows:—

"362. The following immoveable property is exempt from the ordinary and annual assessment:

- (a) Every building or part of a building used for the purpose of religious worship, including the land on which it is built, . . ."

The Court holds that this immoveable property has and is being used for the purpose of religious worship and the Plaintiff is entitled to the exemption provided by Article 362 (a).

The parties also agreed that an amendment added to this Article of the City Charter by Bill No, 300, assented to by the Lieutenant Governor on the 14th February, 1953, would also be applicable retroactively to the question of exemption from property tax. This amendment reads as follows:—

"(h) Any immoveable or part of immoveable occupied by religious institutions or religious corporations legally constituted, and for the purposes for which they have been established and not occupied by them principally to derive a revenue therefrom."

Under this amendment the Court further holds that this immoveable property is occupied by a religious institution and religious corporation legally constituted, and for the purposes for which it has been established, and is not occupied principally to derive a revenue therefrom. Therefore Plaintiff is entitled also to claim exemption under Article 362 (h).

As regards exemption from school taxes, the question is governed by Section 25 of an Act to Amend the Law Respecting Education, (1869) 32 Victoria, Chapter 16, (Quebec) — reading as follows: —

“25. Property belonging to religious, charitable or educational institutions and corporations, and occupied by the said institutions or corporations for the objects for which they were respectively established and not held by them solely for the purpose of deriving an income therefrom shall be exempted from the said ‘city school tax.’”

For the reasons above given, Plaintiff is clearly entitled to exemption from the City school taxes,

**WHEREFORE THE COURT doth MAINTAIN** Plaintiff's action and orders as follows: —

(1) That Plaintiff be declared a recognized religious institution and corporation and that, as such, it **uses** its building bearing civic number 1548 Pine Avenue West, in the City and District of Montreal, for the purpose of religious worship, and that the said building and the land upon which it is built are exempt from the ordinary and annual assessment of the City of Montreal in accordance with Article 362 (a) and 362 (h) of the Charter of the City of Montreal;


(2) That Plaintiff be declared a recognized religious institution within the meaning of Section 25 of the Act to Amend the Law Respecting Education, 1869, 32 Victoria, Chapter 16, and as such is exempt from paying school taxes on its said immoveable property with the building thereon erected bearing civic number 1548 Pine Avenue West, in the City and District of Montreal;

(3) That Defendant's valuation rolls, real estate assessment rolls and its taxation rolls both for municipal and school taxes for the years 1954 and 1955 be declared *ultra vires*, illegal, null and void insofar as Defendant purports thereby to impose and levy school taxes and the ordinary and annual assessments of the City of Montreal on the Plaintiff in respect of its ownership and use of the said property;

(4) That Defendant be ordered to make all the necessary corrections on its valuation rolls, its real estate assessment rolls and on its tax rolls;

(5) That Defendant be condemned to repay to the Plaintiff any and all sums of money paid to it under protest and without prejudice for the ordinary and annual assessment and for school taxes since the institution of the present action; the whole with costs including the costs of exhibits.

(Signed) W. B. Scott,  
A.C.B. S.C.

**Certificate of  Registration** No. ~~4888~~

It is hereby certified that the Public Trust described below has this day been duly registered under the Bombay Public Trusts Act, 1950 (Bom. XXIX of 1950), at the Public Trusts Registration Office, Kolhapur

Name of Public Trust New Era High School Committee  
Panchajani

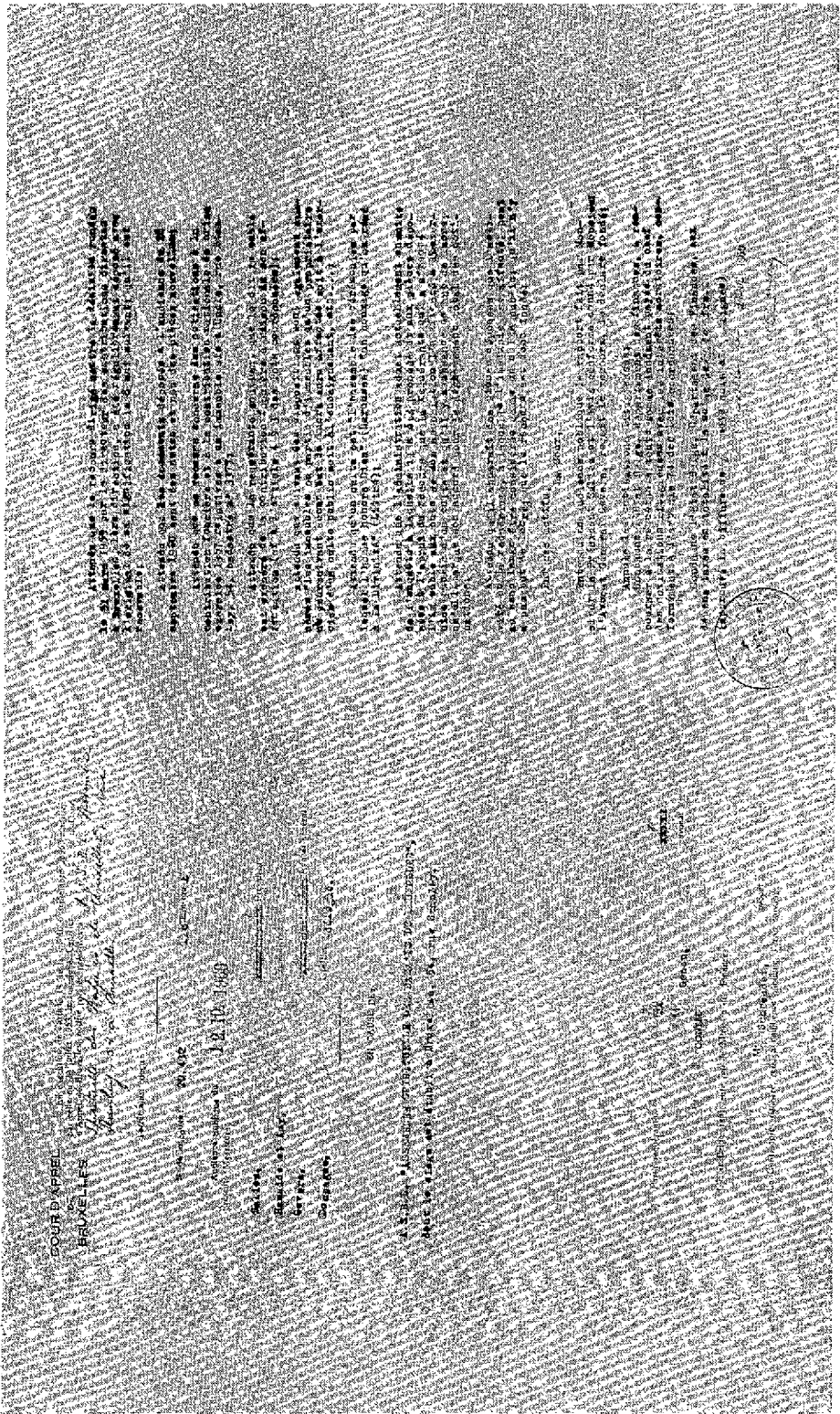
Number in the Register of Public Trusts NSE-64

Certificate issued to Mr. Kulkarni  
Abdus Khairi of New Era High School, Panchajani

Given under my hand, this 20th day  
of April 1958

Signature A. S. M. Poshani  
Designation Registrar, Kolhapur

Certificate of Registration as a Public Trust of the New Era Bahá'í High School, Kolhapur, Bombay State, India.



Judgment issued by the Court of Appeal of Brussels upholding the claim of the National Spiritual Assembly of the Bahá'ís that its Administrative Headquarters is entitled to tax exemption.



## GREEN ACRE BAHÁ'Í INSTITUTE v. TOWN OF ELIOT Me. 531

Cite as 170 A. 2d 531

[4] State v. Davis, 116 Me. 260, at page 262, 101 A. 208.

"When the evidence in support of a criminal prosecution is so defective or so weak that a verdict of guilty based upon it cannot be sustained, the jury should be instructed to return a verdict of not guilty. A refusal to so instruct is a valid ground of exception." State v. Martin, 134 Me. 448; 187 A. 710. State v. Cuskey, 147 Me. 123, 127, 83 A.2d 568.

The refusal to instruct a verdict of not guilty in this case is a valid ground of exception.

This conclusion obviates the necessity of considering the other exceptions.

Exception to refusal to direct a verdict of not guilty sustained.

EELBOWS, C. J., did not sit.



GREEN ACRE BAHÁ'Í INSTITUTE

v.  
TOWN OF ELIOT

Supreme Judicial Court of Maine

Dec. 23, 1934.

Appeal from refusal of town to abate taxes assessed against a corporation organized by members of a religious faith to conduct educational facilities for the exposition of spiritual truths and religious precepts. The Superior Court, York County, entered a decree ordering the taxes abated in full, and the town brought exceptions. The Supreme Judicial Court, Webster, J., held that the evidence supported findings of fact of trial justice and that he did not err as a matter of law in adjudging exempt from taxation property owned by corporation and used in good faith during

summer seasons for the benevolent and charitable purposes for which corporation was organized.

Exceptions overruled.

1. Taxation  $\S$  244

Missionary societies possess the required attributes of benevolent and charitable institutions for tax exemption purposes. R.S.1944, c. 81, § 6 as amended.

2. Appeal and Error  $\S$  1010(1)

Findings of fact of a single justice are final and binding, if supported by any credible evidence.

3. Taxation  $\S$  251

On appeal from refusal of town to abate taxes assessed against realty owned and operated during summer seasons by a corporation organized by members of a religious faith to conduct educational facilities for the exposition of spiritual truths and religious precepts, evidence supported findings of single justice in favor of exemption from taxation on ground that realty was owned and occupied by a benevolent and charitable institution for the purposes for which it was organized. R.S.1944, c. 81, § 6 as amended.

4. Taxation  $\S$  203

Taxation is the rule and exemption the exception.

5. Taxation  $\S$  241(1)

Exemption of property of benevolent and charitable institution from taxation is not defeated by the fact that use of such property by charitable institution for its own purposes is seasonal. R.S.1944, c. 81, § 6 as amended.

6. Taxation  $\S$  241(1)

Property of charitable institutions which as let or rented primarily for revenue is taxable, but where the dominant use by such institution is for its own purposes, tax exemption will not be defeated by either occasional or purely incidental letting or renting. R.S.1944, c. 81, § 6 as amended.

Decision of Supreme Judicial Court of the State of Maine exempting  
Green Acre Bahá'í Institute from taxation.

Telegram  
 INCOMYTAL KAMPALA

Correspondence from the subject outside Africa, to be sent by air, to the Commission of Income Tax, P.O. Box 2503, Kampala, Uganda, should be sent by air, to arrive on 31/4/63.
---



THE EAST AFRICAN INCOME TAX DEPARTMENT  
 JOYHAM HOUSE, PINJA ROAD,  
 P.O. BOX 481  
 KAMPALA

12th February, 1963.

Your reference:

The Hon. Secretary,  
 Bahá'í Publishing Trust,  
 P.O. Box 2503,  
 Kampala.

Dear Sir:

With reference to your letter dated 21st November, 1962, I am pleased to be able to state that the Commission has approved the exemption of your Community from Income Tax on the profits from the publishing business.

Yours faithfully,

Regional Commissioner  
 of Income Tax.

VND/JH

Letter of the Regional Commissioner for the East African Income Tax Department granting exemption to the Bahá'í Publishing Trust of the National Spiritual Assembly of the Bahá'ís of Central and East Africa.

REPUBLICA CENTRAL DE INVESTACIONES  
SECCION AVALUACIONES  
VALORES

SECRETARIA DE FIANZONERIAS

2627

JMA/jm

SANTIAGO

De acuerdo con lo dispuesto en el Art. 1º del Decreto 1.400 de 15 de Noviembre de 1948, esta Administración de Fianzas, dicta lo siguiente:

RESOLUCION:

Introduciendo en los Roles de Avalúos y de Contribuciones de la CIUDADELA, las modificaciones que se detallan, con vigencia desde el 1º de Enero de 1949:

ROL N° UBICACION VALOR CL. TASA

N-431/48

ASAMBLA BAHÁ'Í DE SANTIAGO

617/48 Asamblea Bahá'í de Santiago 07, Barrios Normales 44 (7.077.000.-) NI-10, 8

2 617/48 ASAMBLA BAHÁ'Í DE SANTIAGO 07, Barrios Normales 44 (7.077.000.-) NI-10, 8

SECRETARIA DE FIANZAS

Se le concede a Ud. para los fines declarados.-

Se le da fe a Ud.

AL SEÑOR...  
DIRECCION...  
SECRETARIA DE FIANZAS...  
VALORES...  
SANTIAGO...  
1949...

SECRETARIA DE FIANZAS



Original para el contribuyente

MINISTERIO DE HACIENDA

DIRECCION DE IMPUESTO

Año 1997

Declara y libera de impuestos el que corresponde a la persona que tiene a su nombre la propiedad

NOMBRE Y APELLIDOS Y NOMBRE Y DOMICILIO DEL PROPIETARIO		CATEGORÍA DEL INMUEBLE	
1997 COMUNIDAD BAHAI		B P • Eligio Ayala	
P. E. Ayala		ABUNCIÓN	
12 7 18 16497	65100	136710	201810
RC18,00	890	EXONERADO	
Bon. Gs.	Total	Gs.	

Poes N° 890 M TV 52



Fecha  
Cuando el impuesto deba pagarse con multa o indicará con letras el importe total a pagar

Recibido:  
Fecha  
Fecha de vencimiento

Certificate of Exemption from Payment of Property Taxes on the Haziratu'l-Quds, Asunción, Paraguay.





# Colony of North Borneo Government Gazette

Published by Authority

Vol. XXVIII JESSELTON, MONDAY, APRIL 1, 1963 (No. 17)

The following notifications are, by command of His Excellency the Governor, published for general information:

R. N. TURNER,  
Chief Secretary.

April 1, 1963

## NORTH BORNEO GOVERNMENT GAZETTE

1963

No. 253

No. B. 100

### NOTIFICATION UNDER REGULATION 14 OF THE SOCIETIES REGULATION, 1962

The exemptions from registration of the following society is hereby notified:

Registration No. 114/63 : Local Spiritual Assembly of the Bahá'ís of Sandakan

Dated at Jesselton, this 18th day of March 1963.

Witness my hand and the seal of the Registrar of Societies at Jesselton, this 18th day of March 1963.

P. RUTHERFORD,  
Registrar of Societies.

Notification in the Colony of North Borneo Government Gazette that the Spiritual Assembly of the Bahá'ís of Sandakan is exempt from registration.



State of California

## Franchise Tax Board

February 25, 1963

The Spiritual Assembly of the Bahá'ís  
of Riverside, California  
c/o J. Hightower & Nelson, Attys.  
615 South Flower Street, Suite 1011  
Los Angeles 17, California

Re: Exemption from Franchise Tax

Gentlemen:

It is the opinion of this office, based upon the evidence presented, that you are exempt from State Franchise Tax under the provisions of Section 23701 of the Revenue and Taxation Code, as it is shown that you are organized and operated exclusively as a religious organization.

Accordingly, you will not be required to file franchise tax returns unless your change the character of your organization or the purposes for which you were organized, or your method of operation. You are required to report any such changes immediately so that their effect on your exempt status may be determined.

Contributions made to you are deductible by the donor, if any, living at their taxable net income in the annual year to the extent provided by Sections 1711, 1712, 1713 and 1714 of the Revenue and Taxation Code.

If your organization is not yet incorporated and has not yet qualified to do business in California, this approval will expire unless incorporation or qualification is completed within thirty days.

Very truly yours,

FRANCHISE TAX BOARD  
John W. Campbell  
Executive Director

By: James P. Dillon  
Assistant Tax Counsel

1700  
for Secretary of State

Official Letter from the Franchise Tax Board of the State of California granting exemption from the State Franchise Tax to the Spiritual Assembly of the Bahá'ís of Riverside, California, U.S.A.

Telegraphic Address:  
"CONSTAB, KUCHING."

CONSTABULARY HEADQUARTERS,  
BADRUDIN ROAD,  
KUCHING, SARAWAK.

R-1 S/A/97


4th December, 1957

The Chairman,  
The Spiritual Assembly of the Bahá'is  
of Kuching,  
P.O. Box 95,  
KUCHING.

Sir,

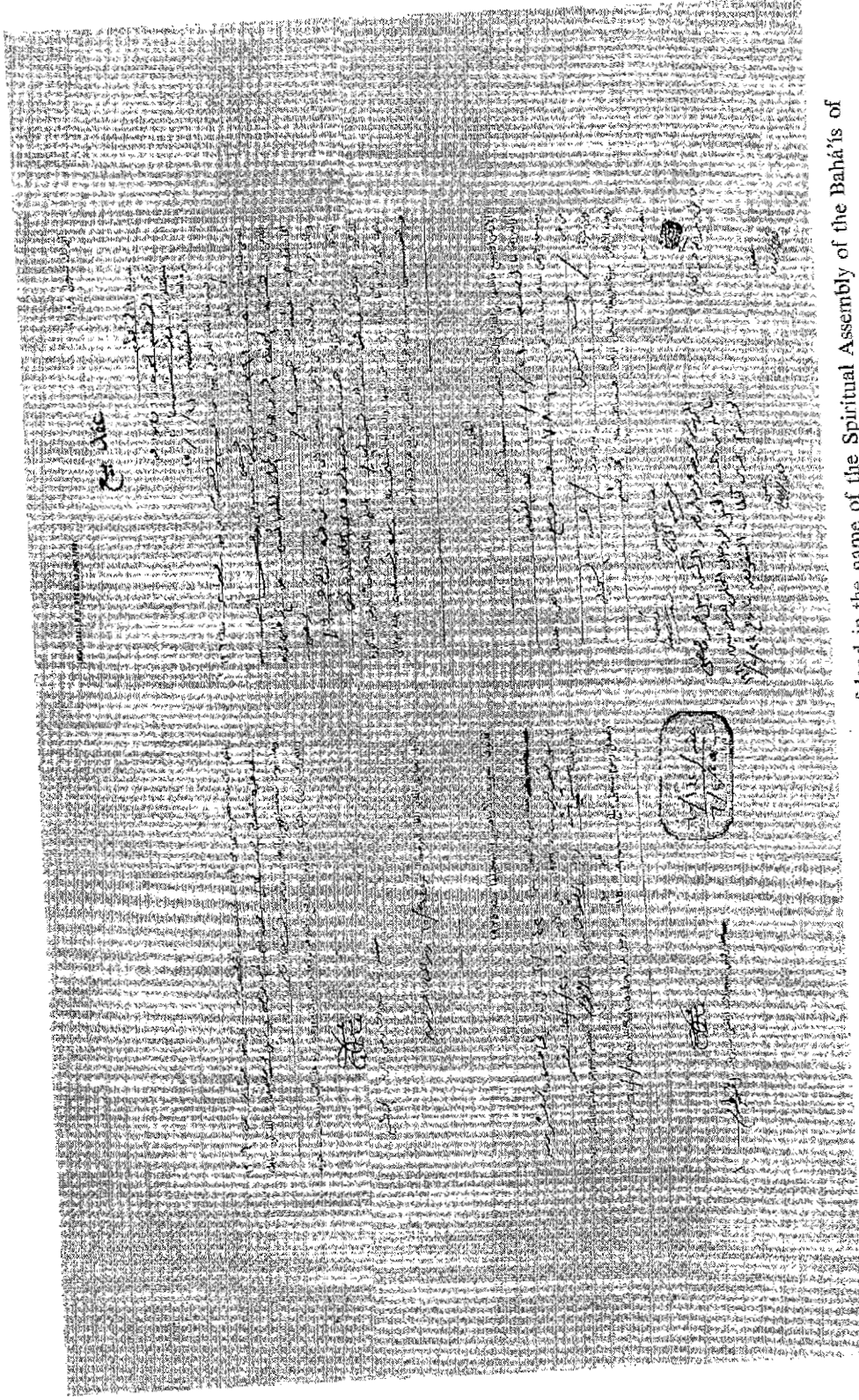
I thank you for your letter dated the 4th of December and have to inform you that in so far as your Assembly confines its activities to religion and does not solicit or collect subscriptions or donations from outside its own membership it is exempted from registration under the provisions of the Societies Ordinance, 1957.

I have the honour to be,  
Sir,  
Your obedient servant,

  
REGISTRAR OF SOCIETIES.

/m

Letter of the Registrar of Societies, Kuching, Sarawak, exempting from registration the Spiritual Assembly of the Bahá'is of Kuching.



Transfer Deed registering a plot of 789 square meters of land in the name of the Spiritual Assembly of the Bahá'ís of Khartoum, Súdán to be used as the site of the future local Hazíratu'l-Quds.



## DIVISIONS :-

Lands  
 Surveys  
 Air Survey  
 Registrar-General  
 Telegraphic Address:  
 "LANDSURVY"  
 In reply please quote:

## DEPARTMENT OF LANDS AND SURVEYS,

PRIVATE BAG,

DAR ES SALAAM,

TANGANYIKA

No. 1962/11/74.EA.

21st June, 1964.

Mr. Zachariah James,  
 P. O. Box 1867,  
DAR ES SALAAM.

Sir,

I understand that you are the Secretary of the Bahai community in Dar es Salaam. Your community applied for a burial ground, and I write to confirm that I have allocated an area adjoining the European Cemetery at Kinondoni to the Municipal Council with a request that they should set aside a sufficient area for the needs of your community. No doubt arrangements have already been made.

2. If at any time your community wishes to acquire interest in land, I would suggest that you apply for incorporation of Registered Trustees under the Land Perpetual Succession Ordinance, Cap. 119 of the Laws.

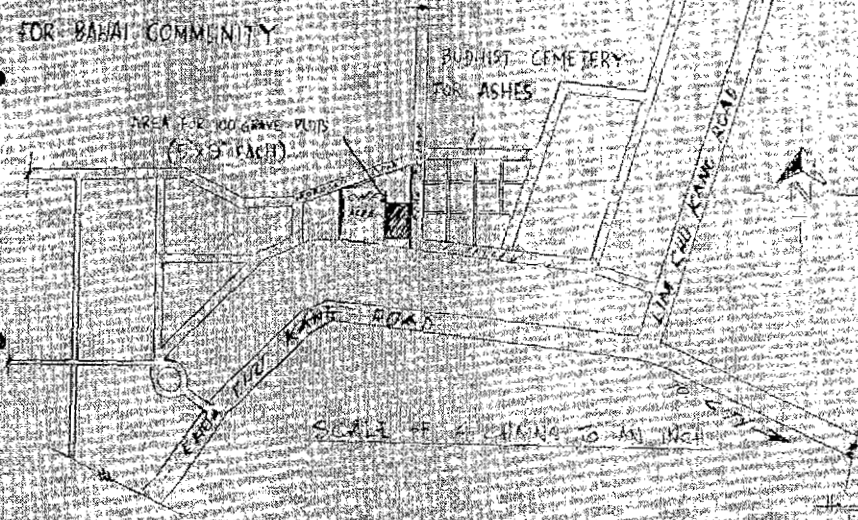
I have the honour to be,  
 Sir,  
 Your obedient servant,

Copy to:-  
 Mr. M. Yazdani,  
 P.O. Box 1701,  
 Dar es Salaam.

*E. Akhund*  
 ACTING LAND OFFICER.

BG.

CHUA CHU KANG CEMETERY RESERVATION  
FOR BAHÁ'Í COMMUNITY



CITY HEALTH OFFICER  
SINGAPORE

Singapore  
The Bahá'í Community  
of Singapore  
200, Telok Ayer St.  
Singapore

AGREEMENT FOR BAHÁ'Í COMMUNITY

I, the undersigned, do hereby agree to the allotment of a one-acre plot for a Bahá'í cemetery to the Spiritual Assembly of the Bahá'ís of Singapore, Malaya.

Witness my hand and seal this 10th day of May, 1950.

*(Signature)*  
C. S. S. S. S.

Allotment of a one-acre plot for a Bahá'í cemetery to the Spiritual Assembly of the Bahá'ís of Singapore, Malaya.

TELEPHONE: MALACCA 12  
 TELEGRAMS: MUNICIPAL MALACCA  
 IN REPLY PLEASE QUOTE  
 REF. N.C.M. 6/05417.

MAS/est.



PEJABAT PERBANDARAN

MELAKA

*Municipal Office*

*P.O. Box 107*

*Malacca*

20th August, 1960.

Dear Sir,

Burial Ground.

With reference to your letter of 11th June last, I am to inform you that the Council has approved to set aside a piece of land for burial ground of your Bahai Community at Bukit Piatu, on condition that your Community provide at your own expense for its maintenance including the engagement of a grave digger.

2. The site set aside will be demarcated by the Municipal Engineer on receipt of reply from you of acceptance of above condition.

Yours faithfully,

*Hubert van Sellen*

Municipal Secretary,  
 Malacca.

The Hon. Secretary,  
 Bahai Spiritual Assembly,  
 31, St. John's Hill Road,  
 Malacca.

Notification from the Municipal Council of Malacca, Malaya, to the Spiritual Assembly of the Bahá'ís of that city, that a piece of land has been allotted to them as a Bahá'í burial ground.

GOVERNMENT OF SIKKIM,  
 Education Directorate  
 The Director of Education,  
 Government of Sikkim,  
 CHUNGTHANG,  
 SIKKIM.

Shri K. N. Pachay,  
 Pandamdi Kabnis,  
 Gangtok, P. O.

27/9/63

**Subject: Permission to open School at Pachay block, Pakyong.**

Reference your application dated 5.8.62 on the above subject, I am to inform you that your request has been accepted on condition that no religious preaching should be done during class hours and you should not ask for any Government help in future.

(S. R. Chosh)  
 Director of Education,  
 Government of Sikkim.

Director of Education, Government of Sikkim, assures the Bahá'í teacher that permission to open a Bahá'í School has been granted for Pachay Block, Pakyong.

WATERLOO PUBLIC SCHOOLS  
 WATERLOO, IOWA  
 September 15, 1963

Mr. Charles W. Thomas,  
 1008 Charles Street,  
 Waterloo, Iowa.

Dear Mr. Thomas:

It has been customary in our country to commission wall calendars prepared for the observance of days that have special religious significance. The public that are asked to be excused should make arrangements ahead of time with the publishers to make up the book which they will use. We are sorry that they receive credit for this book because of their general attitude and the shortness of time in which they bring the book to the publishers.

Yours very truly,  
 JACK V. DAVIS  
 Superintendent

Letter to the Secretary of the Spiritual Assembly of Waterloo, Iowa, U.S.A., assuring Bahá'í children will be exempt from school on Bahá'í Holy Days.



Ustupo, 3 de Enero de 1962

Resolución No. 4

El concejo del pueblo reunidos, unánimemente habían aprobado hacer público el reconocimiento de la introducción de la Bahá'í Mundial Bahá'í.

Resúmenes

En el edificio de la Escuela los señales Clonale y el cacique Clonabilliquina y los miembros del concejo.

William Smith      Presidente del Concejo  
 Demetrio Jimenez      Vice Presidentes  
 Efraim Castellero      Secretario General  
 Gabriel de Juan      Secretario de Propaganda  
 Alberto Martínez      Secretario de Finanzas  
 Manuel Arias  
 Reinaldo Iglesias  
 Robinson Henry  
 Miguel de Leon  
 Thomas Martínez  
 Alfredo Díaz  
 Luis Pérez  
 Ernesto Peña  
 Ernesto Arias  
 Ernesto Febrega  
 Francisco Paredes  
 Antonio Jones  
 José Pérez  
 Augusto Martínez  
 Angel María Lopez

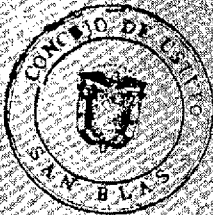
Ustupo, 3 de Enero de 1962

*William Smith*

William Smith, Presidente del Concejo

*Efraim Castellero*

Efraim Castellero, Secretario General



Resolution of the Ustupo Council of the Indians of the San Blas Islands, Panamá, unánimemente approving the introduction of the Bahá'í Faith.

REPUBLICA DE PANAMA

NÚMERO



PANAMA

1962

MINISTERIO DE EDUCACION

Señor  
Marcelo Fredericks  
Coordinador de la Asamblea Nacional  
Espiritual de los Bahá'ís de Panamá  
Ciudad  
Señor Coordinador

habría cuenta de que la Constitución Nacional de Panamá establece en su Artículo

la educación nacional se inspirará en la doctrina democrática y en el progreso nacional

que en su Artículo...  
es libre la profesión de todas las religiones...  
los cultos...  
respeto a la libertad de conciencia y al orden público

estimo que puede accederse a la solicitud de la Asamblea Bahá'ís formulada el 15 de marzo de 1962, siem- pre que ello no perturbe el funcionamiento interno de las escuelas o colegios.


Como Coordinador de la Institución...  
deberá tomar las medidas convenientes...  
en el sentido de que los padres de los estudiantes que desearán concurrir a clases durante los días 1, 2, 3 y 29 de mayo y de julio, 30 de octubre y 12 de noviembre de- ben las respectivas excusas a las escuelas y a los directores de las escuelas respectivas.

Atentamente,

*Defensor*

Ministerio de Educación

Letter from the Minister of Education of the Republic of Panama to the Chairman of the National Spiritual Assembly of the Bahá'ís of Panama exempting Bahá'í children from school attendance on their Holy Days.

	<p>       del mundo, por lo que se debe considerar el mundo como un solo cuerpo. La unidad de la humanidad es un principio esencial de la fe Bahá'í, y se debe promover la armonía y la cooperación entre todos los pueblos y naciones. El espíritu de Bahá'u'lláh anima a la humanidad a superar sus diferencias y construir un mundo más justo y equitativo.     </p>	<p>       El mundo es una gran familia, y todos los miembros de esta familia deben vivir en armonía y amor. No hay distinciones de raza, de color de piel, o de idioma. Todos los seres humanos son iguales ante Dios y ante la ley. El verdadero progreso humano se logra a través de la unidad y la cooperación.     </p>	<p>       La fe Bahá'í enseña que el mundo es un templo que debe ser santificado por la justicia y la equidad. Cada individuo tiene un deber de contribuir al bienestar de la humanidad. La verdadera riqueza consiste en la paz y la armonía, no en los bienes materiales.     </p>	<p>       El mundo debe ser gobernado por la justicia y la equidad. No hay lugar para la tiranía ni para la explotación. Todos los seres humanos deben tener acceso a la educación y a las oportunidades de desarrollo. El mundo es el patrimonio de toda la humanidad.     </p>	<p>       La fe Bahá'í es una fe de paz y amor. El mundo debe ser un lugar de armonía y cooperación. Todos los seres humanos deben vivir en paz y amor. El mundo es el templo de la humanidad.     </p>
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*etc.*

559276

CERTIFICACION EN EXTRAJO DE ACTA DE MATRIMONIO

Distrito n.º 2  
Murcia

Sección 1.ª  
Censo 8.ª  
Número 2.ª

Yo, **Antonio Jimenez Gajemán**,  
 Mayor de **Albacete**,  
 Inscribí en **Murcia** el **28 de Noviembre 1902**  
 de edad **35 años** inscribiendo en **Murcia**  
 el **Don Paramounto Velasco Gajemán**  
 de edad **30 años** inscribiendo en **Albacete**  
 con **Isabel María López Alarcos** el **29 de Abril de 1902**  
 de edad **30 años** inscribiendo en **Murcia**  
 CONTRAJERON MATRIMONIO en **Murcia**  
 en **cativa** en **Albano**  
 con **las respectivas solemnidades**

CERTIFICA **Maria López Alarcos**  
 Murcia **17 de Febrero 1902**

**Importe de la certificación:**

Ley del Impuesto (Art. 71, Ley de 1901)	200 pes.
Cargo (Decreto de 18 de Feb. de 1902)	2500
Impuesto de 85 pesetas (1.ª)	8500
Impuesto (Art. 4.º, Ley de 1.ª)	4000
Impuesto (Art. 6.º, Ley de 1.ª)	4000
<b>Importe:</b>	<b>14000</b>

Certification of the first legally recognized Bahá'í marriage in Spain.

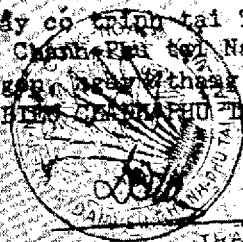


Tờ chứng nhân  
 về  
 HON-LE BAHAI  
 (do Hội Đồng tinh thần địa-  
 phương chỉ-dạo Bahai  
 tại SAIGON-COLON cấp)

Hội đồng đang Thường-Đề hội Đồng vương quốc các-  
 ca, Ngai đã đặt ra hôn-lê cho tất cả các dân-tộc, đã  
 cho Loan-đại có thể kê thiệp nữa trên thế giới này  
 để kết trong thời gian mà bạn cầu còn tồn-tại, loại  
 người có thể biết lập ở người qua qua Ngai, một cách  
 cũng-không chấp-mạng thế-nhau và bạn đương. Tôi chỉ  
 sẵn, theo lo lắng Ngươi đã làm than lên vật chất để họ  
 biết đến ta (sức-bại ta), và tay xin Ngai hay làm  
 hôn-lê trên cõi trời Bahai cho đại chim cùng to yêu-  
 đương và khiến chúng thành như những người-tiền để mang  
 (đem) theo an-như vĩnh-viễn, xin để cho một làng sông  
 và sự nối-dây từ hai bề yêu đương ấy và xin Ngai đem  
 những chấp-ngạc tốt lành lên trên hai cát đối Ngai  
 là thế hai bên cả ấy để chúng gặp nhau; giữa chúng  
 có một bức thành mà chúng không vượt nổi. Mà vậy thì  
 các người con nhà nhân-tông tốt nào trong các an-như  
 của Thường-Đề nữa. Từ nay hai hai kia Ngai đã đem lại  
 những hôn-ngạc to hoặc như hôn.

Bất-đến Thường-Đề trơn lạnh; xin Ngai hay cho  
 có hạnh-như-lê này để thêm sức-ho và châu-ngạc.  
 Ngai thật là đang Toàn-quyền đang Tôi đại và  
 từ-bà.

Tờ này có trình tại Tòa Đại-  
 Biện Chính-Phủ tại Nam-Việt.  
 Sài-gòn, ngày 17 tháng 4 năm 1956.  
 ĐẠI-HIỆU CHÍNH-PHỦ TẠI NAM-VIỆT,




15/20/HCSU

TRẦN-VĂN-ĐAM

Bahá'í Marriage Certificate approved by the Government of Vietnam.

267-8-6



REPUBLICA DE PANAMÁ

SECRETADO Nº 71 DE 1961


ALBERTO JOSÉ GARCÍA

PERSONA GENERAL DEL REGISTRO CIVIL


CERTIFICADO

En el Tomo "DICCIONARIO" de matrimonio de Chiriquí, folio "NCS" se encuentra registrada la siguiente: Parto de N.º 4, WILLIAM A. HENRY PRINGLE, británico y sus esposas, profesora, canadiense, vecina de David, En hijo de Arthur Douglas Pringle y Florence Jessie Estha de Pringle. Nombre de la Esposa: NUTH ELLEN YARZLEY, cuarenta y un años, americana, marroquinense, vecina de David. En hijo de Edward N. Janney y Minnie Smith de Janney. El matrimonio tuvo lugar antes, Donald Ross Wible, Secretario de la Asamblea Espiritual de los Bahá'ís de Panamá, el día veintidós de Julio de mil novecientos sesenta y uno, en el Distrito de David, Provincia de Chiriquí, en presencia de los testigos: Harry Lave A. y Kirby W. Prown. Así consta del Certificado expedido por Donald Ross Wible, con licencia judicial expedida por Eufes N. Muñoz W. Juez Segundo Municipal de David, el día veintidós de Julio de mil novecientos sesenta y uno, expedido por el Jefe del Registro Civil, Panamá, a las diez y diez pasado marplatense del día primero de Agosto de mil novecientos sesenta y uno. (770)

A. ESCOBAR, J. --- Hay en el libro del Registro Civil --- Expedido en Panamá, a las cuatro días del día de Agosto de mil novecientos sesenta y uno. Notario Encargado sobre Tortado Talat.

  
 A. ESCOBAR, J.

RECORRIDO EN PANAMÁ EN TIEMPOS

REVISADO POR: 



Certificate of Registration of a Bahá'í marriage performed by the Secretary of the Spiritual Assembly of the Bahá'ís of David, issued by the Republic of Panama.

All Correspondence  
to be addressed to:  
Registrar-General,  
P.O. Box 5023,  
Lambton Quay,  
Wellington, C.I.



DEPARTMENT OF JUSTICE

(R.G.-197)

XXXX R.G. 6/1/1961

Registrar-General's Division,  
Ballance Street,  
Wellington, C.I.

10 May 1961

Des. 4, 914

OFFICIATING MINISTERS UNDER THE MARRIAGE ACT 1955

Your name has been placed on the List of Officiating Ministers for the current year and will be published accordingly in the next issue of the New Zealand Gazette.

The following points are mentioned for your guidance:

- (1) A marriage must not be solemnized unless a licence issued by a Registrar of Marriages has first been obtained.
- (2) The hours during which an Officiating Minister may solemnize a marriage are between 9 a.m. and 6 p.m.
- (3) Details of the parties, and names to be recorded in the marriage register in accordance with the provisions shown on the form R.G. 45 issued by the Registrar-General, as accompanies the licence (R.G. 10) and is the form to be used for the return of the marriage to the Registrar-General.
- (4) Immediately after solemnization of the marriage, the parties, two witnesses and the Officiating Minister must sign the marriage register and at the same time sign the copy of form R.G. 45 after the Officiating Minister has filled in the full date and place of solemnization. The full residential addresses of the two witnesses must be recorded in the marriage register and in R.G. 45.
- (5) The Officiating Minister must also complete the certificate at the top of R.G. 45 to the effect that he officiated at the marriage and that he has recorded the details of the marriage in the marriage register. The completed return of the marriage (R.G. 45) must be sent to the Registrar-General, P.O. Box 5023, Lambton Quay, Wellington, in a sealed envelope of solemnization. Addressed envelopes (R.G. 53) may be obtained from this office.
- (6) In the event of any particular shown on form R.G. 45 being incorrect, the Officiating Minister should amend the error and initial the correction.
- (7) Any marriage solemnized by a visiting Minister should be recorded in the marriage register belonging to the Church in which the marriage is solemnized.
- (8) It is necessary to send a certified copy of the marriage registration to the Registrar-General. R.G. 12 is used for this purpose.
- (9) When an Officiating Minister requires a new marriage register (R.G. 33) or other supplies or addressed envelopes (R.G. 53) of a new pattern, he must use the form (R.G. 12) and should make application to the Registrar-General. Kindly print your name and address at the bottom of the form.
- (10) If you require any further advice where you would like some guidance please do not hesitate to write to me.

Yours faithfully,

Mr. A. Carn,  
Blockhouse Bay Road,  
Blockhouse Bay,  
AUCKLAND.

(T. G. A'Court)  
Registrar-General

Encl.

5/2004 13 230/246

Letter from the Registrar-General, Department of Justice of the New Zealand Government, authorizing an appointee of the Bahá'í Community to act as Officiating Minister at Bahá'í marriages.



ESTADO DO RIO GRANDE DO SUL  
Poder Judiciário

COMARCA DE PÔRTO ALEGRE

CARTÓRIO de DIREÇÃO de FÓRÓ

Escrivão: **WESNON ANTONIO DO AMARAL DURO**

**CERTIDÃO**

CERTIFICO, usando a faculdade que me confere a lei e por haver sido pedido pela parte interessada, que revendo um meu cartório ou autos sob o número mil, duzentos e vinte e quatro (1.224), requiridos pela senhor senhor **FRANZ MENTA**, sídes de fls. 2. Caneta e documento - cujo teor é o seguinte: Ofício nº 481/62. Proc. nº 1824/62. Pôrto Alegre, em 10 de agosto de mil novecentos e sessenta e seis (1.962). Senhor Escrivão, Caminho a Vossa Senhoria que a **ASSMELIA ESPIRITUAL LOCAL BAHÁ'Í** é uma sociedade religiosa e, como tal, habilitada a realizar casamentos, de acordo com a lei 1110 de vinte e tres (23) de maio de mil novecentos e cinquenta (1.950). Copia autêntica. (Ass.) **JULIO AGUILAR MACHADO**, - Juiz de Direito 1º substituto da Vara de Direção de Fóros. Ass. - Ilmo. Sr. **Receives Distrital de (Tristosa - Balcon Nova - Pintada e aos Officiais de Registro Civil da Id. - 2a. - 3a. e 4a. - zona desta cidade de Pôrto Alegre. Nada mais constava referente ao pedido verbal a mim feito além de que acima vai bem e fielmente transcrita. O referido é verdade e deu fé, em** *Wesnon*  
*Antônio do Amaral Duro*, escrivão, datilografai, conferi, subscrevi, ante e assino. Pôrto Alegre, vinte e seis (26) de setembro de ano de mil novecentos e sessenta e seis (1.962).

O Escrivão:

*Wesnon Antônio do Amaral Duro*  
**WESNON ANTONIO DO AMARAL DURO**, Escrivão do Cartório de Direção de Fóros de Pôrto Alegre.



Certificate issued by the State of Rio Grande do Sul, Brazil, authorizing the Spiritual Assembly of the Bahá'ís of Pôrto Alegre to perform Bahá'í marriages.



Form DV5-2

PROVINCE OF ALBERTA  
DEPARTMENT OF PUBLIC HEALTH  
DIVISION OF VITAL STATISTICS

FOR USE OF THE DEPARTMENT ONLY  
006,198 1000

REGISTRATION OF MARRIAGE

BRIDEGROOM

1. PRINT name in full: **WHITECOM** (Surname) **Ben** (Christian names)

2. Trade, profession or kind of work: **Farmer**

3. Kind of industry or business: **Agriculture**

4. Bachelor or divorced: **Bachelor** (State which) **41** (In years)

5. Age: **41** (In years)

6. Religious denomination: **Bahá'í World Faith**

7. Citizenship (see marginal definition): **Canadian**

8. Race (Origin (see marginal definition)): **Indian**

9. Residence: **Peigan Indian Reserve, Brocket, Alberta** (State place of birth, street and No. if outside city or municipal limits, give sec., tp., rge. and post-office)

10. Place of birth: **Brocket, Alberta, Canada** (Province, State or Country)

11. Name of father: **Willie Com** (Surname) **Paul** (Christian names)

12. Maiden name of mother: **Marjorie** (Surname) **Mary Ann** (Christian names)

13. Birthplace: **Brocket, Alta.** (Province or Country) **Brocket, Alta.** (Province or Country)

BRIDE

14. PRINT name in full: **MARY GUNS (nee Spear)** (Surname) **Louise** (Christian names)

15. Trade, profession or kind of work: **Housewife** (If a female, give household device)

16. Kind of industry or business: **Home**

17. Spinster or widow: **divorced** (State which)

18. Age: **46** (In years)

19. Religious denomination: **Bahá'í World Faith**

20. Citizenship (see marginal definition): **Canadian**

21. Race (Origin (see marginal definition)): **Indian**

22. Residence before marriage: **Peigan Indian Reserve, Brocket, Alberta** (State place of birth, street and No. if outside city or municipal limits, give sec., tp., rge. and post-office)

23. Place of birth: **Brocket, Alberta, Canada** (Province, State or Country)

24. Name of father: **Spear** (Surname) **Darbo** (Christian names)

25. Maiden name of mother: **Chief Across the River** (Surname) **(Contract)** (Christian names)

26. Birthplace: **Brocket, Alta.** (Province or Country) **Brocket, Alta.** (Province or Country)

27. Date of marriage: **1st** day of **July** 19: **1960**

28. Place of marriage: **2408 11th Ave. S.W., CALGARY, Alta. (A.B. Irving) 216-06** (Name of building or number of house. Also give name of city, town or village. If rural, give M.D. No.)

29. License or license number: **119340** (License number) **R.N. Woodsworth** (Name of issuer)

30. Marginal directions (Departments, add only)

I hereby certify this to be a true copy of the original registration on file in the Bureau of Vital Statistics, Edmonton, Alberta.

*J. D. White*  
DIRECTOR

Done this 17th day of October, 1960

CERTIFIED BY  
FACIAL  
Clerk

31. Signature of Groom: *Ben Whitecom*  
Signature of Bride: *Louise Mary Guns*  
Name of Bride: *Mary Spear*

32. Signature of Witness: *Arthur D. Smith*  
Name: *Arthur D. Smith*  
Address: *2408 11th Ave. S.W. Calgary, Alta.*  
Signature of Witness: *Clayton*

Officiating Clergyman or Minister: *W. J. Smith*  
Signature: *W. J. Smith*  
Address: *4700 11th Ave. S.W. Calgary*  
Religious Denomination: *Bahá'í World Faith*

Certificate of Registration Number: *2172/60*  
(To be answered only if clergyman)

Filed at **CALGARY** on the **AUG 2** day of **1960**

Registration of the first legally recognized Canadian Indian Bahá'í marriage.

## THE SOUTH AUSTRALIAN GOVERNMENT GAZETTE

July 3, 1958.]

Office of Principal Registrar of Births, Deaths,  
and Marriages, Adelaide, 25th June, 1958.

### *Marriage Act Registration*

NOTICE is hereby given that, under authority of His Excellency, the Lieutenant Governor, dated 21st June, 1958, the Principal Registrar has registered the Rev. Arthur Winston Jones of North Adelaide (Congregational) as an officiating minister under the Marriage Act, 1936-1957.

A. W. BOWDEN, Principal Registrar.

### *Marriage Act Registration*

NOTICE is hereby given that, under authority of His Excellency, the Lieutenant Governor, dated 21st June, 1958, the Principal Registrar has registered Mr. Harold Cobbs Featherstone of Port Adelaide (Spiritual Assembly of the Bahá'is of Port Adelaide, Incorporated) as an officiating registrar under the Marriage Act, 1936-1957.

A. W. BOWDEN, Principal Registrar.

Under the Marriage Act Registration a member of the Spiritual Assembly of the Bahá'is of Port Adelaide is empowered to perform Bahá'í marriages.

GOVERNMENT OF THE PROVINCE OF SASKATCHEWAN  
DEPARTMENT OF PUBLIC HEALTH  
DIVISION OF VITAL STATISTICS



No. 10971

**CERTIFICATE OF REGISTRATION**  
Of Person Authorized to Solemnize Marriage

This is to Certify that

Mr. Douglas Crofford  
Regina, Saskatchewan

is hereby authorized to solemnize marriage within the Province of Saskatchewan during the year 19 59 according to The Marriage Act.

Given under my hand at Regina, Saskatchewan this 2 day of Oct. 19 59

*W.C. A. Ford*

Director of Vital Statistics

*N.B.—This certificate must be renewed annually; the Department should be notified of any change of address, resignation or retirement.*

Certificate of Registration issued by the Government of the Province of Saskatchewan authorizing the appointee of the National Spiritual Assembly of the Bahá'ís of Canada to solemnize Bahá'í marriages in that Province.

H. H. No. 50  
 I hereby certify that H. H. No. 50 has passed by the House on February 21, 1957, by the following vote: Yeas 146; Nays 0; and that the House concurred in Senate Amendment No. 5, No. 1, on May 15, 1957, by the following vote: Yeas 153.

H. H. No. 50  
 I hereby certify that H. H. No. 50 has passed by the House on February 21, 1957, by the following vote: Yeas 146; Nays 0; and that the House concurred in Senate Amendment No. 5, No. 1, on May 15, 1957, by the following vote: Yeas 153.

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An Act passed by the Legislature of the State of Texas, U. S. A., which makes it legal for Officers of the Bahá'í Spiritual Assemblies to perform Bahá'í marriages.



STATE OF TENNESSEE



GEORGE F. MC CALLISTER  
ATTORNEY GENERAL & COMMISSIONER

OFFICE OF THE

ATTORNEY GENERAL  
SUPREME COURT BUILDING  
NASHVILLE 3, TENNESSEE

SOLICITOR GENERAL  
ALLISON B. HUMPHREYS  
ASSISTANT ATTORNEYS GENERAL  
HENRY C. FOUTCH  
MILTON R. RICE  
JAMES M. GLASDOW  
JACK WILSON  
THOMAS E. FOX

July 17, 1957

Miss Pattie L. Hilliard  
Attorney at Law,  
Stahlman Building,  
Nashville 3, Tennessee

Dear Pattie:

The question of whether or not the chairman of the Local Spiritual Assembly of Bahai, Nashville, Tennessee, can solemnize marriages is a most difficult question. There appears to be no Court decisions on such a question in this country.

Section 36-415 Tennessee Code Annotated indicates that the solemnization of Church weddings is restricted to ministers of the Christian religion and Jewish Rabbis, that is, giving the words "all regular ministers of the Gospel of every denomination" a strict interpretation, but upon considering Section 3, Article I of the Constitution of Tennessee which, among other things, prohibits the State government from showing any preference to any religious establishment or mode of worship, and the fact that our Courts have always said that in the interest of social order the presumption in favor of marriage is very strong when two people with capacity to be married have in good faith attempted to do so, I am of the opinion that marriages performed by the chairman of the Local Spiritual Assembly of the Bahai would be held to be valid marriages.

Sincerely yours,

*Thomas E. Fox*  
Thomas E. Fox,

Assistant Attorney General

TEE:r

Letter from Office of the Attorney General of Tennessee, U.S.A., expressing an interpretation of the Constitution of **Tennessee** which makes it legal for Local Spiritual **Assemblies** to perform Bahá'í marriages in that State.

## The State of South Carolina



Attorney General  
Columbia, S.C. 29201

Attorney General

Columbia

April 3, 1961

Honorable Rev. L. Barry  
Member House of Representatives  
Greenville, South Carolina

Dear Mr. Barry:

You have inquired as to the validity of marriage performed pursuant to the practices of the Bahá'í Faith.

Section 20-2 of the Code of Laws of South Carolina provides:

"Only ministers of the Gospel or accepted Jewish Rabbis and officers authorized by authority of law in this State are authorized to solemnize a marriage ceremony in this State."

The Bahá'í Faith is a recognized religion. Encyclopaedia Britannica's Bahá'í Information Guide available to me, it appears that the governing body of the Faith is a national Spiritual Assembly and that the said Assembly has elected certain members to local Assemblies. Article 3 of the Laws of Bahá'í Spiritual Assembly defines responsibilities and authorization for the administration of affairs of congregations in the local communities. One of these is: "it shall have exclusive authority to conduct Bahá'í marriages ceremonies and make Bahá'í marriages and annulments within the area of its jurisdiction." I am further informed that in the performance of a Bahá'í marriage the Chairman and Secretary of the local Spiritual Assembly acting as representatives,

are fully understanding that the marriage ceremony consists of a recitation of a prescribed statement by the participants before the authorized representatives of the local Assembly.

In the opinion of this office, that the phrase "ministers of the Gospel" as used in Section 20-2 of the Code of Laws, refers to any person authorized by a religious authority to conduct a marriage ceremony in accordance with the tenets of said faith.

See: Hughes v. Hughes, 22 N. W. 209.

Muller v. Rhinehart, 9 Ohio S. & C. R. 441.

O'Neill v. Hubbard, 40 N. S. 202.

In re Saunders, 27 N. Y. S. 2d 341.

Francis v. Francis, 1 Rich. Equity, 282.

State v. Marathis, 197 S. C. 39, 15 S. E. 2d, 978.

City of Darlington v. Thompson, et al, 29 S. C. 89, 106 S. E. 2d, 918, and McLendon Matrimonial and Divorces, Section 6.

In a recent opinion of this office, those persons authorized by the Bahá'í Faith to solemnize marriage ceremonies are "ministers of the Gospel" within the meaning of the marriage statutes of South Carolina and such persons may validly perform marriages in this State. From information furnished to me, it appears that the Chairman and Secretary of the local Spiritual Assembly are vested with such authority.

So long as possible provisions of Section 20-2 could be amended to include those persons who are of the Bahá'í Faith and who are authorized to perform Bahá'í marriages.

Very truly yours,

Daniel R. McLeod,  
Attorney General

DRM:l

Attorney General of the State of South Carolina, U.S.A., interprets the marriage statutes of the State as applicable to the Chairman and Secretary of a Local Spiritual Assembly authorizing them to perform Bahá'í marriages.

207861

# County of King

STATE OF WASHINGTON  
COUNTY OF KING

Series A

This is to certify that the undersigned, *Officer of the Superior Court*, by authority of a license bearing date *17<sup>th</sup>* day of *October*, A. D. *1925*, and issued by the County Auditor of the County of King, did on the *17<sup>th</sup>* day of *October*, A. D. *1925* and *Shirley Marie Knibb* of *Seattle*, State of *Washington* with *Robert Floyd Ballard* of *Seattle*, State of *Washington* their mutual consent in the presence of *Doris Dahl* and *Helga Wilson* witnesses

In Testimony Whereof, witness the Signatures of the parties to said ceremony, the witnesses and myself this *17<sup>th</sup>* day of *October*, A. D. *1925*.

WITNESSES  
*Doris Dahl*  
*Shirley Marie Knibb*  
*Robert Floyd Ballard*  
OFFICIATING CLERK OF OFFICES  
*Shirley Marie Knibb*  
*Robert Floyd Ballard*

THIS CERTIFICATE TO BE GIVEN TO CONTRACTING PARTIES

Bahá'í Marriage Certificate issued by the State of Washington, U. S. A.





## RECORD OF MARRIAGE-CERTIFIED

STATE OF IOWA, LINN COUNTY, ss.

I, Arthur Axmeat, Clerk of the District Court of the County and State aforesaid, which is a court of record and having a seal, and having custody and control of the marriage records of said county, hereby certify that the following is a true transcript of the marriage record found in Vol. 56, page 25 of the Marriage Records in my office, to-wit:

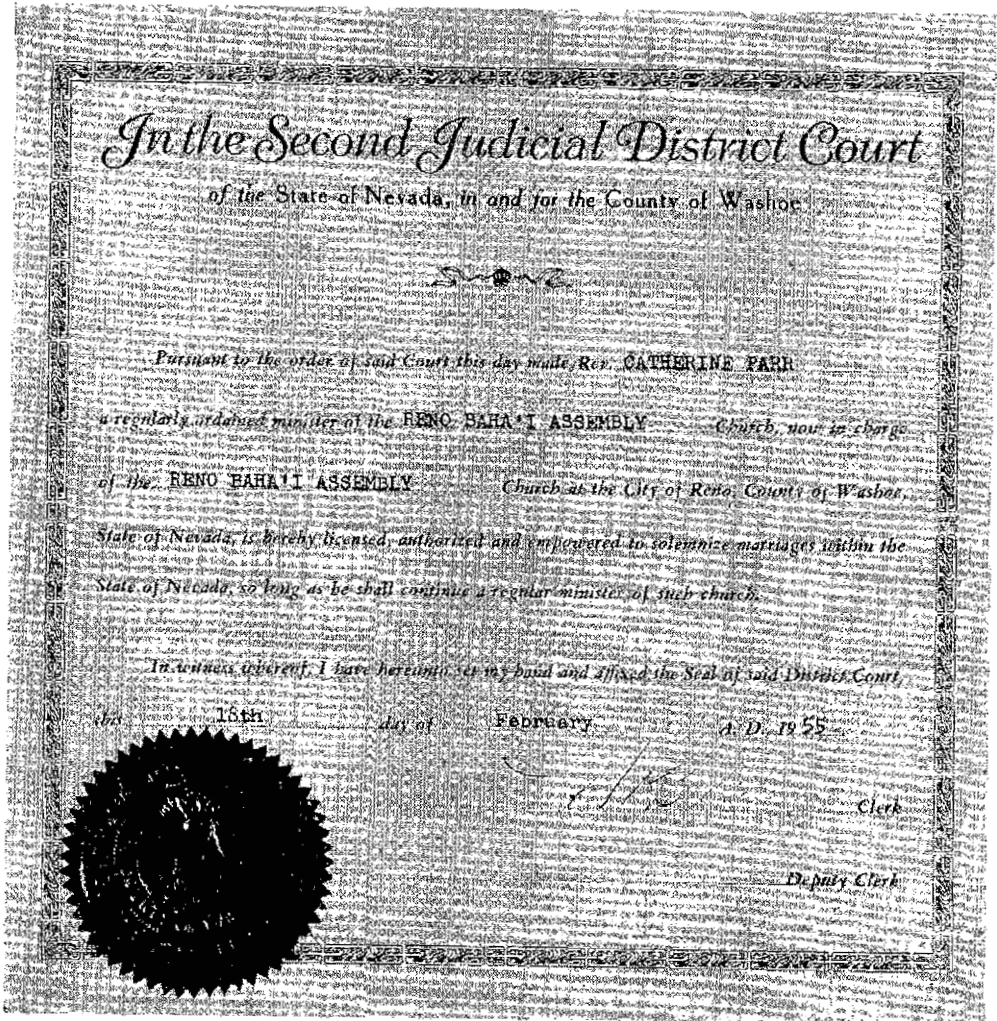
Name of Groom GRAHAM PATRICK CONROY Age 29  
 Residence Iowa City, Iowa Occupation Student Color White  
 Name of Groom's Father Earl Patrick Conroy Groom's Birthplace Portland, Oregon  
 Maiden Name of Groom's Mother Florence Elizabeth Oasey  
 Name of Bride DOROTHY MARIE BECHTOLD Age 31  
 Maiden Name of Bride ---  
 Residence Heald, Nevada Color White  
 Name of Bride's Father Arthur Adam Bride's Birthplace Lucerne  
 Maiden Name of Bride's Mother Grace Bessy  
 Place of Marriage Cedar Rapids, Iowa Date March 31, 1955  
 Married by Marguerite Asulook Date Record was Filed April 2, 1955

Witness my hand and seal of said Court hereto affixed at my office in Cedar Rapids in said County and State, this 13th day of October, 1955.

ARTHUR AXMEAT, Clerk District Court

By J. L. Gritman Deputy

Record of a Bahá'í Marriage-Certified, Cedar Rapids, Iowa, U.S.A.



Minister's License authorizing the Chairman of the Spiritual Assembly of the Baha'is of Reno, Nevada to solemnize Bahá'í marriages in the State of Nevada, U.S.A.

**Certified Copy of Marriage License**

THE STATE OF TEXAS  
COUNTY OF HARRIS

To all licensed or ordained Ministers of the Gospel, Jewish Rabbis, or Officers of religious Organizations, which Officers are duly authorized by the Organization to perform marriage ceremonies, Judges of the District and County Courts, and Justices of the Peace, Greeting:

You, or either of you, are hereby authorized to join

**In the Holy Union of Matrimony**

Luther Eli Brown, Jr.  
with

Mary Helen Mickens

In accordance with the laws of the State

HEREIN FAIL NOT that you make due return of this, your authority, to my office in the City of Houston, within sixty days hereafter, certifying in what capacity you executed the same.

IN TESTIMONY WHEREOF, witness W. D. Miller Clerk of the County Court in and for said County and State, and official Seal, at office in Houston, this 22 day of May A. D. 19 58.

W. D. Miller  
Clerk County Court Harris County, Texas

By H. E. Kelly Deputy

(Seal)

**OFFICER'S RETURN**

Solemnized by the undersigned authority this 22 day of MAY 19 58

No. 232250  
Volume 200 Page 198

W. H. Blumberg, Chairman  
Bahá'í Assembly of Houston,  
Houston, Texas.

THE STATE OF TEXAS  
COUNTY OF HARRIS

I, W. D. MILLER, Clerk County Court in and for Harris County, Texas, do hereby certify that the above and foregoing is a true and correct copy of Marriage License, issued on the 22 day of May A. D. 19 58, to Luther Eli Brown, Jr. with Mary Helen Mickens

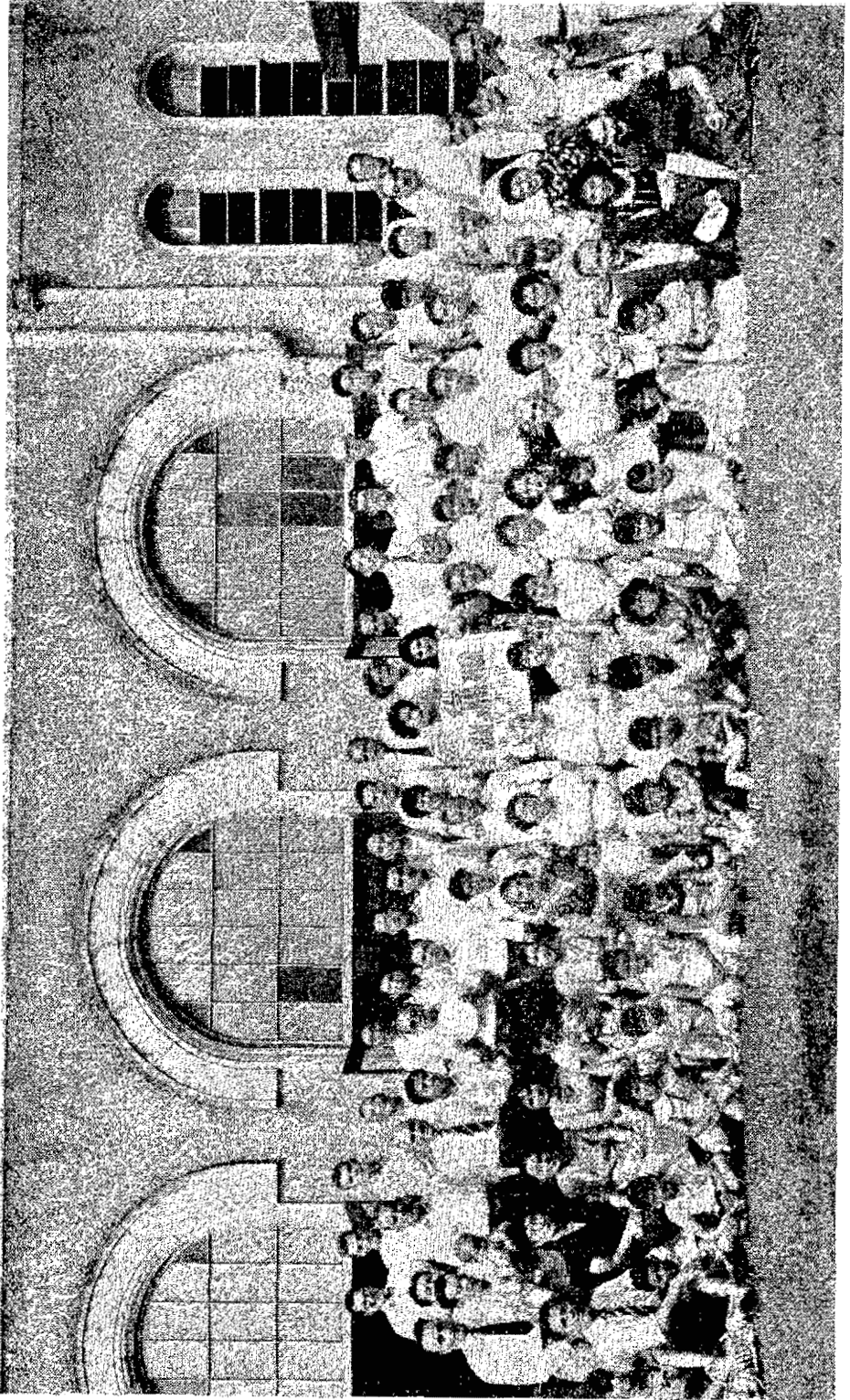
together with the officer's return thereon, as the same appears of record in my office in Record of Marriage Licenses, Volume 200, page 198.

Given under my hand and seal of said Court at Office in Houston, Texas, this 18 day of June, A. D. 19 58.

W. D. MILLER  
Clerk County Court, Harris County, Texas.

By W. R. Adams Deputy

Certified Copy of Marriage License issued by the Chairman of the Spiritual Assembly of the Bahá'ís of Houston, Texas, U.S.A.



First Summer School of Japan, held in Takarazuka, August, 1957. Hand of the Cause Agnes Alexander is seated in the middle.



### 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 bears 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

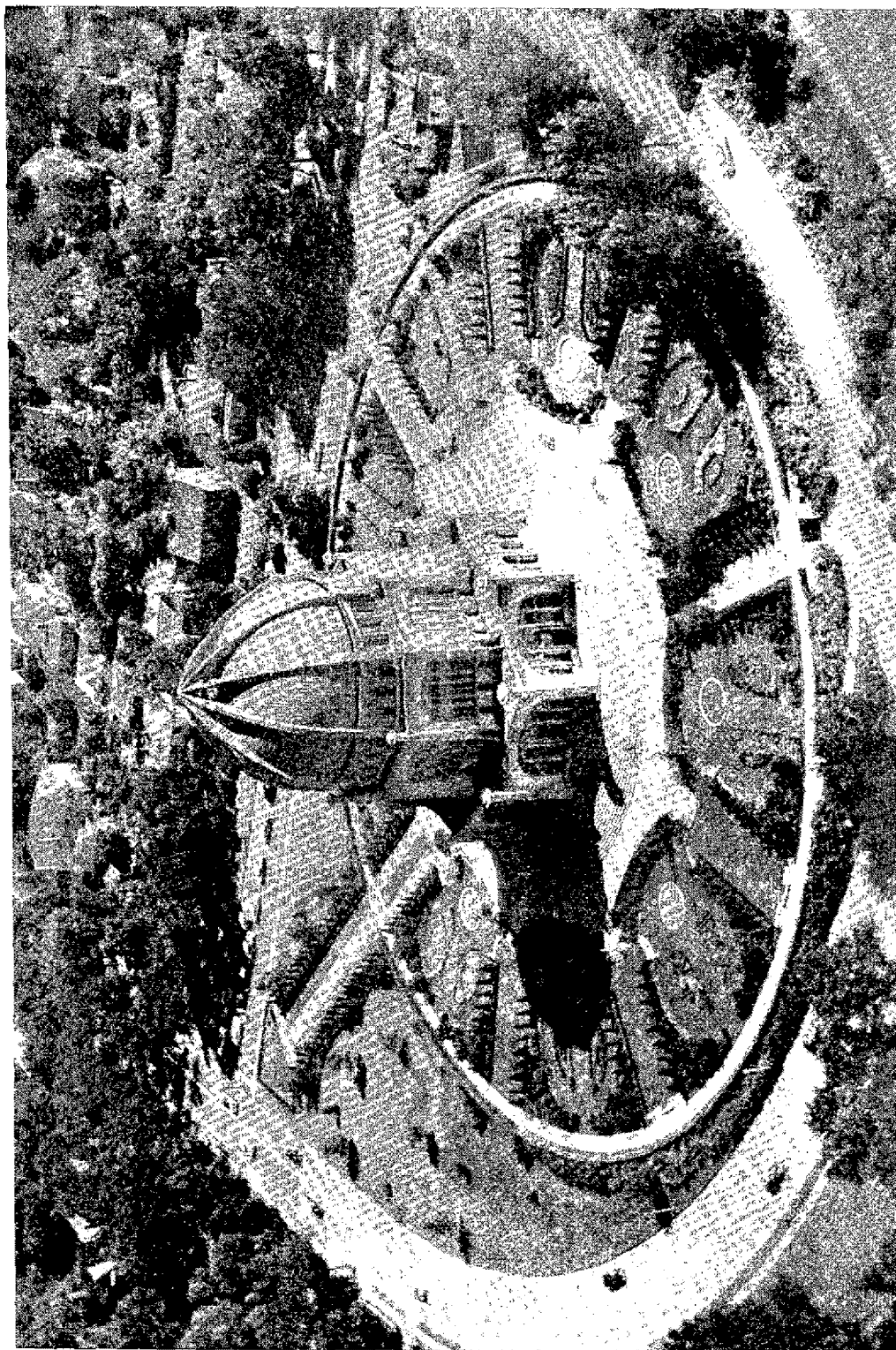
## THE SPIRITUAL SIGNIFICANCE OF THE MASHRIQU'L-ADHKÁR

A LETTER FROM SHOGHI EFFENDI

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 inferred, 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 formulae 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

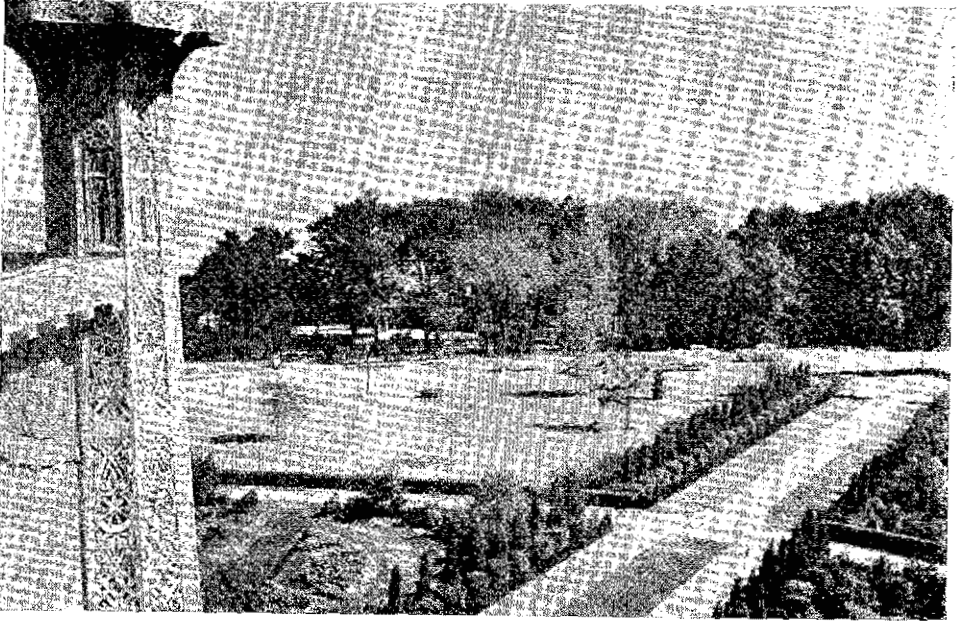
progressive. Theirs will be the conviction that an all-loving and ever-watchful Father Who, in the past, and at various stages in the evolution of mankind, has sent forth His Prophets as the Bearers of His Message and the Manifestations of His Light to mankind, cannot at this critical period of their 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, 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 transitory 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

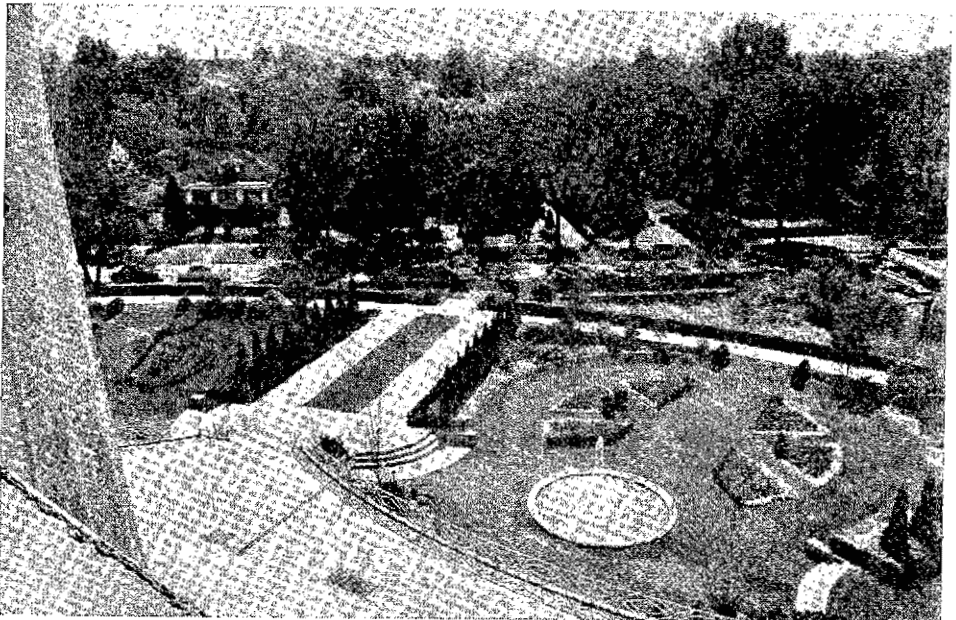


AERIAL VIEW OF THE FIRST BAHÁ'Í HOUSE OF WORSHIP IN THE WESTERN HEMISPHERE. Situated on the shores of Lake Michigan, at Wilmette, Illinois, in the heart of the United States this Temple was formally dedicated to public worship in 1953. The nine surrounding gardens with their nine circular pools and fountains were completed in 1955.

GARDENS SURROUNDING THE BAHÁ'Í HOUSE OF WORSHIP,  
WILMETTE, ILLINOIS, U.S.A.

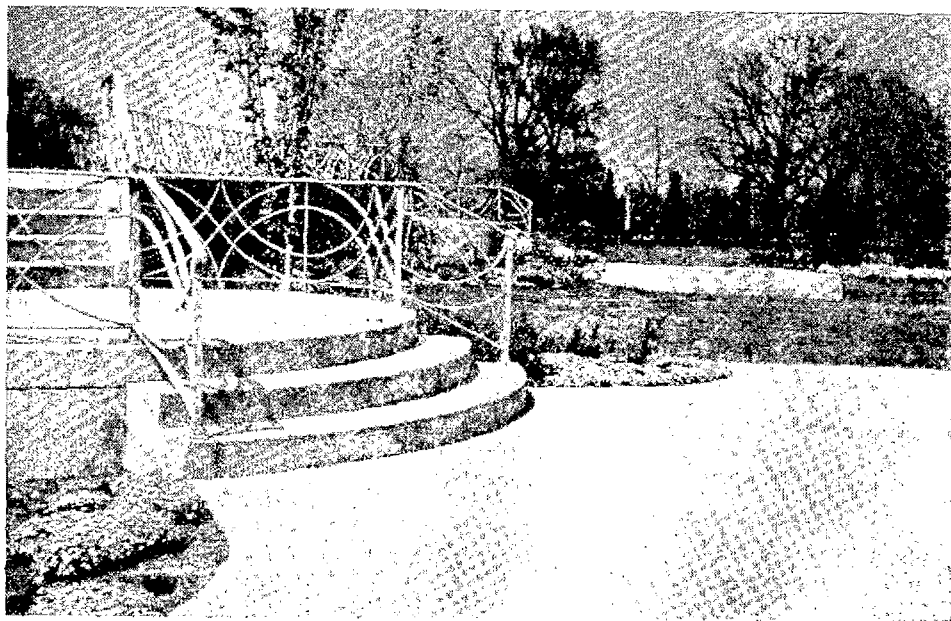


The main approach; Lake Michigan can be seen in the background.



One of the nine pools and fountains, nineteen feet in diameter and lined with aquamarine tiles, which are set in the nine sunken gardens surrounding the Temple.  
Designed by Hilbert E. Dahl, landscape architect.



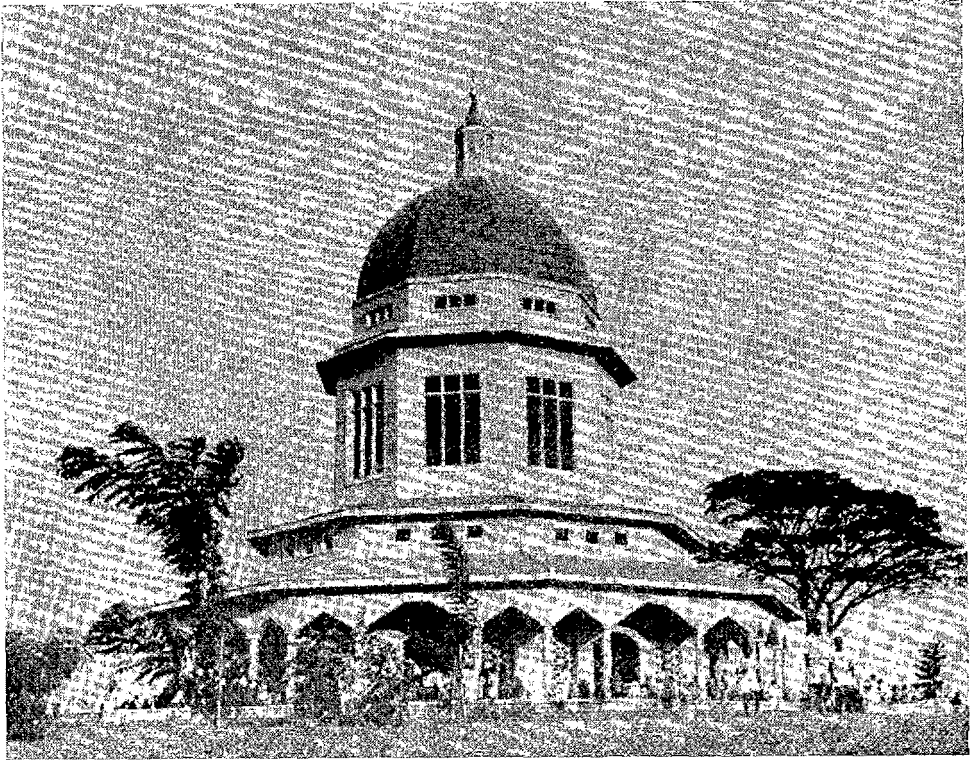


Terraced steps leading up from the gardens surrounding the Bahá'í House of Worship in Wilmette, Illinois, to the large circular staircase surrounding the building.

which it is the supreme privilege of the Dependencies of the Mashriqu'l-Adhkár to facilitate and promote. Nos will the exertions, no matter how disinterested and st-exlous. of those who within the precincts of the Mashriqu'l-Adhkár will be engaged in administering the affairs of the future Bahá'í Commonwealth, fluctify 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 this 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.  
October 25, 1929.

## THE BEAUTIFUL FIRST AFRICAN BAHÁ'Í TEMPLE



Situated on Kikaya Hill, in the outskirts of Kampala, Uganda, the Temple is open for prayer and meditation to all people. The services consist of readings from the Bahá'í scriptures and those of the world's great religions.

*"So brilliant and diversified a record of services to the Cause of Bahá'u'lláh, in both the Eastern and Western Hemispheres, has been greatly enriched by the plans now initiated for the launching of an ambitious three-fold enterprise, designed to compensate for the disabilities suffered by the sorely-tried Community of the followers of His Faith in the land of His birth, aiming at the erection, in localities as far apart as Frankfurt, Sydney and Kampala, of the Mother-Temples of the European, the Australian and African continents, at a cost of approximately one million dollars, complementing the Temples already constructed in the Asiatic and American continents."*

## THE MOTHER TEMPLE OF AFRICA

WHEN, in February, 1953, at the first Intercontinental Conference held in Kampala, Uganda, the Guardian's beautiful map depicting goals of the World Crusade was unveiled, it was seen that one of the goals was a Temple site in Kampala.

In a cablegram to the Bahá'í world in December of that same year, the beloved Guardian urged the formation of a special fund for the purchase of the Kampala Temple land; and at Ridván, 1954, he announced that such a fund had been inaugurated by the British National Assembly and that the Bahá'ís of the world had been invited to contribute to it.

The Guardian was very anxious that the land for the Mother Temple of Africa should be purchased during the first year of the World Crusade and on March 31, 1954, he cabled Hand of the Cause Músá Banání to "expedite purchase land." In spite of many seemingly insurmountable obstacles the persistent efforts made to comply with this instruction were crowned with success, and on April 20, the Deed of Transfer of the land was signed by the original owner and by two African members of the Kampala Spiritual Assembly, Joseph Mbogo and Erisha Kiwanuka, in whose names the land was purchased. Mr. Banání cabled the news to Haifa. The Guardian immediately replied: "Overjoyed. Heartfelt congratulations historic service." The land was six acres on the slopes of Kibuliriza Hill, two and a half miles south of the center of Kampala. The lake and part of the town are seen from it. The final purchase price, including all incidental expenses, was £987.

A few months later, at the Guardian's instructions, the Uganda authorities were approached in order to ascertain if permission to build a "moderate-sized building of worship" would be granted; they made no objection, and upon being informed of this the Guardian immediately set about realizing this great project.

His original plan was to have an architect in East Africa or Britain design the House of Worship. In August 1955, he specified that the Temple should be a circular building

having nine sides with a proportionate dome and a seating capacity for three hundred to five hundred people. He requested the British National Assembly to submit drawings of such a building within two months. The British National Assembly immediately requested from Mr. Banání copies of the contour survey of the land and detailed photographs of the site, plus the health and building regulations in Uganda. They also asked him to interview architects in East Africa and to obtain preliminary estimates of the cost of materials.

On September 12, Mr. Banání wrote that several local architects had agreed to submit designs for the Temple but that they had pointed out the rules of the Royal Institute of British Architects which stipulate that when more than one architect submits designs for the same building, a competition must be held. It was at this time that Messrs. Cobb, Powell and Freeman, of Kampala, later to become resident architects on the project, were contacted for the first time.

The final decision of the British National Assembly was not to hold a competition but to invite a British architect, well-known for his work in Africa, to submit a design for the Temple. The rough sketches of this design were sent to Kampala for suggestions and comments, and were submitted to the Guardian on October 28. Owing to its ultra-modernistic style, the Guardian did not feel able to accept this design and on November 18 announced his decision to consult the American architect and Hand of the Cause, Charles Mason Remey.

By August 1956, the drawings of the approved design, prepared under the Guardian's directions by Mason Remey, had been received with a detailed description of the architect's concept of the design:

"These drawings were evolved by the architect over a period of several weeks' study, the Guardian seeing the sketches from time to time, giving his constructive criticism and suggestions that were carried out in this accompanying design.

"This Temple has no gallery. Its accom-

modation for worshipers is upon one floor. The broad sheltering eaves protect the sides and all other openings into the interior against rain. In character and harmony with the climatic conditions of Central Africa, where this Temple will be located, there are no walls on the main floor of the building, the superstructure being carried by a series of piers, as indicated in the design.

"Large unglazed openings afford a maximum of air circulation. In the high windows of the rotunda of the dome, louvres or 'luffers' as they are sometimes called, give protection from rain and at the same time give ample ventilation. The architect has conceived the structure to be executed entirely in concrete, cast in place and reinforced by steel rods cast into the concrete. For the interior, the floor should be of tiles, set in concrete, and the same for the lower surfaces of the many columns that support the structure. With a tile finish, the interior can be kept neat and clean with a minimum of labor. The design shows the architect's concept of an interior all in concrete, revealing the construction of the roof and dome, which construction in itself when carefully carried out, will be a thing of structural beauty. In the interior the architect envisions colors — strong colors — golden yellow, deep marine blue, and vermilion red — all three used in balance one against the other — to make it all most colorful.

"It will be noticed that in the upper part of the drum of the rotunda, the architect has placed a series of round windows, twenty-seven upon each of the two levels. These circular openings should be filled with highly colored large panes of glass of the three colors mentioned above. The color effect of the interior will be greatly enhanced by the introduction of this colored glass."

After the purchase of the land had been accomplished in 1954, the Temple Land Committee appointed by the Kampala Spiritual Assembly was dissolved. However, in 1955, when the Guardian announced his decision to have the Mother Temple of Africa constructed, and placed the British National Assembly in charge of the project, it became necessary to appoint a committee in Kampala to undertake the practical details of supervising the project.

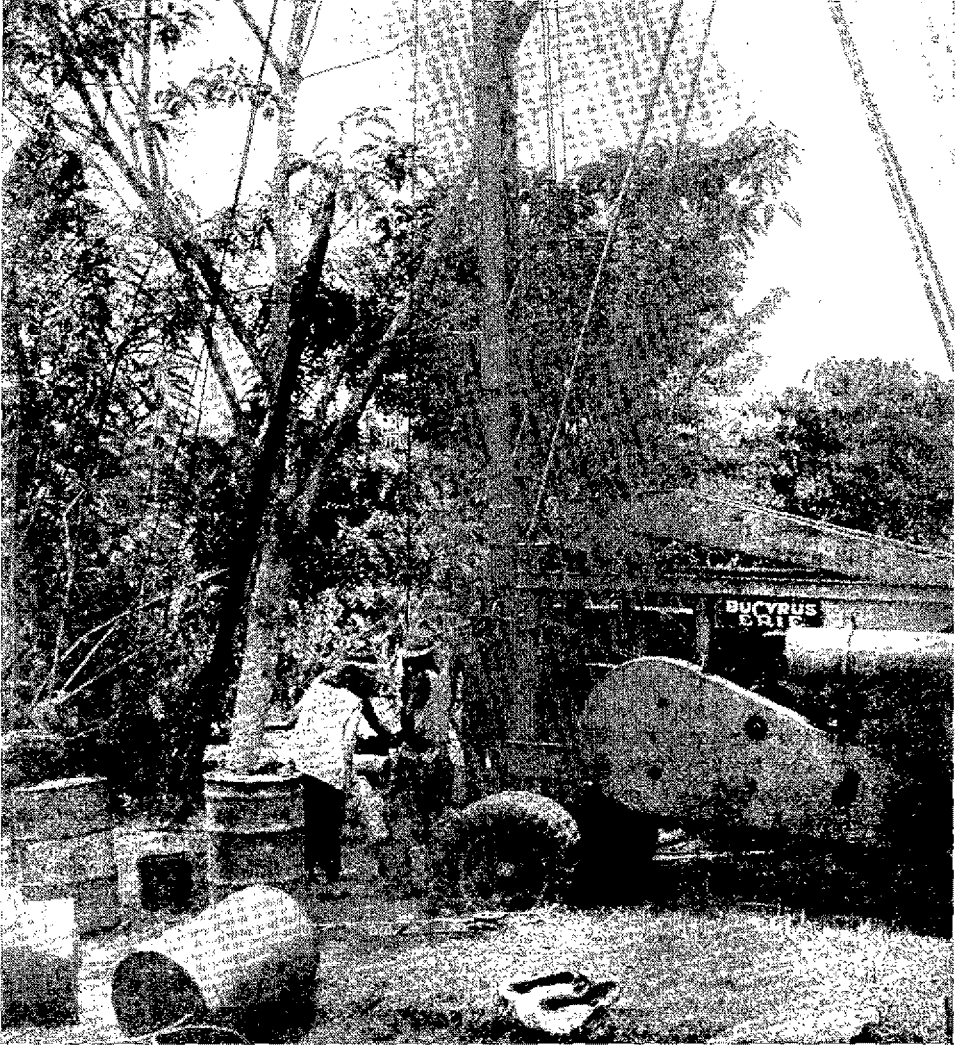
During Riqdán 1956, the new Regional National Assembly of Central and East Africa was formed. When consulted by the British National Assembly about the responsibility for the building of the Temple, the Guardian cabled in July: "Regional Assembly responsible for Temple." It is of historic interest that on all committees which have been, and still are, concerned with the Temple, African believers have been members and have played an important part.

One of the goals of the Ten-Year Spiritual Crusade was the establishment of a Bahá'í endowment in the Central and East African Region. During 1955, the beloved Guardian urged the British National Assembly to fulfill this goal through the purchase of a piece of land anywhere in the region. The question of the endowment land, therefore, became a goal for accomplishment by Riqdán 1956. Thirteen acres of beautiful land on the slopes of Kikaya Hill, three miles north of Kampala, with a good view of the town from its crest, were finally purchased in the names of Erisha Kiwanuka and Joseph Mbogo, who then made a declaration of trust in favor of the British National Assembly which was lodged with the Registrar of Titles, Kampala.

The purchase of the original Temple land had been accomplished under great pressure. Now, when it was announced that the Mother Temple of Africa would actually be built in Kampala and investigations of the practical details of the project were undertaken, it became increasingly clear that several obstacles would be encountered if the original site were to be used. The land survey had determined the site was 250 feet down from the crest on very difficult contours of the hill, away from the town, and that the Temple would not be seen from Kampala; the owner of the adjacent land was causing difficulty about granting right-of-way for an access road; the availability of adequate water for construction purposes was doubtful; a new housing development which would ultimately encircle the site was planned; a number of tenants on the land would have to be given costly crop compensation.

For over nine months, from July 1955 until Riqdán 1956, repeated efforts were made by the Temple Building Committee, in consultation with the British National Assembly, either to exchange the original Temple site





Water was the first problem; drilling took place at the foot of Kikaya Hill and at a depth of 150 feet an abundant supply was tapped in October 1957.

for a more suitable one in some other locality, or to exchange it for land on the crest of the original hill. That the Guardian was reluctant to change the site is indicated by the fact that twice in 1955 he cabled his disapproval of purchasing suggested alternative locations.

However, in August 1956, the new Regional

Assembly made the historic decision to build the Temple on the endowment land and to make the Temple land the endowment. This decision was made after it was learned that five acres of land on the crest of Kikaya Hill, adjoining the original thirteen acres, could be obtained in exchange for three acres of the

original Temple site, and that an *additional* half-acre could be purchased. It should be noted in this regard that from a commercial viewpoint the *original site* on Kibuliriza Hill was more valuable than the land on Kikaya Hill. It was with joy that the Assembly received the beloved Guardian's approval of this important decision to exchange the sites.

In May 1957, to widen the narrow area between the Temple building and the property boundary, one additional acre on the crest of Kikaya Hill was bought. Finally, in December 1958, two more acres on the crest were obtained, further protecting the precincts and allowing for the construction of the caretaker's house near the Temple. To obtain these two important and valuable acres, one of the African Bahá'ís, Paul Mukasa, the brother of Max Kanyerezi, exchanged two much more valuable acres on Makerere Hill near Kampala for the two on the top of Kikaya Hill. Max Kanyerezi and Erisha Kiwanuka became trustees for these new pieces of land, Paul Mukasa lovingly gave one of these acres as a gift to the Faith.

These are now twenty-one-and-a-half acres which constitute the Temple property. The total cost of the nineteen-and-a-half acres bought from the funds of the Faith was £1,092. Max Kanyerezi, one of the African members of the Regional Assembly, played a very important part in obtaining these lands at moderate prices. With the construction of the Temple, the cost of nearby lands has risen to fantastic heights.

It must be understood that plots of land in Uganda are of very peculiar shapes and sizes. Even now, the Temple plot is roughly star-shaped, with deep wedges of land not owned by the Faith cutting in rather close to the Temple. However, the Faith is fortunate in owning most of the top of the hill and the full slope facing Kampala.

From August 1956, when the final decision was made about the site, until the very eve of the passing of the beloved Guardian in early November 1957, innumerable preparations for the actual work of construction were made. Soil bores were taken for testing and the hill found to be almost solid laterite. Initial building sketches were submitted to the Protectorate Agent for approval, and

permission was received to proceed with the foundations even before the final superstructure drawings were complete. The only tenant on the land was given notice to vacate and steps were taken to evict a persistent squatter. The Temple Fund was transferred from Britain to the Regional Spiritual Assembly. Amicable relations were established with the local Gombolola Chief. A firm of chartered quantity surveyors, Messrs. Armstrong, Duncan and Russell, of Kampala, was appointed. Types of contract to be let were investigated. Efforts to find reliable contractors were made. Investigations into sanitation and electricity supply were undertaken. An African Bahá'í caretaker, Músá Ngabe, was engaged to live on the site and to assist with the work. A timetable for construction was agreed upon, which allowed six months for preparation of the blue prints and two years for the building of the Temple.

In February, the Guardian cabled: "Ensure no delay commencement excavations." On April 1, the lowest tender for the excavation of the access road and the levelling of the site was accepted.

Throughout this long period of preparation, the newly appointed architects, Messrs. Cobb, Powell and Freeman, and the Temple Committee, spent many long hours in consultation on innumerable aspects of the design, in a two-fold effort to keep construction costs to the £42,000 estimated by the beloved Guardian, and yet to retain the exact proportions and as many of the features of the approved design as possible, according to the Guardian's wishes.

It should be noted that the architect's original cost estimate had been £110,000. The entire problem of modifying the original design to conform to local conditions and to available materials and techniques was doubly difficult owing to the fact that at no time had it been possible for Mr. Freeman, the resident architect in charge of the project, to meet and discuss these problems with Mr. Remy.

The driving rain and wind on Kampala hills necessitated the introduction of a wall and doors with the attendant problems of siting, cost, appearance and seating capacity. To avoid damage from weather it also became necessary to set the roof tiles in costly reinforced concrete. The red iron-stone dust

urged the use of self-cleansing outer finishes and windows instead of louvres. Early it was realized that all but a minimum of landscaping must be postponed to allow maximum funds to be invested in the building itself, and it was agreed to consult a landscaping expert about control of soil erosion and minimum site beautification.

To overcome the unusual climatic problems and yet conform to the original design, it was realized that it might be necessary to reduce the overall size of the building. With the Guardian's approval, Mr. Freeman was finally asked to proceed with plans for an attractive, durable, dignified building, involving as little reduction in size as possible. To his credit, in the final plans no reduction in size was necessary. Mr. Freeman also assumed some responsibility for supervision of the work of the various contractors who were engaged with his assistance.

After the letting of the first contract for the access road and preparation of the site, a number of unexpected and disappointing delays ensued which finally prompted the Regional Assembly to suggest the division of the work of the Temple into four contracts, one for each major stage of the work. In August 1957, in response to a message from the Guardian to expedite the work, it was decided to put the foundations contract out to tender, and to allow final preparation of the drawings for the superstructure to be completed while the foundations were being hid. By September the top of the hill had been cleared and levelled, and the position of the Temple decided upon. One of the nine doors was sited, with the help of the Lands and Surveys Department, facing directly towards 'Akká, the Qiblah of the Faith.

One of the problems met during this period, which might have proved very costly, was that of obtaining an adequate water supply to meet the needs of construction. However, in consultation with the Public Works Department and with the aid of the Geological Department in ascertaining the best site, it was decided to sink a bore hole at the lowest point on the Temple property and to pump the water, if found, up the hill into a tank.

On October 20, 1957, the foundations contract between the Trustees of the land and Messrs. Amar Singh Nandhra, Contractors,

was signed. It was estimated that three months would be required for completion of the foundations. At virtually the same time the contract with Messrs. Mowlem Construction Company for the water bore-hole was signed. On October 22, work on bath contracts had commenced.

It is significant and consoling to realize that the last message to reach our beloved Guardian from the Central and East Africa Regional Assembly before his passing, carried the news he had longed for so many months to hear, "Joyful greetings birthday Báb. Temple site levelled. Building contractor chosen commencing within week. Contract water borehole signed." The very last words our beloved Guardian directed to the believers in this Region were: "Delighted contract Temple. Loving appreciation. Shoghi." (Dated October 31, 1957). Four days later he passed to the Abhá Kingdom.

As work on the foundations commenced, four members of the Central and East African Regional Assembly flew to London for the funeral of the beloved Guardian. During their stay in England, these members were able to meet with Mr. Remy and discuss several modifications proposed by the architect and tentatively agreed upon. In addition to the two roofs being constructed of reinforced concrete, the placing of the wall about midway between the two outermost sets of columns, and the substitution of colored windows for the louvres, it was agreed that the floor of the auditorium could be raised six inches as added protection against rain and that a slight widening of the steps would add to the beauty of the building.

Towards the end of November 1957 the cheering news was received that the bore-hole was gushing 500 gallons of clear, pure water per hour at a depth of only 137 feet. Immediately steps were taken to lift the water 140 feet to the crest of the hill and into a tank. Erisha Kiwanuka generously arranged for the pump and pipe to be purchased at a much reduced cost from the firm by which he was employed. The Temple contractors constructed a small pumphouse to shelter the engine.

Further good news in early December was a report from the resident architect that the contractor, Amar Singh Nandhra, was showing great zeal and enthusiasm for the project

and that the foundations were progressing more quickly than was anticipated. The concrete for the foundations was being poured, and the steel rods were in place. The fact that the foundations were being laid six inches deeper than called for in the specifications was a sign of Mr. Singh's admirable attitude.

In December, also, Mr. and Mrs. Rex Collison, pioneers from America, were chosen to be caretakers of the Temple, and modifications were made to the plans of the caretaker's house.

### THE FOUNDATION STONE IS LAID

On Sunday, January 26, 1958, in conjunction with the Intercontinental Conference called for by the beloved Guardian in his last Message to the Bahá'í World, almost a thousand believers gathered for the ceremony of laying the foundation stone of the Mother Temple of Africa. After prayers in many tongues had been said, Amatu'l-Bahá Rúhíyyih Khánum, the special representative of Shoghi Effendi, and Músá Banání, the first Hand of the Cause in Africa, placed in the foundations the sacred gift of the Guardian. The report of this historic occasion by the National Spiritual Assembly of East and Central Africa best conveys the spirit that moved all those privileged to be present:

"On the afternoon of the fourth day, a long line of private cars and taxis, followed by fourteen huge buses, wound its way into the lush green countryside surrounding Kampala and up the lower slopes of 'our hill', Kikaya Hill, where om Mashriqu'l-Adhkár is being constructed, and where we witnessed, under the heat of a blazing sun, the laying of the foundation stone, beneath which Amatu'l-Bahá Rúhíyyih Khánum and Hand of the Cause Músá Banání lovingly placed the silver box containing the sacred earth from the Shrine of Bahá'u'lláh, and the wooden box containing a piece of the plaster from the Prison Fortress of Máh-Kú, where the Blessed Báb had been incarcerated. The foundation stone, shielding its precious treasures, will ultimately lie under the wall on that side of the Temple facing out across a grassy valley towards the Qiblih of the Bahá'í world — 'Akká.

"Thus, this Africa of ours and its Mother Temple are forever spiritually linked to the World Center and the Cradle of our Faith. In the morning, we had heard the story of the purchase of the land, the design and construction of the Mother Temple, and the appeals for its successful completion. In the afternoon, at the Temple ceremony, Amatu'l-Bahá Rúhíyyih Khánum told us how she had found a number of small, handsewn silk bags made by the Greatest Holy Leaf herself, and how the beloved Guardian had been pleased and had instructed that the sacred earth for our Temple should be placed in one such bag. The Hand of the Cause, Músá Banání, explained that this plaster was from the ceiling of the cell in which the Holy Báb had revealed His Book of the Covenant and His Laws.

"Each of these treasured dusts was carefully protected from the ravages of time. The earth in its small bag was placed first in a glass container, then in a silver box. The plaster, in its wooden box, was sealed in an outer container of metal. The vault itself was lined with two hand-woven Persian silk scarves."

Early in January 1958, the resident architect conveyed the discouraging news that a major error had been made by the consulting engineers when calculating the amount of reinforcing steel to be introduced into the concrete of the foundations. The error, however, was only a prelude to the even more catastrophic liquidation of that same engineering firm a few weeks later. As this firm proved to have been the only company in East Africa capable of undertaking the planned pre-stressed steel dome for the Temple, much delay in the construction work resulted. New types of dome construction had to be investigated; and the original foundations, which had been completed in mid-January, were re-dug and expensive corrections made through the addition of a considerable portion of steel and concrete to give the foundations the required strength for support of columns and dome. These corrections were completed by mid-April 1958. Simultaneously, the final survey of the land was undertaken, the drawings for the second stage in the construction work were completed by the resident architect, being finished in late May, and the second contract was placed for all the reinforced concrete work except the dome, including the pillars,



roofs, the wall of the lower rotunda, and the cornices, plus the electrical conduits. It was estimated that four to six months would be required for completion of the contract.

XI. was at this period that the difficult problem of acoustics was first discussed, and a decision was made by the resident architect to seek the advice of an expert in Britain. The number of seats and the interior furnishings were discussed in relation to this problem.

About this time, a preliminary report was received from the Kenya landscape expert, Major H. S. Sharpe, suggesting a general plan for the gardens to surround the Temple. To quote briefly:

"This frame (of garden around the Temple) should be simple, serene, and dignified, and should be mostly of the green of grass and trees, with a judicious admixture of flowers falling out and away down the slopes of the hill . . . The steps leading into it (the Temple) will be flanked with white-flowered, sweet-scented shrubs, such as gardenias and brunfelsia. The Temple must be completely encircled by a wide lawn, falling so slightly . . . to a low stone wall fifteen inches high. Below the wall . . . cypresses will tower into the sky and below them will be avenues . . . of flowering trees and shrubs and here and there trees for shade. All bare ground will be grassed."

Full implementation of this plan, it was realized, would have to await future contributions by the believers.

In consequence of the liquidation of the original firm of consulting engineers in February 1958, it became necessary to choose a completely new type of dome construction. In June, after many weeks of investigation and consultation, it was finally decided to construct a steel-reinforced concrete dome to be cast *in situ*. Messrs. Reinforcing Steel Company Limited were appointed as consulting engineers to make the drawings of the dome and to provide the steel for it.

The problems to be faced in planning and constructing the dome and in deciding the type of finish to be used on it were unique. As far as was known by the resident architect, this type of nine-sided dome without ribs had never before been built. In East Africa the engineers and equipment for the pre-stressed steel and concrete dome, which would have been preferable, were not then to be

found. The hills of Kampala have peculiar climatic conditions. At times almost horizontal driving rains deluge the countryside to the accompaniment of chill, high winds; and at other times the direct rays of the noon-day sun create fiercely high temperatures. It would be difficult to construct the outer dome scaffolding and even more difficult to choose a finish which could withstand the ravages of time and the extremes of heat and cold.

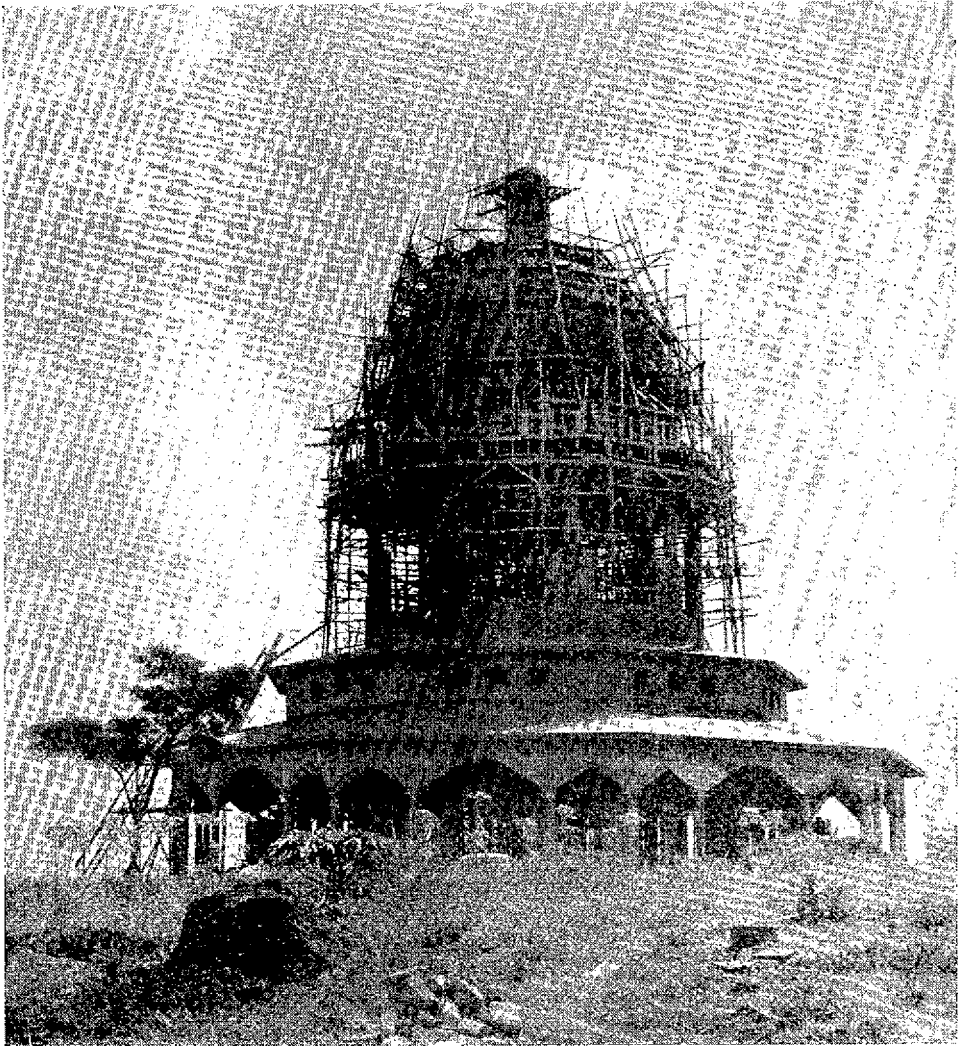
In September 1958, the new drawings for the dome were complete. However, for a period of five months the problem of finishes was investigated, by the Hand of the Cause Ugo Giachery, with several firms in Italy, and a Persian Bahá'í architect was approached by the Regional Assembly for information about the durability of the proposed mosaic tiles and the possibility of finding qualified craftsmen in East Africa to set them. Reports proved favourable, and mosaic tiles were agreed as the finish to be used.

In August 1958, the Temple Committee reported that the resident architect and the consulting engineers had expressed surprise at the speed with which the contractor was progressing with the work on the second stage contract. All the pillars had been cemented to twelve feet and the cement was to be continued to a height of eighteen feet with *four* pillars already completed.

In October, the *Regional Bahá'í Gazette* reported that the *Mashriqu'l-Adhkár* could now be seen from many parts of Kampala.

In the December *Regional Bahá'í Gazette*, it was mentioned that the final drawings for the Temple had been submitted to the Uganda government protectorate agent and the district medical officer for approval. The second roof of the Temple was nearing completion, concrete having been poured into eight of the nine sections. The steel reinforcement for the center pillars had been erected to a height of some fifty feet.

"The dome, structurally designed in the form of a steel basket which carries the concrete, consists of six-inch reinforced concrete at the springing, or base of the dome, diminishing to a thickness of four inches at the top. The dome is being cast *in situ*, with about a three-foot depth of well-tamped concrete laid at a time. As each three-foot section hardens, the next section is poured so that the whole structure is self-supporting as it goes up.



The superstructure and dome of the *Temple*, as well as the lantern, were well advanced by September 1959, as shown in the above photograph.

Concealed electrical conduits have been installed throughout for lighting when electricity is available."

The resident architect estimated, with the reservation that unexpected delays might lie ahead, that the *Mashriqu'l-Adhkár* would be completed by *Riḍván* 1960. The Regional Assembly consulted the Hands of the Cause in the Holy Land about the dedication ceremonies, anticipating that as soon as the interior of *the* building was ready for public worship, the dedication date would be set.

The diameter of the dome at its base is

forty-four feet. The diameter of *the* interior floor is eighty-four feet with a circumference of 265 feet, providing 5,550 square feet of floor space. The interior seating capacity is over four hundred.

It was said by the resident architects before the construction work commenced that the *Kampala Mashriqu'l-Adhkár* would be, when fished, by far the highest building in East Africa. From ground level to the tip of the spire on the lantern it is 124 feet.

HAND OF THE CAUSE AMATU'L-BAHÁ  
RÚHÍYYIH KHÁNUM  
DEDICATES MOTHER TEMPLE OF AFRICA

"Joyously share Bahá'í world news completion dedication Mother Temple Africa, marking significant milestone development institutions Faith that richly blessed continent.

"Memorable dedication ceremony attended Amatu'l-Bahá Rúhíyyih Khánum and nearly five hundred believers representing nineteen countries. Presence more than thousand visitors inaugural service public worship wide publicity press radio attest growing recognition importance African Bahá'í community.

"Urge friends everywhere join prayers **thanksgiving** attainment this cherished goal beloved Guardian's plan. Airmail message all national Assemblies."

(signed) HANDSFAITH

Over 450 Bahá'is from eleven territories of Africa and eight other countries of the world gathered in Kampala, Uganda, on the week-end of January 13-16, 1961, to hear beloved Amatu'l-Bahá Rúhíyyih Khánum dedicate the newly-completed Mother Temple of Africa, to attend a special Africa teaching conference, and to welcome the many who came to the House of Worship for the public inaugural service.

The construction of the Mother Temple of Africa was a project very close to our Guardian's heart. He had himself expressed the significance of its construction in a cablegram addressed to the Bahá'í world in August of 1955: "Undeterred by the obstacles placed in the path of the crusaders of Bahá'u'lláh, the historic decision has been arrived at to raise the Mother Temple of Africa in the city of Kampala, situated in its heart and constituting a supreme consolation to the masses of oppressed valiant brethren in the cradle of the Faith . . . befitting recognition will, moreover, have been accorded the marvelous expansion of the Faith and the amazing multiplication of its administrative institutions throughout this continent, a continent fully deserving of a house of worship . . . wherein the spirit of an unconquerable faith can dwell, within whose walls the African adherents of the Faith of Bahá'u'lláh can congregate, and from which anthems of

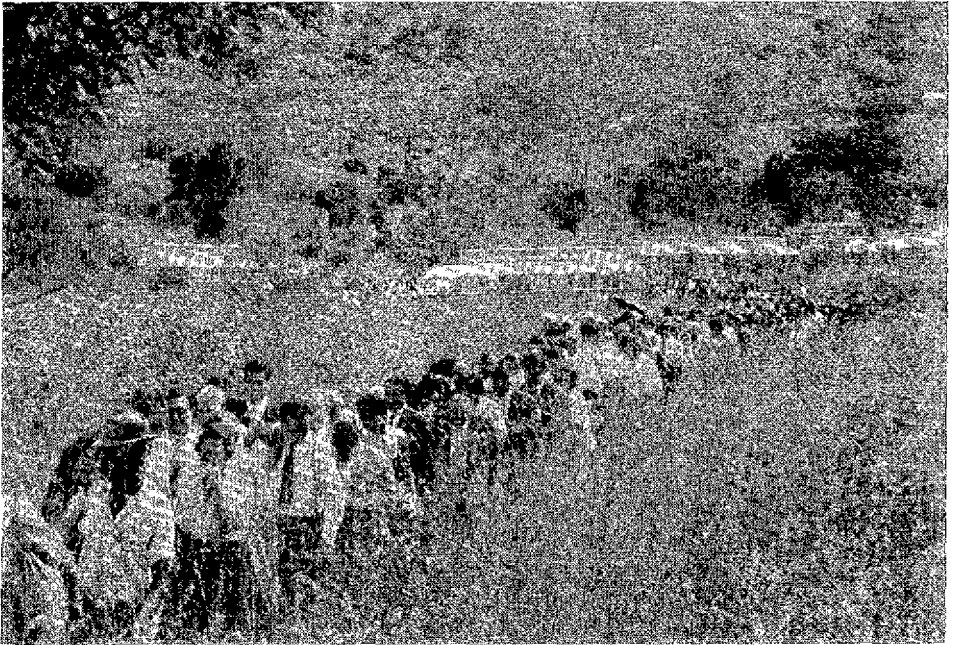
praise glorifying the Most Great Name can ascend to the concourse of the Abhá Kingdom."

The Guardian himself helped to conceive the design of the Temple and painstakingly guided the preparation of the original drawings of the building. He pledged two-fifths of the sum required for its erection. He sent sacred earth from the innermost Shrine of Bahá'u'lláh and plaster from the prison fortress of Máh-Kú to be placed in its foundations. For the dedication he had put aside as his gift to the Temple, a Persian carpet sanctified by service in the Most Holy Shrine. That gloriously cloudless day in January when the believers gathered to dedicate the Mashriqu'l-Adhkár could only have been more perfect through the knowledge that he was in the Holy Land rejoicing too in the fruition of this much-cherished project.

Is it possible to visualize a building which seems to have grown out of the very land on which it stands? Perhaps not, but the harmony of the Mashriqu'l-Adhkár of Africa with the natural world in which it stands makes it seem as though it had somehow emerged from the virgin landscape rather than having been added to it. The simplicity, dignity and beauty of the design, the soft green of dome and roofs, the sand tones of the outer walls, the coarse texture of its finish — all blend in perfect accord with the ironstone soil, the dry savanna grasses and the tropical green of bush and tree.

From the inside, the Temple seems almost part of the outdoor world. The dome is an unusual, indescribable blue: the walls of the drum are white and the lower walls and columns are soft green. The windows and grilles are green and amber. When the nine great doors are open, the interior colors seem to melt into the hues of the sun-drenched fields, hills, clouds, and sky outside. The entire effect is of oneness with the untouched world of nature as God created it.

Saturday morning, January 14, was the time scheduled for the dedication of the Mashriqu'l-Adhkár, a service attended by the



*Bahá'ís of many races and nationalities proceeding to the Mother Temple of Africa for the Service of Dedication, January 14, 1961.*

Bahá'ís only. The believers were ready for their buses at 8:30 a.m. and were transported to the bus park at the foot of Kikaya Hill from where they walked up its slopes to the House of Worship on the crest. It was a cloudless tropical morning, cooled by a gentle breeze from the lake. The beautiful flowering bougainvillea (red, orange, yellow, mauve, purple, pink and white) splashing down the slopes of the hill along each of the nine great gardens which ray out from each dam of the Temple, was brilliant in the morning sunlight.

For the first time, full almost to capacity with the Moved friends, it could truly be said that the House of Worship was complete. The previous afternoon the beautiful red and white Persian aisle carpets had been laid. A very large and exquisite Persian carpet covered the entire floor inside the door facing towards 'Akká where the readers would stand. Two additional Persian carpets flanked it to the right and left. All these carpets were gifts from the Persian Bahá'í friends.

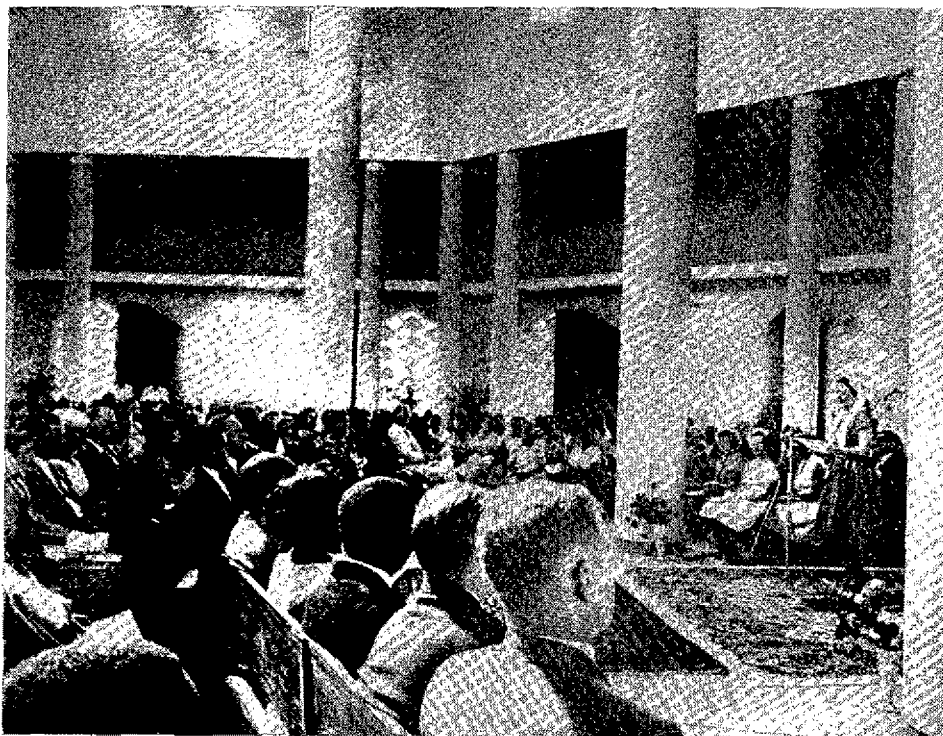
On the inside of the door opening toward the Qiblih, Amatu'l-Bahá Rúhíyyih Khánum

bad personally supervised the hanging of the Persian carpet from the Shrine of Bahá'u'lláh, the gift of our beloved Guardian. The eighteen iron flower stands placed between the pillars and the tabk on which stood the silver vases sent by the Wands in the Holy Land had been lovingly arranged with beautiful flowers, the hues of which toned perfectly with the amber and green shades of the windows and grilles.

Amatu'l-Bahá Rúhíyyih Khánum rose to speak the first word of worship in the Mother Temple of Africa. A moving program of prayers followed in Persian, Arabic, Ateso, Luganda, Swahili, Lubukusu, Acholi and English. Amatu'l-Bahá Rúhíyyih Khánum arranged the sacred portraits of His Holiness Bahá'u'lláh and His Holiness the Báb on the table before the believers who filed slowly past, first to be anointed with fragrant attar of rose by Rúhíyyih Khánum and then to view in reverence the countenances of the Twin Manifestations of our age.

From viewing the holy portraits the believers filed out of the House of Worship to assemble on the steps for the official photographs.





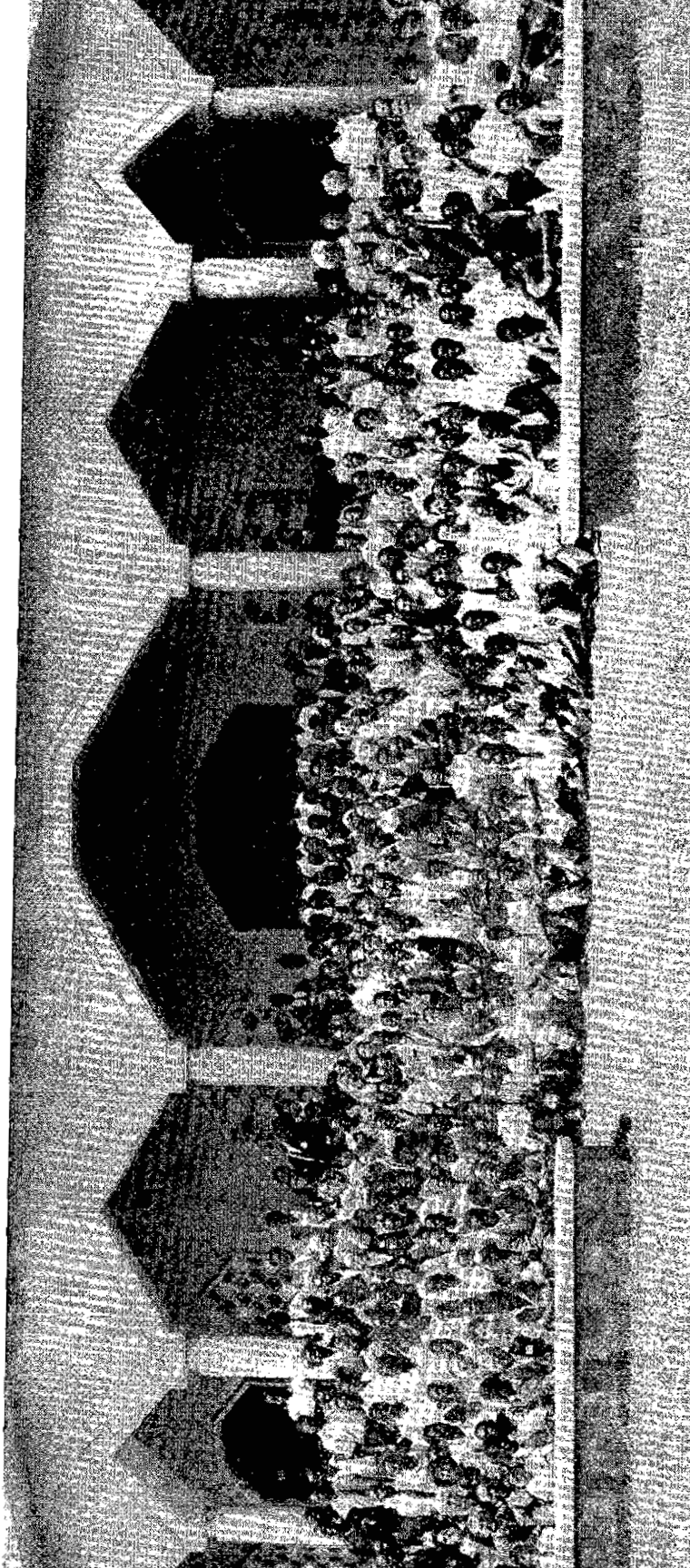
INAUGURAL SERVICE OF THE MOTHER TEMPLE OF AFRICA  
 Rand of the Cause Amatu'l-Bahá Rúhíyyih Khánúm, officially opening the  
 Mashriqu'l-Adhkár to public worship, January 15, 1961.

After this glorious morning, so filled for all of us, but particularly so for the beloved African friends, with feelings of gratitude, joy, and pride, Amatu'l-Bahá Rúhíyyih Khánúm joined the African believers at their hostel for lunch and informal conversation.

Preparations for the public inaugural service of the Mashriqu'l-Adhkár involved widespread publicity for the Faith, plus the dispatch of approximately 600 invitation cards to numerous people of high standing in the governmental, religious, professional and commercial life of the Uganda community — including representatives of all races, creeds and nationalities. The Governor of Uganda accepted an invitation to attend this service, but was unable to do so owing to his absence in London: the Resident of Buganda was his official representative. Prince Henry Kalemera represented his brother, His Highness the Kabaka (King) of Buganda. The African Mayor of Kampala attended.

For several weeks prior to the dedication, selected quotations from the Bahá'í Holy Writings had appeared almost daily in the Uganda *Argus*, Kampala's leading English daily paper. Early in January, an announcement about the nature of the Temple and its forthcoming dedication had been broadcast on the Uganda Radio, and a detailed article, with a large and beautiful photograph of the Temple, had appeared in both English and vernacular papers. On the day of the dedication, a special eight-page supplement, containing five long articles about the Temple and the Faith and numerous pictures, including two aerial photographs, was published by the Uganda *Argus*. Every believer at the conference received a copy of this supplement. Following the public inaugural service, an article appeared in the editorial section of the paper, together with a picture of the choir singing during the service. Three window displays were arranged in Kampala shops,

DEDICATION OF THE MOTHER TEMPLE OF AFRICA



Over 900 Baha'is from all over Africa, Europe, America, Persia and India were gathered in Kampala for the joyous occasion which took place on January 14, 1961.



PUBLIC DEDICATION OF THE FIRST BAHÁ'Í HOUSE OF WORSHIP IN AFRICA

A large audience overflowed the new Temple as it was officially opened on January 15, 1961. Seated in the front row *left to right*: The Chairman of the National Spiritual Assembly of the Bahá'ís of Central and East Africa, Mr. 'Alí Nakhjavání; the Resident of Buganda officially representing the Governor of Uganda; Hand of the Cause Amatu'l-Bahá Rúhíyyih Khánúm; Prince Henry, officially representing the Kabaka of Buganda, Mutesa III, who is one of the four rulers of Uganda; a sister of the Kabaka,

This excellent and widespread publicity marks the first extensive effort to have the Faith known and understood in East Africa.

In addition to the Uganda publicity, an international news release with a photograph of the completed building was sent to all parts of Africa and the Bahá'í world.

Approximately 1500 people, including some 500 Bahá'ís, attended the public inaugural service on Sunday afternoon, January 15, at 3:30 p.m. The Kampala police were on hand to handle the buses and the traffic to the crest of the hill. It was a bright, hot afternoon, reminiscent of the day almost exactly three years earlier when the foundation stone had been laid. Approximately 800 people were

seated inside the auditorium of the Mashriqu'l-Adhkár. The numerous additional chairs, placed on the veranda facing in at each open doorway, were full. Many more people either stood on the veranda or sat in chairs situated on one of the garden rays, served by a microphone. The atmosphere was one of interest, wonder, and almost tangibly growing respect for the Faith.

The choir, composed of some of Kampala's finest singers, including four Bahá'ís, had both European and African members. Three of the choral selections were written by the American Bahá'í musician Daniel Jordan — one, a solo selection beautifully sung by Mrs. Lois Hainsworth, pioneer to Uganda.



Prayers of Bahá'u'lláh and 'Abdu'l-Bahá, psalms and hymns, sung by an *cappella* choir contributed greatly to the beauty and solemnity of the inaugural service.

The program for the service included the inaugural words of Amatu'l-Bahá Rúhíyyih Khánum, excerpts from the *Old* and New Testaments and the Qur'án, plus a number of prayers and readings from the Bahá'í Holy Writings in *Arabic*, *Persian*, *Ateso*, *Swahili*, *Acholi*, *Luganda* and *English*.

Following the inaugural service, the representative of the Governor, the Kabaka of Buganda, and the Mayor of Kampala had tea with Amatu'l-Bahá Rúhíyyih Khánum and several members of the National Spiritual Assembly in the Kikaya Hill home of Mr. and Mrs. Rex Collison, caretakers at the Mashriqu'l-Adhkár.

On Monday afternoon, a public meeting was held in the new Kampala Cultural Centre. The speakers were Amatu'l-Bahá Rúhíyyih Khánum and Mr. Amoz Gibson, member of the American National Assembly. Mr. David Hofman, of the British National Assembly was the chairman. The theme,

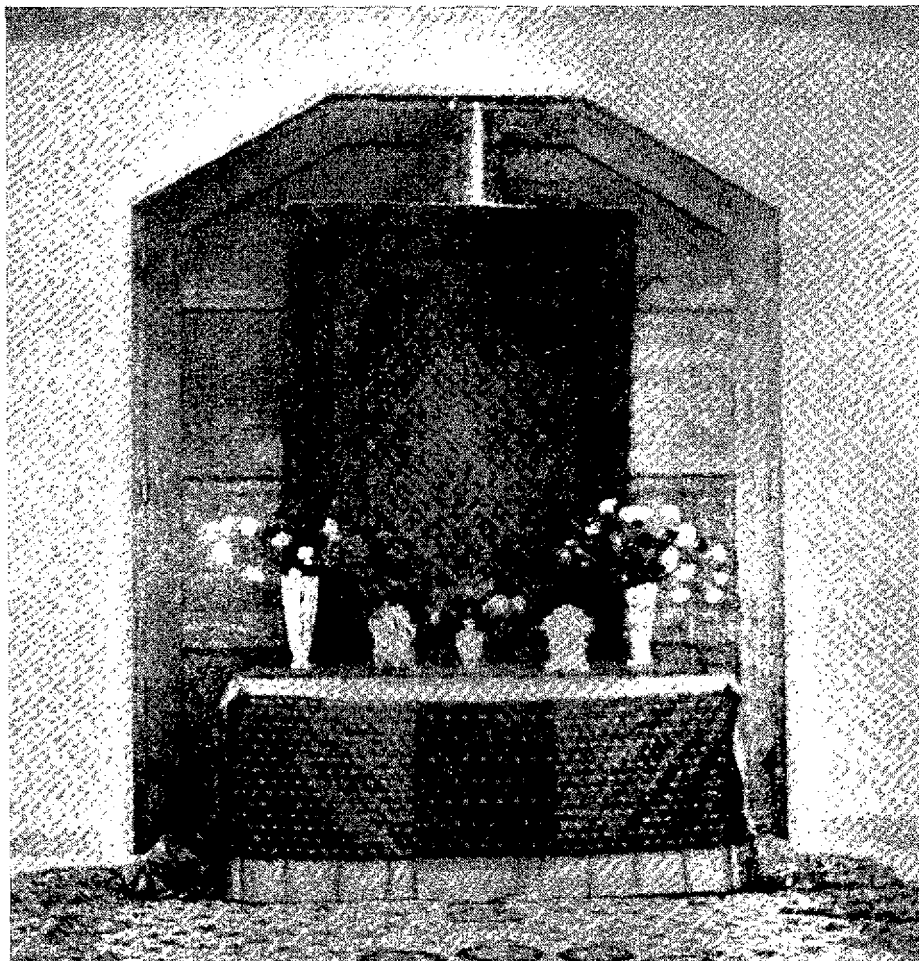
"Bahá'í — A World Faith," was excellently handled by the speakers, and numerous questions followed from the approximately 400 representatives of all races who attended.

That same evening the resident architect for the Temple, the quantity surveyor, the contractor and the supervising foreman were invited to a reception and dinner attended by the Hands of the Cause and Auxiliary Board, National Assembly and Temple Committee members. Amatu'l-Bahá Rúhíyyih Khánum personally thanked those responsible for the construction of the Temple for their fine work and co-operation. The architect and quantity surveyor responded, stressing their own pleasure in the building itself and in their association with the National Assembly and the Temple Committee.

For the thousands of African Bahá'ís who had longed, with pride in their hearts, for the day of its completion, for those on the



## PORTRAITS OF THE BÁB AYD BAHÁ'U'LLÁH SHOWN IN THE TEMPLE

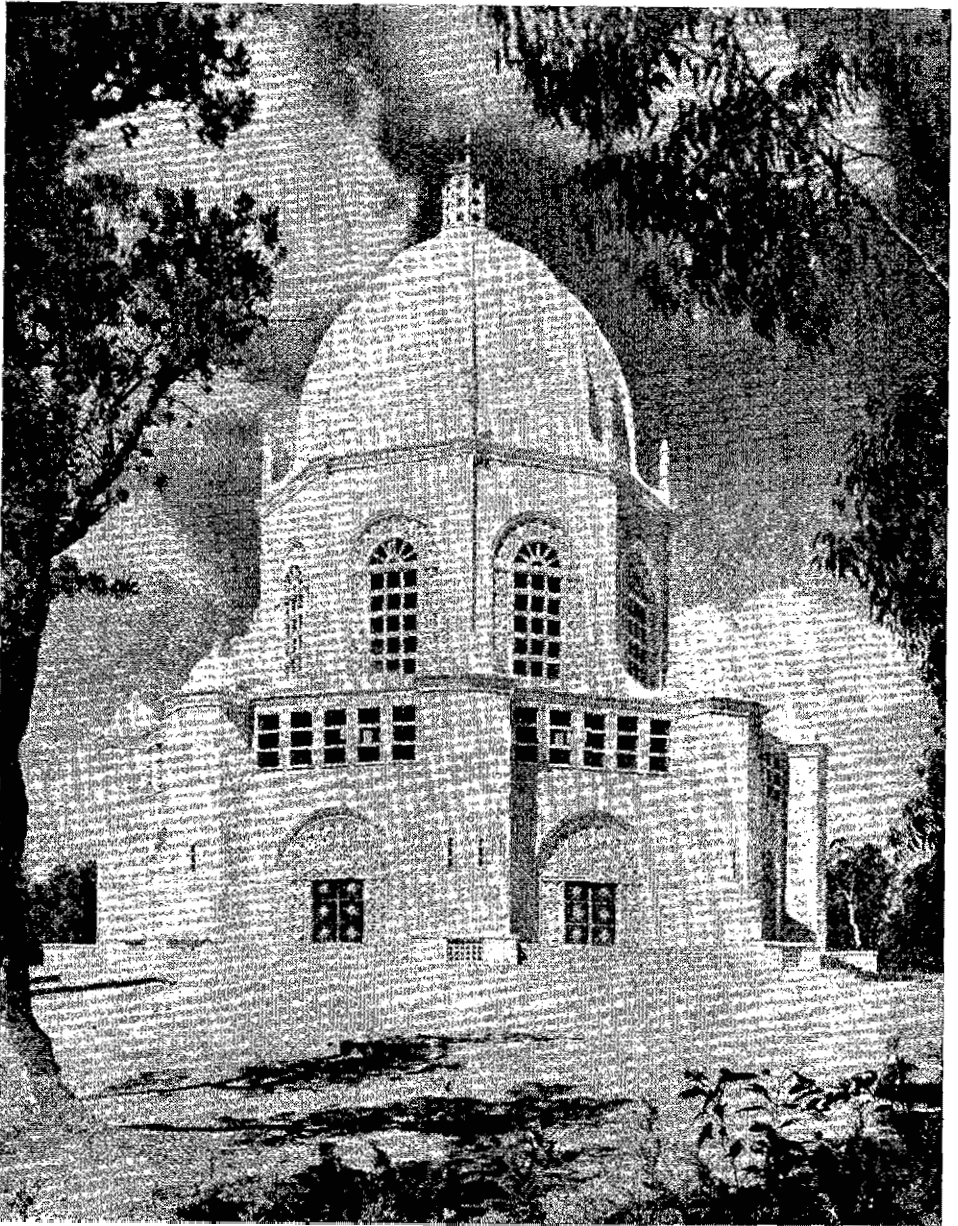


After the Bahá'í Service of Dedication of the African Temple, on January 14, 1961, the believers filed past these sacred portraits, which were shown at the express request of Shoghi Effendi. Behind the tabh can be seen hanging the rug from the Tomb of Bahá'u'lláh, which was his gift to the new House of Worship.

committee and the National Assembly who had worked throughout the four years of planning and construction, for the Bahá'ís of the world who had contributed so generously for its erection, and for the revered Hands of the Cause for whom it represented another great goal won within our beloved Guardian's Spiritual Crusade — this dedication week-end had been a time of rejoicing and fulfillment. Over the "dark continent" now, the light of Bahá'u'lláh had burst in full radiance that all might see and comprehend. In the words

of 'Abdu'l-Bahá: *"The world of existence may be likened to this Temple and place of worship; for just as the external world is a place where the people of all races and colors, varying faiths, denominations and conditions come together, — just as they are submerged in the same sea of divine favors, so likewise all may meet under the dome of the Mashriqu'l-Adhkár and adore one God in the same spirit of truth, for the ages of darkness have passed away, and the century of light has come."*

ISOBEL SABRI



BAHÁ'Í HOUSE OF WORSHIP, AUSTRALIA

*"The influence that this Mother Temple of the whole Pacific area will exert when constructed, is incalculable and mysterious."*  
Shoghi Effendi through his secretary July 19, 1957.

## THE MASHRIQU'L-ADHKÁR OF THE ANTIPODES

## THE CONSTRUCTION OF THE MOTHER TEMPLE OF THE PACIFIC

THE announcement in the Guardian's convention message to the Bahá'í world at Riḍván 1953, that Australia was to purchase a Temple site in Sydney was a most unexpected surprise and generated a spiritual quickening in the Australian community.

Following Convention, 1953, the Sydney Bahá'í community began the search for a suitable location and the Temple Site Committee, later appointed by the National Spiritual Assembly, held its inaugural meeting on October 1, and continued this investigation. The Temple site was to be, not in the inner part of the city of Sydney, but within the metropolitan area which covers several hundred square miles. The ideal site was envisaged as an elevated position overlooking the water. The search was widespread, long and arduous. Finally it was confined to a few areas on the north side of the harbor and city.

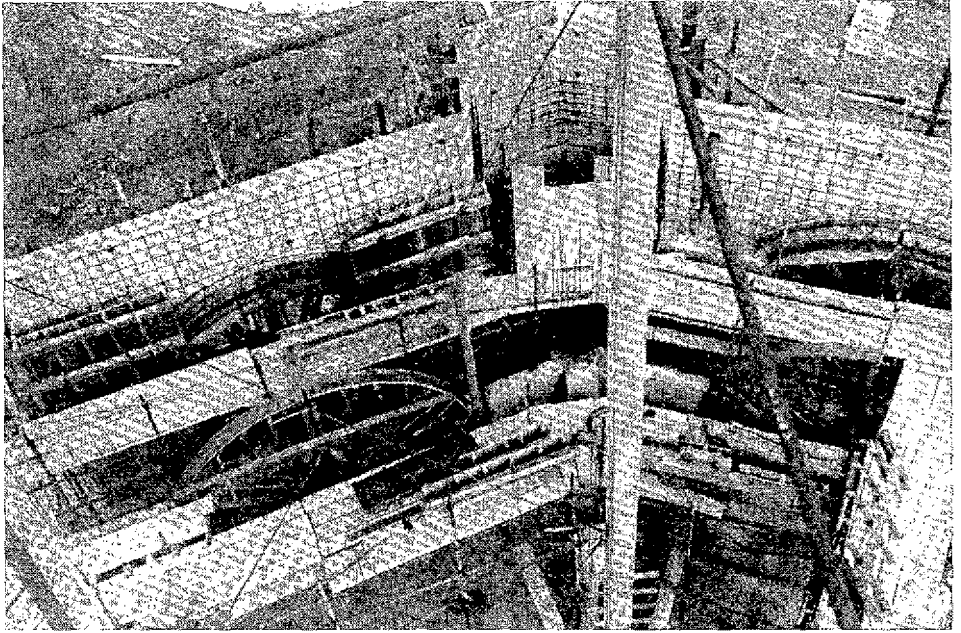
Early in 1954, the Guardian advised the National Spiritual Assembly that he would like to see a site purchased by March 21, and that two to three acres would suffice as a beginning. Spurred on by this directive the committee decided upon an elevated area in North Balgowlah, nine miles from the centre of the city, overlooking both sea and harbor. It consisted of just over two acres and by March 21 was bought for £2,000. The joy of the friends was quickly dimmed when on March 25 the committee was advised that the Education Department wanted a portion of the land and that the Warringah Shire Council wanted the rest of the property for town planning. As there was no way of retaining the property the National Spiritual Assembly sold the land for £2,500, thus adding to the Temple Site Fund which had been opened by the Guardian's personal donation of \$3,000.

Further search by the committee during the following year resulted in the inspection of a property at Ingleside on the Mona Vale Road which, in November 1955, the committee recommended for purchase. This property was just over seven acres, on a hill 700 feet high, three miles from and overlooking the ocean and nineteen miles from the centre of the city. Efforts to have the land subdivided were fruitless and the National Assembly finally secured the whole block for £5,500.

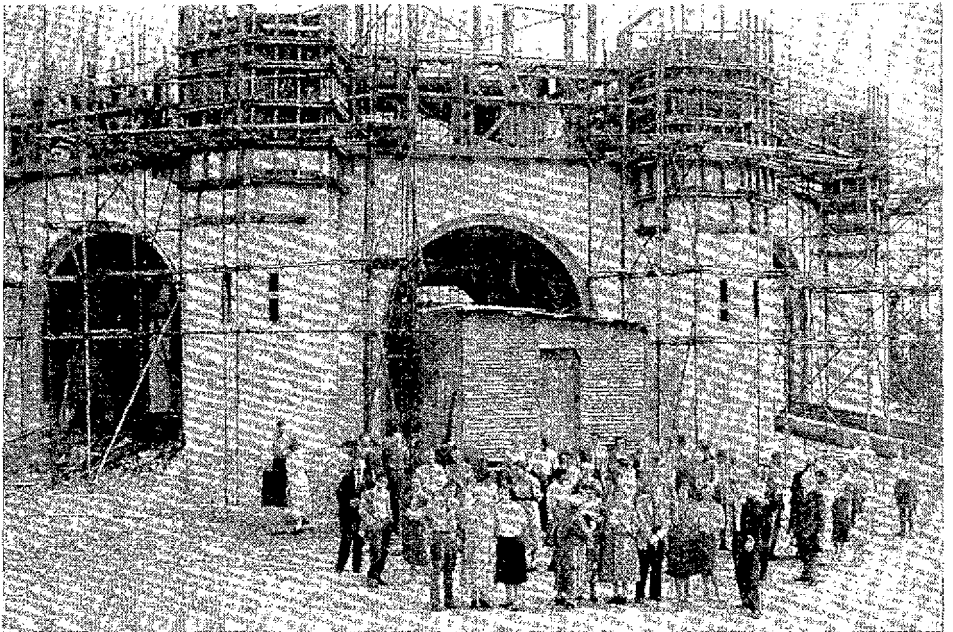
With a Temple site purchased, the friends settled down to carrying out teaching plans. Little did they suspect that the Guardian, instructing the National Spiritual Assembly to observe strict secrecy, had already directed them to submit a design for a Temple. The Assembly was fully aware of the risks in holding an architectural competition and decided to secure the services of a reliable architect, Mr. J. Brogan, of Sydney, who submitted designs and sketches.

Shoghi Effendi then forwarded a basic design for a brick structure drawn up by Charles Mason Remey, for the Assembly to follow. The Guardian was advised that as special bricks would have to be made and as their use would require skilled tradesmen not readily available in Australia, such a building would cost more than a concrete structure. Permission was therefore asked to build in concrete and to add circular steps to the design. This request was granted by Shoghi Effendi with instructions to retain the original proportions of the dome, to use steel-reinforced concrete, that the seating capacity should be for five hundred people and that amenities be kept to a minimum. When the cost estimate for this structure was given as £210,000 (Australian), the Guardian replied that the Temple must not exceed

## CONSTRUCTION OF BAHÁ'Í TEMPLE, SYDNEY, AUSTRALIA



Position of outer and inner walls, 1958.



Australian Bahá'ís gathered for their annual convention, Sydney, May 1959, visit the Temple.



£ 120,000 sterling (150,000 Australian) and that the architect should reduce the size of the building to keep within this limit.

Convinced of the architect's opinion that a smaller structure would fail to do justice to the setting, the National Assembly allowed him to retain the original size on his assurance that a more austere finish, in addition to taking full advantage of the repetitive nature of the building, would allow the cost to be kept within the limit of £ 150,000 (Australian).

A Temple Construction Committee was appointed in April 1957, by which time the area had been cleared and visited by the friends attending the annual Bahá'í convention. During the convention the Guardian's message informed the friends that a Temple was to be built and the amazed delegates and friends were shown the design to be used. By October 1957, the contract for the building had been drawn up.

This Temple is a monumental building made of steel-reinforced concrete, majestically situated upon a hilltop overlooking the surrounding countryside, at this time in bushland setting remote from built-up areas. It is a beautifully proportioned, quartz-encrusted edifice crowning the eastern shore of Australia; its plain exterior is relieved by the delicate tracery of door and window ornamentation, by the *flèche* (lantern) topped dome, and by the terminal ornaments on pylons and columns. The building will be set upon nine concentric steps and its doors will be surrounded by nineteen glass-studded cement panels.

The exterior finish of opaque quartz, decided upon as the most suitable material for the Temple, was new to Australia and presented problems both regarding its availability and use. The search for this material eventually led to the Museum of Natural History where much interest was aroused. Good deposits of quartz were located near Tamworth, N. S. W. and arrangements were made for crushing the stone so that adequate material was assured and the work could begin. Several months of experiments were necessary to obtain satisfactory methods of using the aggregate. The method finally used was to take the sections of the outer formwork, place them horizontally and spread a layer of aggregate on the inner surface, after which two inches of water-proofed white cement

was poured onto the aggregate. The forms with the aggregate attached were then mounted and when the walls were poured, the aggregate slabs became an integral part of the structure. This method was used for the entire structure with the exception of the dome.

The original plan of using pre-stressed concrete ribs for the dome was found impracticable due to the difficulty of lifting such heavy structures without damaging the lower facing. It was then decided to erect light steel ribs attached at the top to a steel ring eight feet in diameter which would support the lantern, and to pour the ribs in position. A dome section was made on the ground on which to correctly curve the reinforcing steel for the dome panels. When in place this steel grid will have a light hessian covering attached, upon which the cement will be blown with a cement gun. This type of finish allows for thin but extremely strong concrete without the use of intricate formwork.

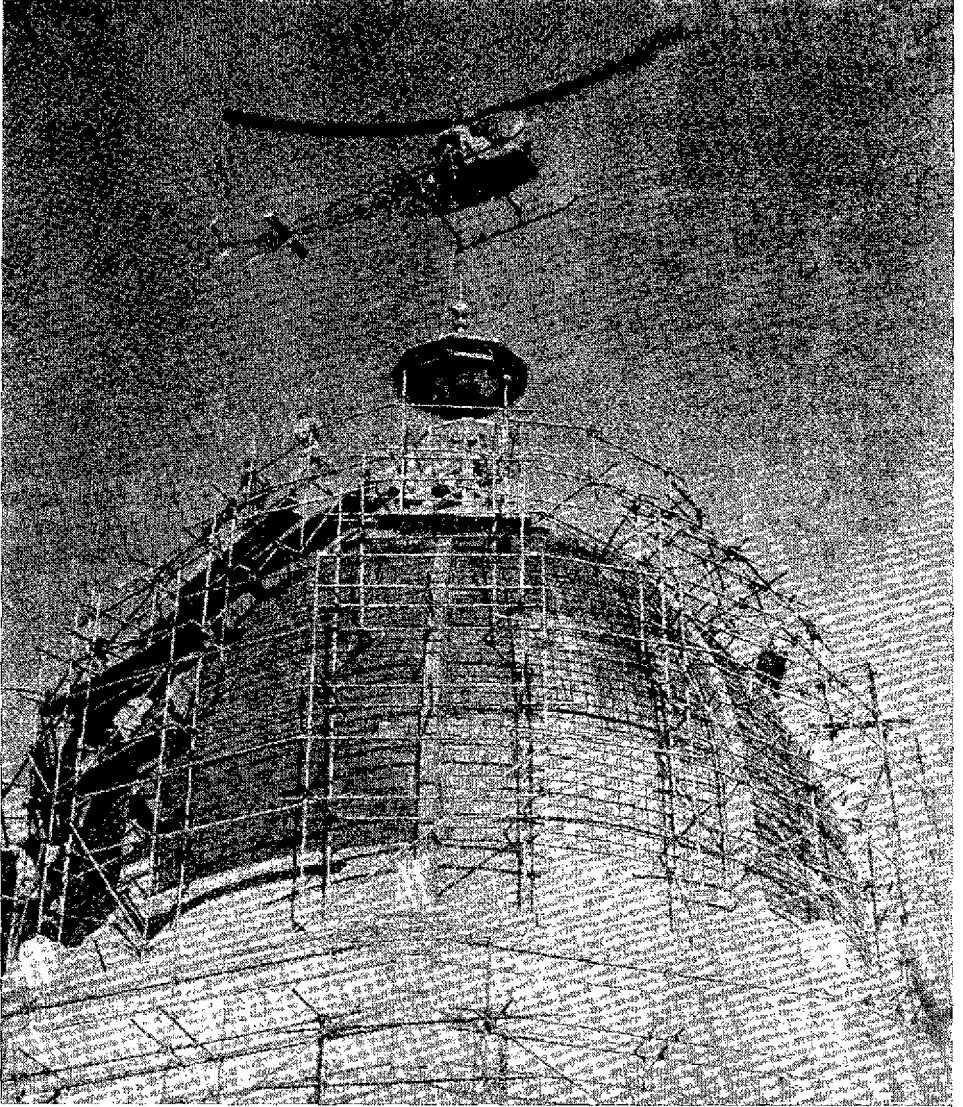
The *flèche* (lantern) fifteen feet six inches high and eight feet in diameter, which crowns the dome, is planned as a structure of light metal. It is proposed to lift this into position by helicopter. When in place it will have added to it the nine quartz panels to be fixed on the lower portion.

Fibre glass moulds were prepared by a special craftsman for the purpose of pouring on the site the nine domes which crown the pylons, the nine tell-foot pillars which top the columns around the base of the dome, the sections for doors and windows as well as the gallery balustrade. These castings will be made in fine quartz aggregate and white cement. The cornices on the lower facing and at the base of the dome are made of this material, using fibre glass moulds, to give a marble-like finish.

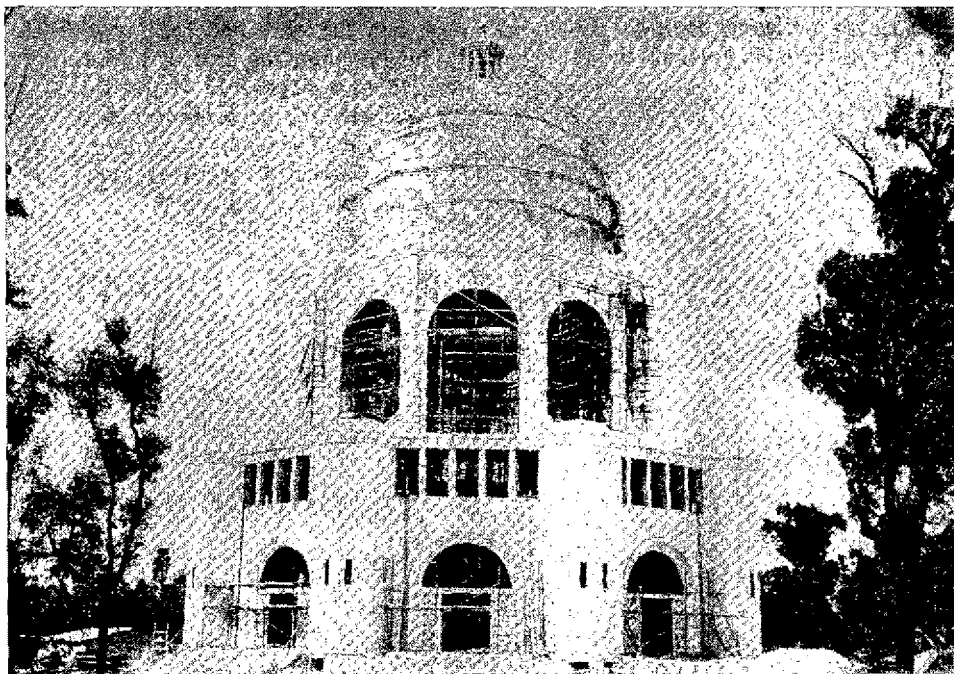
The hollow ring-beam (its cavity being used for water storage) which supports the dome, is in turn supported by nine columns forming part of the second story facing and by nine inner steel columns rising from the auditorium floor. These steel columns are eventually to be encased in terra-cotta or other suitable material.

All glass used in the pre-cast sections for windows and doors will be three-quarter inch clear glass set directly into the concrete. Interior coloring is planned as a Light green

## SECTION OF LANTERN BEING PLACED IN POSITION



**The aluminium lantern of the dome, weighing about 800 pounds, was lowered into position in two sections by helicopter on April 27, 1960.**



The lantern on the dome shown in position.

finish applied with a cement gun. Green terrazzo material has been proposed for the Temple steps while the auditorium itself is to be floored with material composed of river-bed gravel. At the time of the Intercontinental Bahá'í Conference in Sydney, a small bag of earth from the inner Shrine of the resting place of Bahá'u'lláh, and a piece of plaster from the room of the Báb in Máh-Kú were placed in the floor over the central pillar of the foundation by Hands of the Cause of God Charles Mason Remey and Clara Dunn. A bronze plaque marking the spot and commemorating the occasion is to be placed in the auditorium floor.

On approaching the Temple one will see a nine-sided building set upon nine concentric steps, with first and second stories in perpendicular line, the doors flanked by massive pylons, and the lantern-topped dome with its ring of ornamental pillars. At night floodlights from the grounds will illuminate the structure. Within five of the pylons are the stairs leading from the foundation floor to the gallery level. The auditorium is to seat

three hundred while the gallery is capable of seating more than three hundred. The seats in the auditorium below the dome are to face the World Centre of the Bahá'í Faith.

It is noteworthy that while this Temple is smaller than the Wilmette Temple, it is of the same general proportion. Wilmette is 202 feet at the base and 191 feet high; Sydney is 124 feet at the base and 130 feet high.

The area of the site chosen for building operations was cleared in April 1957, and the excavation for the foundations was completed late in the year.

Foundation blocks and cement footing for the retaining walls were poured by December. Brick retaining walls were built to the level of the auditorium floor, and by April 1958, one third of the floor had been poured. It was at this stage that the holy relics were placed in the foundations. Completion of the main floor was followed by the erection of a central cement hoist and nine hollow sixty-foot steel columns which were braced to support the hoist and which were ultimately to be heightened to eighty feet to form the inner supports

of the ring-beam girder beneath the *dome*. Air shafts in the main columns run from the basement to their vents in the gallery roof to provide natural ventilation.

Sections for the outer walls were prepared for erection and these were lifted by travelling crane into position on the Temple floor. By the end of 1958, the first lift had been completed to the gallery floor. The second lift raised the outer wall to the level of the gallery roof, and with the completion of the gallery

roof, half the work had been accomplished. From *this* point the area of operations was reduced to a single wall of the Temple and the diameter of the second story was only fifty-five feet. The removal of all formwork to the top of the gallery revealed the massive construction of the building and the spaciousness of the gallery and also began to reveal some of the future glory of the rough quartz finish.

NOEL WALKER

### THE TEMPLE FOUNDATION CEREMONY

"At 1:00 o'clock on March 22, 1958, in three omnibuses and a fleet of cars, the believers set out for the Temple site at Mona Vale, some *twenty-two* miles from the city. Here on a hilltop 700 feet high, from which can be seen the city and its surroundings for some thirty miles in all directions, in an indescribable *atmosphere of love and anity*, more than 250 people including many members of the general public, watched the Foundation Ceremony.

"With prayers of gratitude for the great blessing of having this Mother Temple of the

Pacific constructed here in Australia. Mr. Mason Remey placed in a specially prepared position, the small silver casket containing a *portion of the earth from the Most Holy Shrine*, and dear Mother Dunn placed with it a similar casket containing a piece of plaster from the Báb's cell in the fortress of Máh-Kú. *These were then sealed in with concrete* and thus, in a position which will be directly under the center of the dome, the Australian House of Worship will forever contain these *precious links with the two foremost Figures of the Faith.*"

U. S. BAHÁ'Í NEWS



### GATHERING FOR THE DEDICATION

Bahá'ís from all over the world were present on this historic occasion.



## THE DEDICATION

"Share joyous news dedication Mother Temple Antipodes presence Amatu'l-Bahá Rúhíyyih Khánum representatives twenty countries Baha'i World Community. Historic occasion marks attainment second stage beloved Guardian's three-fold enterprise designed establish first sacred Houses Worship African continent Australasia Europe. Call upon friends everywhere join prayers praise thanksgiving Bahá'u'lláh highly significant victory. Airmail message Wands National Assemblies."

{Signed} HANDSFAITH

In the weeks preceding the dedication, the friends from overseas had gradually been assembling; then those nearer at hand moved toward the Mashriqu'l-Adhkár for this historic event, like birds who have heard their homing call. There came to mind a favorite prayer of our beloved pioneer and Hand of the Cause Clara Dunn: ". . . 'Neath the shade of Thy protecting wings let me nestle."

Amatu'l-Bahá Rúhíyyih Khánum, upon her arrival in Sydney, was given a mayoral reception by the Lord Mayor. The official program commenced on the afternoon of Thursday, September 14, when the National Assembly was "at home" to enable the Press to meet the overseas visitors.

That evening Hand of the Cause H. Collis Featherstone presided at a reception held at the Hazíratu'l-Quds. Following devotions and his address of welcome, international visitors were presented, messages were read and the roll of believers called country by country. Present were representatives from Israel, the British Isles, the United States, Japan, New Zealand, the Solomon Islands, New Guinea, Singapore, Fiji, Portuguese Timor, Írán, Arabia, Tahiti, Indonesia, the New Hebrides, Samoa, Pákistán, Italy, New Caledonia and Tasmania.

Miss Jessie Revell, member of the International Bahá'í Council, spoke informally of her memories of the beloved Guardian and of some of his statements about the Antipodes. She recounted how his leadership and

planning had been responsible for the construction of the Australian House of Worship,

It was heartwarming to mingle with and welcome the visiting believers. Australia has been a country of one language, and to entertain during the dedication period Bahá'í visitors for whom an interpreter was needed proved a truly deepening experience for the Australian believers.

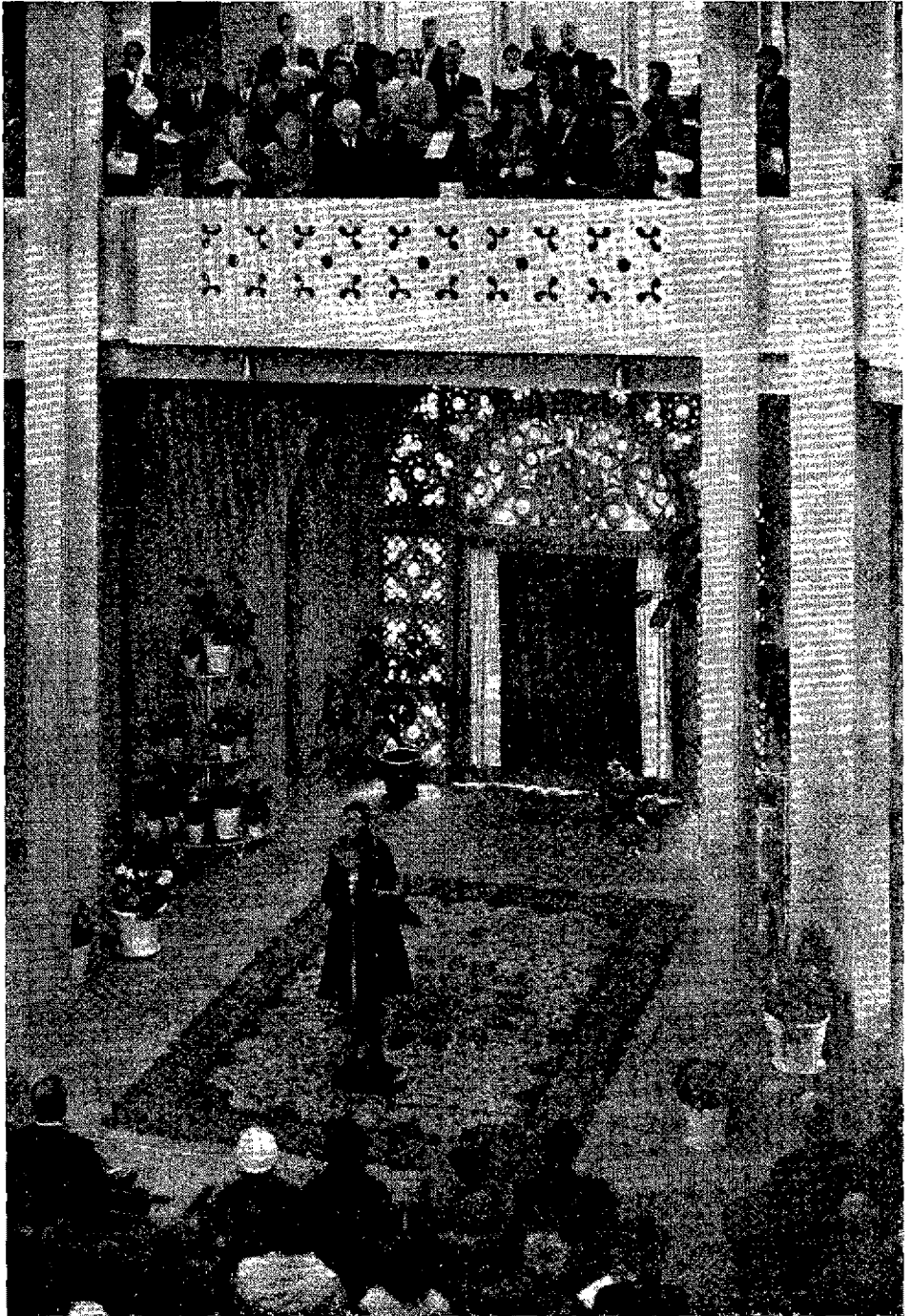
Hearts swelled with love and thanksgiving when the first full-blood Australian aboriginal Bahá'í was welcomed. "Uncle" Fred Murray said, "I joined the Faith two months ago and when I saw the Temple, the tears came to my eyes. Dear friends, yes, I would like to see my friends, my colored people, join this Faith."

September 16, 1961, was the time scheduled for the dedication of the Mashriqu'l-Adhkár in a service attended by Bahá'ís only. The believers were ready for their buses at noon and were transported the twenty-two miles from the Hazíratu'l-Quds to the Temple. Many of the friends were seeing it for the first time and were overwhelmed by the beauty of the experience.

Like the opal which is mined from the heart of Australia, the Mashriqu'l-Adhkár is unchanging yet never the same. When the skies are blue the facets of the crushed quartz which encrusts the walls sparkle in the sunlight, and we see a building of dazzling white. On other days it is a soft pearly gay, and the six turquoise stars on each of the wrought-iron doors glow with a peacock brightness.

As the moment for the dedication approached, the sky was veiled with clouds and the Temple color was a creamy white. From within, looking through the glass which is set in the lacy framework and the wrought iron of the doors, the believers could see a strong wind arise and sweep through the surrounding bushland, just as the breezes of thanksgiving and dedication were at that moment sweeping through their own hearts.

Loving bands had adorned the Temple with exquisite carpets, gifts from Persian believers, flowers and growing plants. On the door opening toward the Qiblah was hung the preen



Hand of the Cause Amatu'l-Bahá Rúhíyyih Khánum dedicating the Australian Mashriqu'l-Adhkár, September 16, 1961.

silk carpet from the Most Holy Shrine, made infinitely more precious by the signs of service upon it. This carpet was one of those specially set aside by the beloved Guardian as gifts to the Temples. Two beautiful large spherical vases of chased silver, gifts from the Rands in the Holy Land, held long curling sprays of orchids.

Finally the moment came when Amatu'l-Bahá Rúhíyyih Khánúm rose and addressed the assembled believers in these words:

"Beloved Friends:

"To the glory of Bahá'u'lláh I dedicate this sacred fane, this blessed Mother Temple of the Antipodes. On this memorable occasion our hearts turn to our beloved Guardian, Shoghi Effendi, in infinite love and gratitude,

"This Mashriqu'l-Adhkár was initiated by him, its design chosen by him, its site approved by him, The Sacred Dust from the inner Shrine of the Founder of our Faith was placed in its foundation as his gift, according to his instructions and at the time set by him. Its completion as the fourth House of Worship of this world-encircling Faith is surely the consummation of the high hopes he cherished for this part of the globe, so dear to his heart, and cannot but signalize the opening of a period of extraordinary expansion of the Cause of God throughout the entire Pacific and South East Asian area. In more ways than one this Temple is Shoghi Effendi's gift: he contributed liberally to its erection; in answer to his appeals, and following his example, the Bahá'ís of East and West rallied to its support; he spurred on the efforts of the National Spiritual Assembly responsible for its erection, and every evidence of progress in their great undertaking met with his warm appreciation, his loving encouragement.

"Now to-day, nineteen months before the close of our glorious Crusade, this beautiful Temple opens her heart to the people of Australasia and bids men of all creeds, all colors, all nations and all classes to enter her doors and join the followers of Bahá'u'lláh in worship of the one true God, in a Temple dedicated to three fundamental verities animating and underlying the Bahá'í Faith — the unity of God, the unity of His Prophets, the unity of mankind.

"Even though our beloved Guardian is no longer in this physical world, I can greet and welcome you in his name and invite you to

share the words recorded in the sacred Scriptures, which we know we the repositories of all the fundamental truths revealed by God in various ages for the guidance and salvation of mankind.

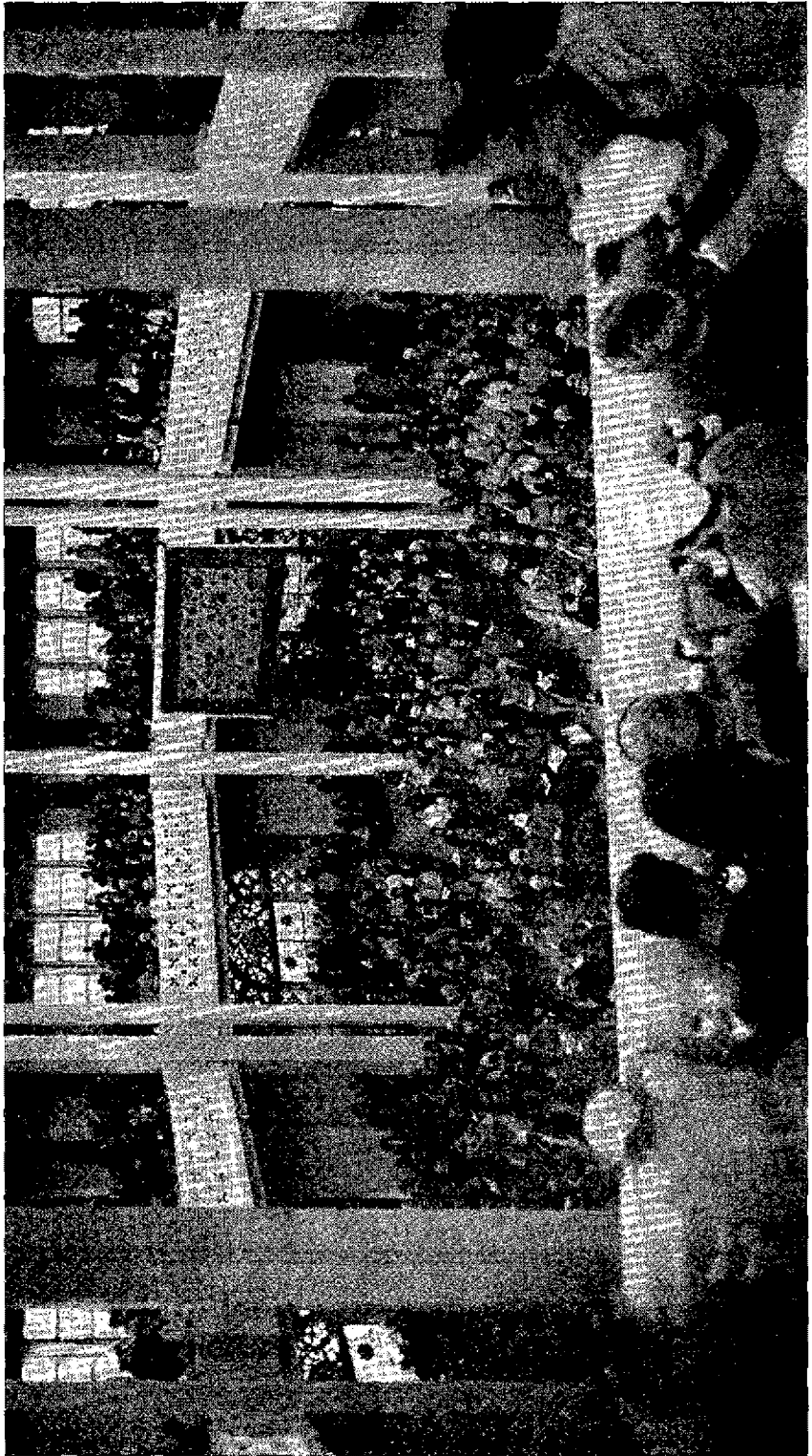
"I request you to rise while I read these words of prayer revealed by Bahá'u'lláh and chosen by the Guardian himself."

*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 honour, 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 Treasuries 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 hand of the throne of Thy grace, upon nil 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*



DEDICATION OF THE MOTHER TEMPLE OF THE PACIFIC  
September 16-17, 1961.





Publicity in the Australian press relating to the first Bahá'í Temple of the Pacific area, completed in 1961.

*from all except Thee. Thou art the Almighty, the All-Glorious, the Unrestrained.*

Those sanctified moments will live long in the memory of over 300 Bahá'ís who were present. After the short service Rúhíyyih Khánúm placed upon the draped table, which was scattered with white camellias, the portraits of His Holiness Bahá'u'lláh and His Holiness the Báb. After being anointed with attar of rose brought from the Holy Land, the believers filed past, privileged to gaze upon the likenesses of these Purest Gifts of God.

The official photograph was taken on the

Temple steps just as a light misty rain began to fall, but it dampened no spirits, and served perfectly to refresh the strong little cypress tree which was then planted by Rúhíyyih Khánúm in the grounds, in the direction of the Point of Adoration.

On the evening following the dedication, a public meeting was held in the Anzac House Auditorium in Sydney. Here Rúhíyyih Khánúm addressed an attentive audience of over 350, her subject being "Bahá'í Faith — A World Religion." After a most inspiring talk, about half an hour was spent in an informative question period.

### PUBLIC INAUGURAL SERVICES CONCLUDE CEREMONIES

The dedication ceremonies were concluded on Sunday afternoon with public inaugural services. It was necessary for special buses to run from the Hazíratu'l-Quds, as they had on the previous day. Cars filled the parking area and ranged for long distances along the road outside the grounds as the interested public came to watch an unfoldment of the spiritual significance of the Temple.

The inaugural service commenced at 2:30 p.m. and to accommodate the large number of people was repeated at 3:45. About 900 attended each session and a number were unable to gain admittance.

Amatu'l-Bahá Rúhíyyih Khánúm welcomed the public with the following words: "Friends:

"It gives me great pleasure to have the privilege of welcoming you within the doors of this first Bahá'í House of Worship to be raised in the Antipodes, on the occasion of its inaugural service.

"This building is dedicated to the three fundamental verities animating and underlying the Bahá'í Faith: the unity of God, the unity of His Prophets and the unity of mankind. Its doors are open to the peoples of all creeds, all races, all nations and all classes. Within its walls will be heard the prayers and sacred Scriptures of not only our own Faith, but of the other great revealed religions of the world. We believe these sacred

Scriptures to be the repositories of the eternal and fundamental truths revealed by God in various ages for the guidance and salvation of all mankind.

"It is the hope of the Bahá'ís that everyone will feel free to come and pray in this Temple and share with us in its services of praise to the God we all love, to Whom we all turn in adoration and from Whom we all seek an outpouring of divine mercy and blessing on this troubled world of ours.

"I will read these Words of Bahá'u'lláh, the Author of the Bahá'í Faith . . ." (Here Rúhíyyih Khánúm repeated the Words of Bahá'u'lláh which she read at the first dedication service.)

During the service choral selections were rendered by the Lindfield A Cappella Choir, who included in their program four excerpts from the Words of Bahá'u'lláh specially set to music for the occasion.

Many hearts must have been uplifted that day, as eyes ranged from the bronze plaque in the form of a star in the center of the auditorium, covering sacred dust from the Most Holy Shrine and plaster from the Prison Fortress of Máh-Kú, up the nine slender pillars soaring to the soft green of the dome, where a pale golden light seemed to reflect to the symbol of the Greatest Name.

## THE MOTHER TEMPLE OF EUROPE

IN his message of April 19, 1953, Shoghi Effendi, the Guardian of the Bahá'í Faith, assigned to the German Bahá'í community the task of erecting a Temple in Frankfurt-am-Main as a goal of the Ten Year World Crusade. No one then would have believed that in the free democratic Republic of West Germany such a task would become the goal, literally, of a crusade. Today, five years Later, we begin to conceive the sublimity of this goal. We have learned that the erection of a Mashriqu'l-Adhkár is the crown of long struggle, a victory that must be achieved on the spiritual battleground.

Many items document the difficulties with which the Bahá'ís of Germany have had to struggle:

In the Minutes of a meeting of the Board of Works of the city of Frankfurt-am-Main, held in October, 1953, one can read that the Bahá'í community applied for a city-owned piece of land on the Forsthaus Allee, at the corner of Niederrader-Landstrasse; that the city of Frankfurt is unable to agree to transfer of this piece of land for the projected Temple for the same reason that the transfer of the other pieces of land previously proposed could not be made, namely, because the Bahá'í community in Frankfurt-am-Main numbers less than one hundred believers, while there are still church communities in the city whose churches cannot yet be rebuilt (after the war). It is recommended that the Bahá'í community seek land outside the city limits.

July 10, 1954: settlement through the National Spiritual Assembly of the Bahá'ís of Germany of bill of sale for three pieces of land in the precinct of Eschborn, having a total area of 1.7 hectares, for DM 54,000. (One hectare is about 2.5 acres,)

August 8, 1954: meeting of protest of the Protestant Church in Eschborn, supported by a trumpet chorus and priests of the Roman Catholic and Protestant churches of the whole district, accompanied by distribution and posting of pamphlets, placards with warnings, petitions with Resolution addressed to the Government, all pointing out that the erection

of a Bahá'í Temple in a community of Christians constitutes a challenge to Christianity.

August 11, 1954: refusal by the authorities of the permit for bill of sale.

October 1, 1954: first hearing by the lower court of Frankfurt-am-Main of the complaint preferred by the National Spiritual Assembly. No judgment is given. Legal advice is demanded.

July 16, 1955: choosing of the Temple design from nineteen designs presented by sixteen architects.

November 9, 1955: second hearing by the Frankfurt Lower court; the Eschborn bills of sale are not approved.

July 7, 1956: hearing before the superior provincial court of the appeal of the National Spiritual Assembly. The verdict: the approval of the Eschborn bills of sale is conclusively denied; further appeal to the federal court will not be allowed.

July 22, 1956: decision of the National Spiritual Assembly in favor of the Temple design submitted by Architect Teuto Rocholl of Frankfurt.

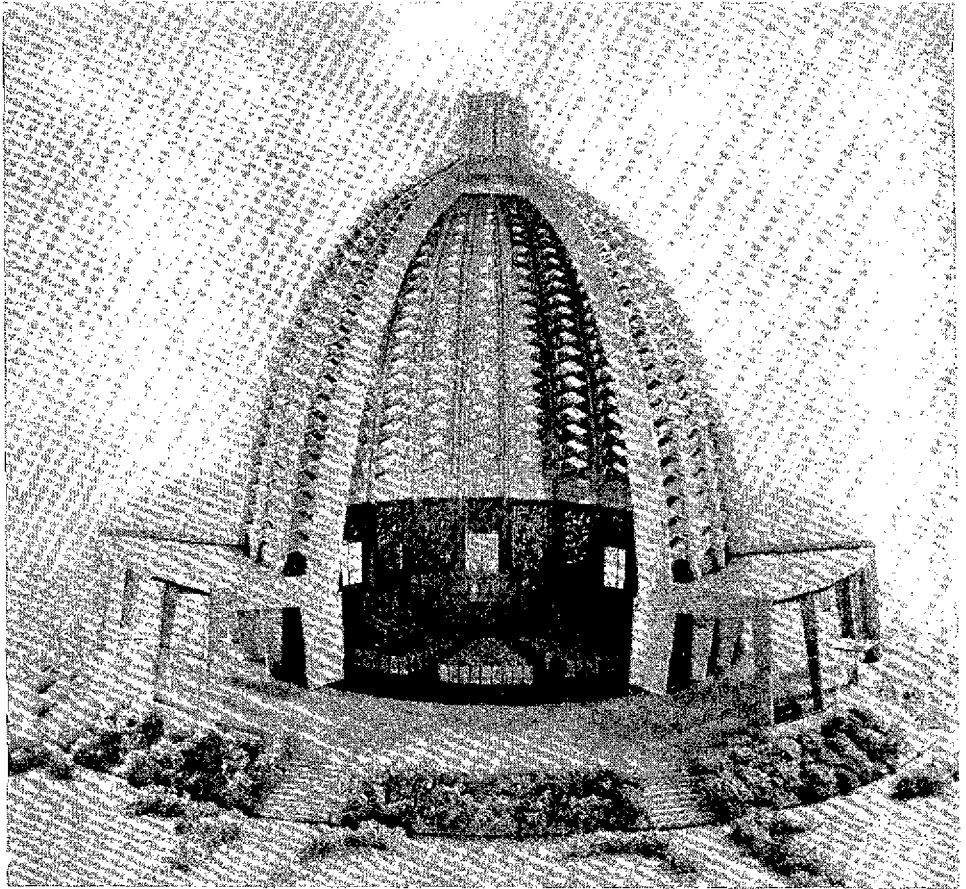
March 1, 1957: settlement of the bill of sale for over 2.1 hectares of meadowland in Diedenbergen, not far from Frankfurt, for DM 84,240.

March 23, 1957: bearing before the lower court of Hoheim; the bills of sale of Diedenbergen are approved by the rural court.

August, 1957: Diedenbergen bills of sale are not approved by the district.

October 29, 1957: settlement of purchase of over 2.06 hectares in the village of Langenhaia, near Frankfurt, for DM 97,481.

Since receiving, in the spring of 1938, the mission of building the Bahá'í Temple, there have been thirty-two pieces of land which, in turn, consisted of more single plots, with a total of seventy-seven hectares, which have been included in sales transactions. These properties have been situated in the city precincts of Frankfurt/Main, Offenbach and Bad-Homburg, and in the rural districts of Offenbach, Hanau, Bad-Homburg and Main-Taunus. Since the first settlement of the bills of sale of July, 1954, six protest meetings are



Model of the Bahá'í Temple erected in the heart of Europe, near Frankfurt a/M. The unusual treatment of the dome by the well-known, young, German architect Teuto Rocholl, aroused wide interest in building circles.

known to us to have taken place in the area of Frankfurt-am-Main, of which five were conducted by the Protestant Church and one by the Catholic. At four of these meetings representatives of the National Spiritual Assembly were able to present the interests of the Bahá'ís in the discussions.

We are finding, however, that in all the municipal communities, rural areas and govern-districts the preponderating part of the population and the majority of the administrative courts not only have a well-meaning attitude toward our Temple project but are also trying to lend a hand. Even the Hesse provincial government showed itself sympathetic to the project and sought to remove obstacles. Nevertheless, the churches

of both Christian confessions were able to bring about denial of the permits.

Only when one is aware of the great number of approvals necessary for such a building permit, can one realize that at least one permit can always be withheld for an apparently factual reason. Simply to obtain bill of sale for purchase of a piece of property there are needed the permits of the Municipal authorities, of the Local District and of the Area Control Boards, of the Pricing Authorities, of the Office of Land Research, of the Water-regulating Office, of the Office of Underground Structures, of the Street Traffic office, of the Office for the Protection of the Countryside, of the Office for the Care of Memorials, of the Local

Rural Institution, of the Area Rural Institution, of the Farmers' Court, of the Air Traffic Board, and of the Defense Ministry. All permits have to move through the respective channels of the local, the rural, the government districts to the federal authorities. For every refusal, the complaint office has to be first solicited before the proper court can consider it. For every piece of property for which bills of sale have to be granted, the plans for the whole project have to be presented (tuned to the respective piece of property) for which the sectioning of the land and the plans for underground and water installations have to be worked out and displayed.

Although with all pieces of land for which we have sought permits these purely factual conditions have been fulfilled on our part, the permits were in the end denied and, in every case, after a church authority had declared itself against the building project.

It is curious that the different church representatives, as soon as our Temple project began to emerge in their area, set about calling for the refusal of the building permit with a vehemence seldom exhibited by these institutions in other matters. It appears actually — as the deacon of one district of the Protestant Church stated in a public meeting — as if the Bahá'í community represents for the Christian churches the attack of the Huns and, centuries later, the onset of the Turks, through which the rifts in the church communities can be bridged over by the need to rally against the approach of a common enemy.

From statements made, it is to be concluded that those who seek to hinder the Temple project set their hopes on the supposition that the Bahá'í community's financial means will not last long enough to see the struggle through to a successful end.

It cannot be denied that, not only in the arena of the permits must incredibly high amounts be spent for administrative costs, for investigation of the nature of the ground, for charts, for lawyers' and court fees, but also in the matter of cost of land. Prices in the whole area of Frankfurt-am-Main have risen exorbitantly, and the sellers, as soon as they know that the transaction concerns a building site for the Bahá'í Temple, raise their sights considerably, at times making unmorally high demands.

While our opponents have certainly made things difficult for us they have, at the same time, drawn attention to the Faith by the collective publicity which their opposition has engendered, not only in the areas of Frankfurt and Hesse but in distant parts of the Republic as well. Some six hundred articles have appeared in the Press, which, in many cases, have announced open sympathy for the Bahá'í Temple project and for the Bahá'í Faith. Moreover, the most diversified news organs of the Protestant and Catholic churches have made known the Revelation of Bahá'u'lláh to their own adherents, often in very detailed presentations.

On December 23, 1956, on the Hesse radio station in Frankfurt-am-Main, a half-hour "Frankfurt Conversation" was devoted to the question of tolerance in relation to our Temple project. There were three speakers — a Protestant clergyman, a Catholic writer and a representative of the Bahá'í Faith. This radio broadcast, initiated by the station, undoubtedly led to greatly increased publicity for the name of our Faith.

In spite of the apparently meagre progress produced by the preparatory work on the erection of the first Mashriqu'l-Adhkár for Europe, it can be said that it is on the spiritual battlefield that the victory of the Bahá'í Faith is being won. And we are also certain that the Temple itself, when once its erection can be started, will further contribute to the recognition and acceptance of the Bahá'í Faith by the people of our time.

We may gratefully think of our beloved Guardian, Shoghi Effendi, who set us this goal, who led us to the necessary decisions and who, finally, himself had a deciding influence on the choice of the design for the Temple.

For the Temple Committee,  
RUPRECHT G. KRÜGER  
April 1958.

The following significant dates must be added to those listed in the above:

January 5, 1958: Preliminary building application submitted by architect Teuto Rocholl to the County Counsellor of Frankfurt/Main-Höchst, for the construction of the Temple in the community of Langenhain.

January 14, 1958: The purchase contract,





Excavating the foundations.

after a local inspection, is approved by the Local Court of Frankfurt/Main, Department of Rural Affairs.

July 30, 1958: Written appeals by the Intercontinental Conference Frankfurt/Main, to the Minister President of Greater Hesse, to the Hessian Minister of Interior, and to the President of the District Government, requesting assistance in removing the difficulties delaying the construction of the Bahá'í Temple.

December 16, 1958: Preliminary building application for the construction of the Temple in the outskirts of the community of Langenhain is rejected by the authorities for building supervision on the grounds of "landscape planning and legal aspects with a view to construction."

December 23, 1958: Complaint on the part of the community of Langenhain and the National Spiritual Assembly against aforementioned rejection.

January 13, 1959: A motivation of the complaint is handed in subsequently.

March 25, 1959: The President of the District Government, Wiesbaden, accepts the complaint, and returns the affair to the County Council Maintaunus for further decision.

April 6, 1959: The County Counsellor of the County Maintaunus grants settlement and price authorization.

April 7, 1959: The County Council cancels its negative decision.

December 18, 1959: The National Spiritual Assembly of the Bahá'ís in Germany is listed

in the register of real estate as owner of the Langenhain Temple site.

June 7, 1960: The President of the District Government notifies the authorities of building supervision of his approval of the permit for Temple construction.

July 15, 1950: The authorities of building supervision make the grant of the permit for Temple construction, besides certain special provisions, subject to prior fulfillment of numerous conditions.

July 22, 1960: The National Assembly enters a protest in accordance with legal form and set term.

September 30, 1960: Issue of a part permit for Temple construction in the area of Langenhain.

Middle of October 1960: Contract signed

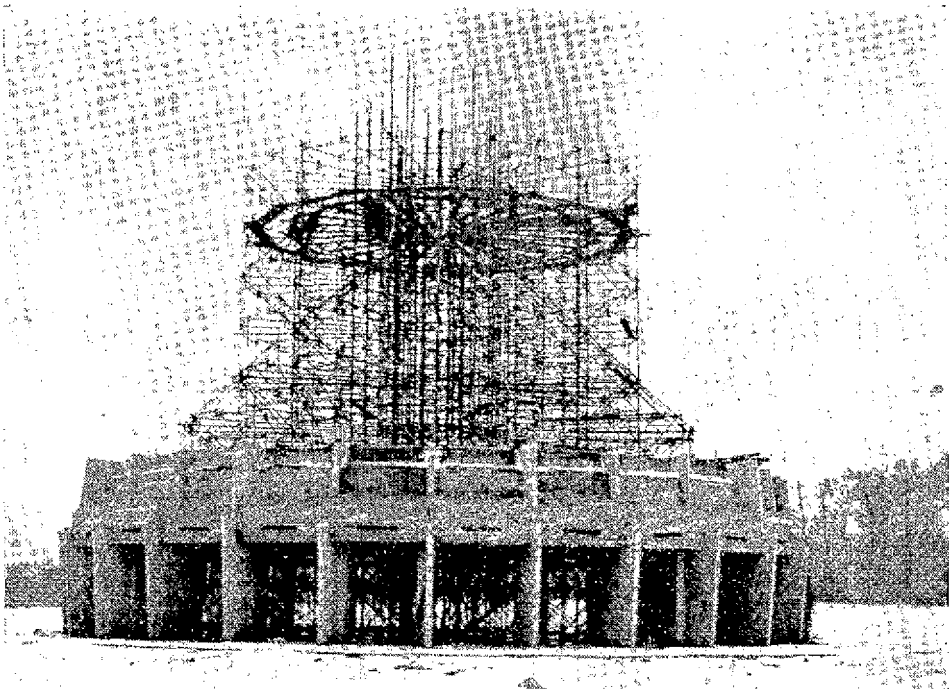
for ground, concrete, and ferro-concrete work with Lenz-Bau AG. Frankfurt/Main together with Schokbeton G.m.b.H., Düsseldorf, and N.V. Tramos, Kampen/Netherlands.

November 20, 1860: Hand of the Cause, Mrs. **Amelia** Collins, lays the cornerstone in the name of Shoghi Effendi.

January 12, 1961: Hands of the Faith Residing in the Holy Land call upon all National Assemblies to inaugurate Temple Fund.

November 16, 1962: "Richtfest" — the finished shell of the Temple is turned over to the Bahá'ís by the contractor.

Riḍván, 1963: Thousands of Bahá'ís on their way to the Most Great Jubilee journey to Langenhain to view the almost completed edifice.



Progress by Spring 1962.

## DESIGN FOR THE MOTHER TEMPLE OF EUROPE

The auditorium of the Bahá'í House of Worship near Frankfurt-am-Main has a nonagonal ground plan with an inner diameter of 23 meters (approximately 69 feet). Over this nonagon the dome is raised in the form of an ellipse with an inner height of 24 meters (72 feet). The dome is crowned by a lantern three meters (nine feet) high. An ambulatory five meters wide (15 feet) and six meters (18 feet) high surrounds the auditorium. The whole edifice is built on a 2.2 meter (7 feet) high embankment.

The structure is supported by steel reinforced concrete. The dome will be composed of preconstructed concrete parts with recesses filled with stained glass, so that a completely pierced and light-flooded dome results.

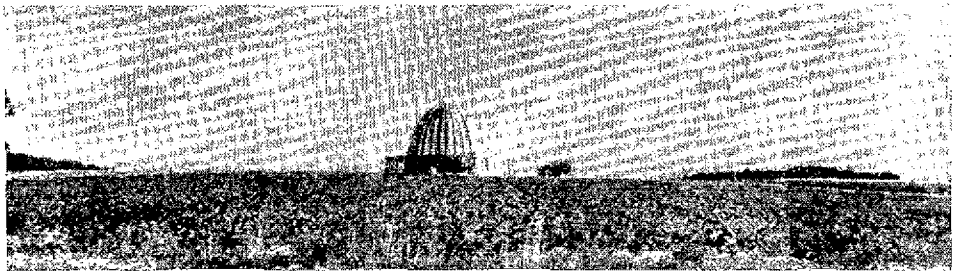
Nine symmetrically arranged sets of steps lead to the nine entrance doors which open into the ambulatory surrounding the main, dome-covered central part of the building. The outer wall of the ambulatory hall is of transparent glass, so that an open view of the landscape may be had from the raised position of the Temple.

The auditorium is entered from the ambulatory, through nine entrance doors. It is encircled by a wall pierced with stained, non-transparent glass. The nine main cambers and eighteen intermediate cambers rise from the ground to the top of the dome where they terminate in the lantern ring. The main hall will seat 450 persons, although this figure can be increased to 600.

The architect of the building is Teuto Rochóll, whose plans were revised under the direction of Shoghi Effendí and were approved by him.

### Temple Data

Area of the Temple property on starting work	7.267 acres
Height of site above sea level	1210 feet
Height of structure	93 feet
Depth of foundation	13.7 feet
Inside diameter of basement floor	90 feet
Inside diameter of ambulatory	155.3 feet
Material used	prefab concrete parts
Number of sections comprising the dome and ribs	640 parts



Panoramic view showing situation of the first European Bahá'í House of Worship at Langenhain, near Frankfurt a/M, Germany.

HAND OF THE CAUSE AMELIA COLLINS LAYS  
THE FOUNDATION STONE



Wand of the Cause Amelia Collins, representing the World Centre of the Faith, addressing the Hands of the Cause and believers gathered at the site of the Mother Temple of Europe on the occasion of her placing the Sacred Dust from the Shrine of Bahá'u'lláh in the foundations, November 20, 1960. This event was publicized in the two German newspapers, *Frankfurter Allgemeine Zeitung* and *Hochster Kreisblatt*.

On November 20th, 1960 Hand of the Cause Amelia Collins addressed the friends gathered at the Temple site in these words: "Beloved Friends:

"We are gathered here on a singularly joyous and historic occasion — the laying of the cornerstone of the Mother Temple of Europe.

"For seven years, work on this important goal of the World Crusade has been delayed. Indeed there have been times when the outlook was so dark we wondered whether it would be possible to fulfill it within the allotted time. Now, however, we see that the mysterious forces latent in the Revelation of Bahá'u'lláh have once more been demonstrated, and yet another great victory won in His name.

"Our beloved Guardian in his infinite wisdom chose the very heart of Europe as the site for this temple. It will be the fifth Mashriqu'l-Adhkár to be erected by the Baha'is of the world, and from it will stream forth

special grace and blessings upon this continent, the cradle of western civilization, so war-torn, so in need at this time of the spiritualizing forces latent in the teachings of the Manifestation of God for this day.

"I hope all the European friends, and particularly those in Germany who have been honored by having this first Baha'i House of Worship erected on the soil of their native land, will support this institution through both their prayers and their contributions that it may speedily rise, a visible embodiment of our beliefs, and shower its blessings upon all who enter its doors for worship.

"Both 'Abdu'l-Bahá and Shoghi Effendi repeatedly pointed out that these Bahá'í institutions are the great silent teachers of the Faith; they not only enhance its prestige in the eyes of the people of the world, but from them stream spiritual power and blessings upon believer and non-believer alike.

"This Mother Temple of Europe is not only unique, but is distinguished by the fact

that the beloved Guardian himself specified it should receive the infinitely precious gift of some of the sacred dust from the Shrine of Bahá'u'lláh. In 1958, at the time of the Intercontinental Conference in Frankfurt, one of those five great Conferences called by him, and marking the mid-way point of his great Global Crusade, I delivered this dust to the German National Assembly for safe-keeping, little dreaming it would ever be my joy and privilege to place this gift in the foundation of this glorious Temple.

"I now do so in the name of our most beloved Shoghi Effendi. May his ardent hopes be fulfilled and this House of Worship, so dear to his heart, be speedily completed, a testimonial of the love of not only the European believers for their Guardian, but of the Bahá'ís of the entire world."

The following cable was sent to all National Spiritual Assemblies by the Hands of the Faith:

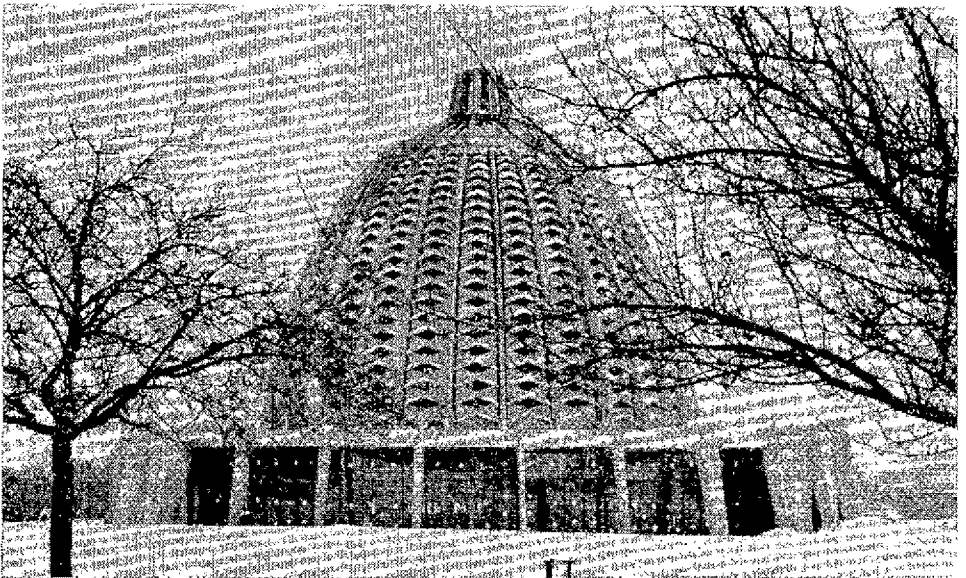
"Announce joyous news cornerstone Mother Temple Europe laid impressive ceremony attended nearly one thousand Bahá'ís guests sacred dust Shrine Bahá'u'lláh placed foundation by beloved Hand Amelia Collins.

"Excavations, foundations, walls being rapidly completed plans laid early construction superstructure but **actual** beginning this work dependent availability sufficient funds. Heavy increase building costs during unavoidable seven year delay overcoming serious obstacles now requires steady, uninterrupted flow contributions. Completion this historic structure during Crusade now necessitates fulfillment beloved Guardian's stirring call for great outpouring treasure by believers throughout world.

"Request all National Assemblies immediately inaugurate special fund construction Mother Temple Europe urge all friends support this fund liberally continuously. Attainment this vital goal Ten-Year Plan will release untold spiritual power and prestige Faith, demonstrate vitality ever victorious world Bahá'í community attract divine confirmations blessings promised by 'Abdu'l-Baha to all those who sacrifice for House of the Lord."

(signed) HANDSFAITH

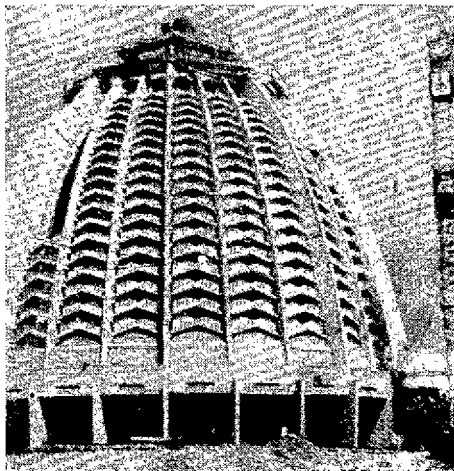
Haifa, Israel  
January 12, 1961



Bahá'í Temple in the heart of Europe, completed Spring 1963.



RPCNTFEST CEREMONY AT THE BAHÁ'Í TEMPLE



*Left:* the Mayor of Langenhain, Mr. Heuss, addressing those present on the joyous occasion of the completion of the superstructure of the European Mashriqu'l-Adhkár, November 16, 1962. It is an old Germanic custom for the builders *to* place a wreath of green boughs an the summit of a building when the highest **point** has been reached.

*Right:* the black object on the top of the Temple is the **wreath**.

THE TEMPLE IS RAISED

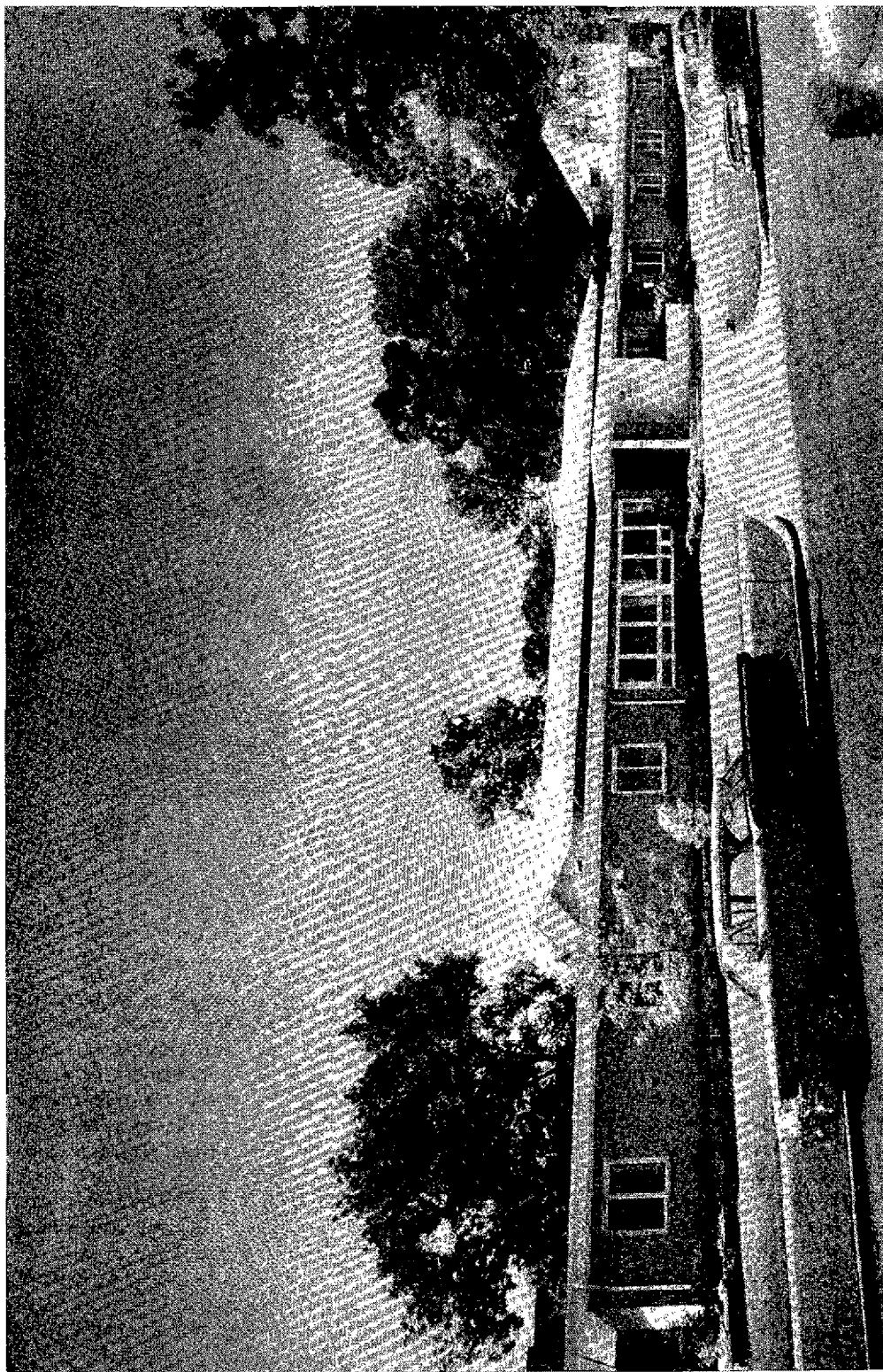
The German word "Richtfest" symbolizes the feast during which the finished shell of a building is handed over to its owner by the contractor and the workers who had the privilege of erecting it. It is a significant step in the progress of a building.

The Bahá'í world on November 16, 1962, during the month of Power, was given the finished shell of the mighty and yet graceful structure of its first European House of Worship by those who had labored physically, with their hearts and with their minds to make it a reality before the winter storms.

A group of visitors from all over Europe, including authorities, builders, members of

the press and the work force, attended the ceremony and listened to short addresses given by the chairman and vice-chairman of the National Spiritual Assembly, the mayor of the town of Langenhain, the architect, *the* building contractor and the speaker of the "Richtspruch." All present signed a guest book.

The day was beautiful, Fresh snow and wind contributed to a vigorous atmosphere, compensated for by the light of joy and accomplishment: in those who had labored many years and against formidable odds toward the fulfillment of this goal of the Crusade.



## INAUGURATION OF TEMPLE DEPENDENCIES

*"When the foundation of the Mashriqu'l-Adhkár is laid in America 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, without doubt, thousands of Mashriqu'l-Adhkárs will be born.*

*"This organization of the Mashriqu'l-Adhkár will be a model for the coming centuries, and will hold the station of the mother."*

THESE words of 'Abdu'l-Bahá, quoted by Shoghi Effendi in *God Passes By*,<sup>1</sup> referring to the Mashriqu'l-Adhkár in Wilmette, Illinois, were written some forty years ago. Every passing year since has made more evident the potent truth in these statements.

According to the Teachings of Bahá'u'lláh the Mashriqu'l-Adhkár (literally, dawning place of the praise or remembrance of God) consists of the central House of Worship and its dependencies — humanitarian and social agencies which provide the channel for putting into effect the spiritual energies, engendered through worship, which are to regenerate a bewildered humanity in this critical day,

Shoghi Effendi makes clear the underlying purpose of worship in this day in an early letter:<sup>2</sup>

"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 meagre and often transitory

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."

Thus we begin to glimpse the reality of worship emancipated from the static concept bound to creed and dogma and even confined within the walls of a monastery. We see that worship is fulfilling its purpose only when it is "translated and transfused into . . . service to the cause of humanity." Only thus does worship become part of a living practice of faith in God. Thus the "secret" of the Mashriqu'l-Adhkár, hidden in the words of 'Abdu'l-Bahá, "the Temple is the most great foundation of the world of humanity and it hath many branches,"<sup>3</sup> unfolds under the pen of the Guardian:

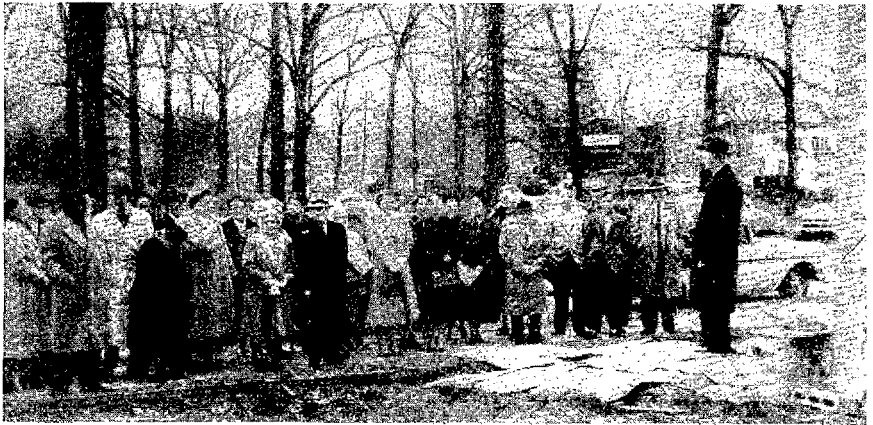
"Nothing short of direct and constant interaction between the spiritual forces emanating from this House of Worship centering in the heart of the Mashriqu'l-Adhkár, and the energies consciously displayed by those who administer its affairs in their service to humanity can possibly provide the necessary 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 band 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."<sup>4</sup>

<sup>1</sup> *God Passes By*, p. 351.

<sup>2</sup> *Bahá'í Administration* (1945), pp. 185—186.

<sup>3</sup> *Tablets of 'Abdu'l-Bahá*, p. 626.

<sup>4</sup> *Bahá'í Administration*, (1945), p. 186.



Hand of the Cause Horace Holley, (far right) addressing the audience at the laying of the cornerstone of the Bahá'í Home for the Aged in Wilmette on April 5, 1958.

Immediately on the completion of the Bahá'í House of Worship in Wilmette, the Guardian called for inauguration of the first channel of service to humanity. In his letter of April 29, 1953, he specified "the erection of the first Dependency of the first *Mashriqu'l-Adhkár* of the Western world" as one of the objectives of the Ten Year Plan, assigned to the Bahá'ís of the United States.

The first Dependency of the *Mashriqu'l-Adhkár* in the United States is a home for the aged. This Bahá'í Home (as it is called) is open to all **who** qualify, of whatever race or religion.

In the future, other Dependencies, or accessory institutions, of the *Mashriqu'l-Adhkár* will be erected, all clustering around the central House of Worship which is "exclusively reserved for Bahá'í worship."<sup>5</sup> Shoghi Effendi enumerates them: "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."<sup>6</sup>

Construction of the Bahá'í Home began in December, 1957. The Dependency is located three blocks from the Bahá'í House of Worship in Wilmette, on a corner plot of land about three-fourths of an acre in size, which borders a small business district on one side (Fourth Street) and a residential area on the

other (Greenleaf Avenue). It is one block from public transportation.

The National Spiritual Assembly of the Bahá'ís of the United States issued a description of the building:<sup>7</sup>

It is contemporary in design, primarily of brick, with stone and wood trim, costing approximately one hundred and sixty thousand dollars. It is designed to provide living quarters for twenty residents and an administrative staff of three persons. It is essentially U-shaped, surrounding a private garden area open to the south, which contains a number of large oak trees in addition to space for formal landscaping and flower or vegetable gardening. The building is set back from surrounding lot lines, and the adjoining areas have many trees and more gardening space.

Ingress and egress to the building is made simple, through numerous widely separated doorways at grade level. Ample off-street parking space is provided for visitors, easily accessible from Fourth Street, with direct entrance into the building. A three-car garage, on the alley, is for use of the staff.

All habitable rooms are on one floor, slightly above side-walk level. There are no stairs for the residents to climb. Sleeping rooms are so arranged that they accommodate sixteen individuals and two couples. Each pair of individual rooms shares a connecting toilet room and there is a lavatory in each room. The rooms for couples each have a private half-bath, with toilet and

<sup>5</sup> *Gad Passes By*, p. 339.

<sup>6</sup> *ibid.*, p. 350.

<sup>7</sup> *Bahá'í News* (U.S.), Jan. 1958, p. 7.



The main sitting room of the Bahá'í Home where residents gather for tea and evening entertainment; non-residents are welcome to join them on these occasions.



lavatory. Shower and tub facilities are provided for both men and women in bath rooms off the main corridor,

A large "common room" or living-dining room has large windows facing south on the garden side. This room has a high-beamed ceiling and a large fireplace, and is attractively and cheerfully furnished. Off the common room is a parlor serving both as a library and a room for private meetings of residents and their guests.

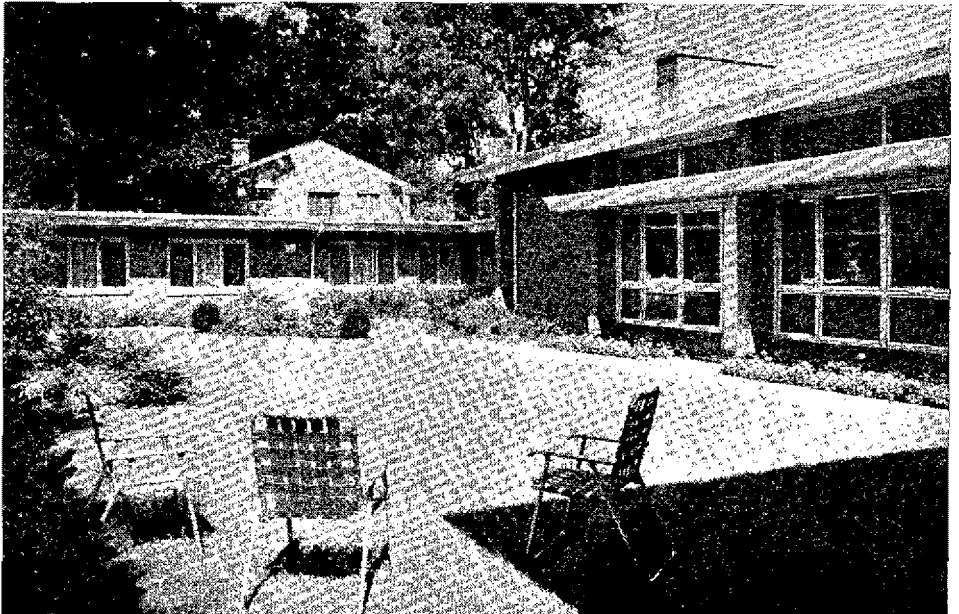
There is an adequate and well-equipped kitchen, with plenty of food storage area. The kitchen adjoins the administrative offices which also face the entrance foyer. The administrator has a suite of two offices, and a two-room living suite with private bath. Two rooms with connecting bath are also provided to house a cook and one resident maid.

In this same general area there is a small infirmary, with a bath and a small laboratory counter and case. The infirmary provides space for not more than two people, for short periods of case; hospitalization facilities are not provided,

Other features of the Bahá'í Home are a large hobby room, and an open porch off the residents' private corridor.

William Campbell Wright, who designed the building, is a member of the American Institute of Architects. Construction was seriously delayed by a suit brought by two real estate companies who hoped to compel the Wilmette Village Trustees to reverse the permit granted for erection of the Bahá'í Home in this area. The permit was, however, upheld by the Court, and construction started immediately thereafter.

The cornerstone for the Bahá'í Home was laid on April 5, 1958, in the presence of the president of the Wilmette Village Board and about forty Bahá'ís and their friends from the Wilmette area. Horace Holley, Hand of the Cause and secretary of the National Spiritual Assembly of the Baha'is of the United States, spoke of the significance of the Bahá'í Home in its relation to the Bahá'í House of Worship. He said: "The Baha'i Home fulfills the meaning and power of divine worship in service to our fellowmen. For this institution is not restricted to members of the Bahá'í Faith but opens its doors to all



Enclosed garden of the Bahá'í Home for the Aged, where residents can enjoy being out of doors in an atmosphere of seclusion and peace.

persons, without any religious discrimination."

When one contemplates the erection of Mashriqu'l-Adhkárs on every continent in the foreseeable future, and in the far future the "thousands of Mashriqu'l-Adhkárs" foretold by 'Abdu'l-Bahá, each with its various Dependencies fulfilling the true purpose of Bahá'í worship, then one can begin to understand why the erection of the "Mother Temple of the West" "marks the inception of the Kingdom of God on earth," as stated by 'Abdu'l-Bahá.<sup>8</sup> For it is the Mashriqu'l-Adhkár with its Dependencies which constitutes, in the World Order of Bahá'u'lláh, the "seat round which its spiritual, its humanitarian and administrative activities will cluster."<sup>9</sup> Thus, only through the erection of the first Dependency can the Mashriqu'l-Adhkár begin to fulfill its destiny, just as only through the first believer could the Cause of God "be established upon the seat of His Mercy".<sup>10</sup>

— BEATRICE ASHTON

<sup>8</sup> *God Passes By*, cited p. 351.  
<sup>9</sup> *World Order of Bahá'u'lláh*, pp. 156-159.  
<sup>10</sup> *Kitáb-i-Iqán*, p. 223.

THE BAHÁ'Í HOME FOR THE AGED

On February 1, 1959, the American Bahá'í community achieved another and unique objective of the beloved Guardian's Ten-Year Plan, for on that day "the first Dependency of the Mashriqu'l-Adhkár in Wilmette," the Bahá'í Home For The Aged, began actual operation.

To acquaint the residents of Wilmette and the neighboring communities with the particular purposes and services of the Bahá'í Home, Sunday, January 25, 1959, was publicly announced as "Open House," by means of a large advertisement in *Wilmette Life* and in special articles in Chicago and suburban newspapers. In addition, approximately 200 special invitations were sent to officials of the Village of Wilmette, the Wilmette Chamber of Commerce, and a number of social service organizations, as well as to directors of other homes for elderly people, to doctors, and business concerns, inviting them to visit the premises and become acquainted with the facilities and services that are provided.

Although a heavy snow storm and hazardous driving conditions prevailed all day,



The small sitting room provided for residents of the Baha'i Home for the Aged so that they can entertain relatives and friends in privacy,

nearly 200 persons came to view the Home's functional beauty. A corps of local Bahá'ís received the visitors and conducted them on tours of the building. Many visitors commented particularly on the warmth of the spirit which they found within its doors.

Since a home for the aged operates under special regulations, the Bahá'í Home has been incorporated with a Board of Directors consisting of the nine annually elected members of the National Spiritual Assembly. This corporate body holds title to the land and building, operates the Home, and maintains its own records, including a bank account in the name of The Bahá'í Home, Inc. An Admissions Committee, appointed by the Board of Directors and composed of non-Bahá'ís as well as Bahá'ís, processes all applications and submits them to the Board of Directors for final approval.

The Baha'i Home is contemporary in design and blends well with the surrounding neighborhood. The interior wall colors, the draperies, furniture, and accessories were carefully selected to provide a home that is cheerful and inviting. Nothing has been

overlooked for the comfort and safety of its residents. The landscaping of the grounds, planned by Hilbert E. Dahl and L. Wyatt Cooper, includes walks and seats in the gardens to enable the residents to enjoy the various flower beds. A stockade cedar fence on three sides provides quiet and privacy,

Complementing its physical beauty, the Bahá'í Home has an inner atmosphere of warmth and affection felt by all who live there. Due in no small measure to the skilled and loving efforts of Mrs. Florence V. Gibson, the Administrator of the Home, the guests feel a deep spirit of fellowship towards one another. Each afternoon they gather in the living room for tea, cookies and conversation. They invite their families and friends to visit them at this time. In the evenings they enjoy a program of records, the reading of a story, travel pictures or watching television. Each is encouraged to paint, sew, play a musical instrument, or pursue his favorite hobby in the large hobby room adjoining the living room. There is happiness in the Bahá'í Home which can be felt when one enters there.

-- HARRIETT WOLCOTT

# 4. BAHÁ'Í CALENDAR, FESTIVALS AND DATES OF HISTORIC SIGNIFICANCE

## FOREWORD

By DR. J. E. ESSELMONT

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 signaled 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.

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## 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 season 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 Ridván,  
The ninth day of Ridván,  
The twelfth day of Ridván,  
The anniversary of the declaration of the Báb,  
The anniversary of the birth of Bahá'u'lláh,  
The anniversary of the birth of the Bab,  
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 follow 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 Badi' Calendar (Bahá'í Calendar) has been taken by me from the *Kitáb-i-Asmá'*, one of the works written by the Bab. 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 Badi' 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 Badi' 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 Badi' 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 Badi' 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	Istiqlál	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	'Azamat	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 Bab 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 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 'AM', 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. Ḥubb	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. Váḥid	Unity,

Each cycle of nineteen years is called Váḥid. Nineteen cycles constitute a period called Kull-i-Shay'. The numerical value of the word "Váḥid" is nineteen, that of "Kull-i-Shay'" is 361. "Váḥid" 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 Quḍrat, of the month of Jalál, of the year Bahháj, of the fifth Váḥid, of the first Kull-i-Shay'."

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 <i>part</i> Jamádiyu'th-Thání, 1269 A.H. March 12—April 10, 1853 A.D. <b>Departure</b> for Sulaymáníyyih on Wednesday, April 30, 1854 A.D.—Rajab 12, 1270 A.H.</p>	Kullu't-Ta'ám	House of Hájí 'Alí-Madad (in old Baghdád) House of Sulaymán-i-Ghannám
<p><b>B. SULAYMÁNÍYYIH</b></p> <p>Before reaching Sulaymáníyyih, He lived for a time on the Sar-Galú mountain. <b>During His</b> absence from Baghdád, His family transferred their residence from House of Hájí 'Alí-Madad to that of Sulaymán-i-Ghannám. Nabíl arrived at Baghdád 6 months after Bahá'u'lláh's departure for Sulaymáníyyih.</p>	Prayers Qaşfdiy-i-Varqá'íyyih Sáqi-Az-Ghayb-i Baqá	
<p><b>C. BAGHDÁD</b></p> <p><b>Arrived</b> from Sulaymáníyyih on Wednesday, March 19, 1856 A.D.—Rajab 12, 1272 R.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, 2863 A.D.—Dhi'l-Qa'dih 3, 1279 A.H.</p>	Tafsír-i-Hurúfát-i-Muqatta'ih Şahífiy-i-Shatfíyyih Haft-Vádfi {Seven Valleys} Tafsír-i-Hú Lawh-i-Huríyyih Kitáb-i-Iqán Kalimát-i-Maknúnih {Hidden Words} Subhána-Rabbíya'l-'Alá Shikkar-Shikan-Shavand Húr-i-'Ujáb Halih-Halih-Yá Bishárat Ghulámu'l-Khuld Az-Bágh-i-Iláhi Báz-Áv-u-Bidih-Jámí	

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 Najfbíyyih (Garden of Riḍván), April 22, 1863 A.D.—<u>Dhí'l-Qa'dih</u> 3, 1279 A.H.</p> <p>Arrival of Bahá'u'lláh's Family at Garden of Riḍván on eighth day after fist of Riḍván.</p> <p>Departure from Garden of Riḍván for Constantinople last day of Riḍván, at noon on Sunday, May 3, 1863 A.D.—<u>Dhí'l-Qa'dih</u> 14, 1279 A.H.</p> <p><b>Length</b> 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>	

Firayját (arrival early afternoon—stayed seven days), arrived on Sunday, May 3, 1863 A.D.—Dhí'l-Qa'dih 14, 1279 A.H. (Firayját is about 3 miles distant from Baghdád)

Judaydih,  
Díli-'Abbás,  
Qarih-Tapih,  
Saláhiyyih (stayed two nights),  
Dúst-Khurmátú,  
Táwuq,  
Karkúk (stayed two days),  
Irbíl,  
Záb River,  
Barfallih,  
Mosul (stayed 3 days),  
Zákhú,  
Jazríh,  
Nişbin,

Hasan-Áqá,  
Márdín,  
Diyár-Bakr,  
Ma'dan-Mis,  
Khárpút (stayed 2 or 3 days),  
Ma'dan-Nuqrih,  
Dilik-Tásh,  
Sivas,  
Túqát,  
Amasia (stayed 2 days),  
Iláhiyyih (while approaching Sám-sún, "Lawh-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, Anyábullí (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 Lawhi-'Abdu'l-'Azíz Va-Vukalá</p>	<p>House of Shamsí Big (2-story, near Khhir-gih Sharaf Mosque)</p>	<p>1 month</p>

D. CONSTANTINOPLE— <i>continued</i>	Works Revealed Dur- ing This Period	Houses Occupied Dur- ing This Period	
<p>Length of <i>sea</i> voyage from Samsún to Constantinople 3 days,</p> <p>Length of Journey from Constantinople to Adrianople 12 days.</p>		House of Vísí Páshá (3-story, near Sulṭán Muḥammad Mosque)	3 months

1. Kúchik-Chakmachih (3 hours from Constantinople---spent one night)
2. Búyúk-Chakmachih (arrived about noon)
3. Salvarí
4. Birkás
5. Bába-Iskí

E. ADRIANOPE	Works Revealed Dur- ing This Period	Houses Occupied Dur- ing This Period	Duration
<p>Arrival on Saturday, December 12, 1863 A.D.—Rajab I, 1280 A.H.</p> <p>Length of stay: 4 years, 8 months, 22 days.</p>	<p>Súriy-i-Asháb</p> <p>Lawḥ-i-Ḥajj I</p> <p>“ “ “ II</p>	<p>1. <u>Khán-i-'Aráb</u> (caravanserai, two-story, near house of 'Izzat-Áqá)</p>	3 nights
<p>Length of overland journey from Constantinople to Adrianople: 12 days,</p>	<p>Kitáb-i-Badí' Súriy-i-Mulúk (Tablet of the Kings)</p>	<p>2. House in Murádiy-yih quarter, near Takyiy-i-Mawlaví</p>	1 week
<p>Departure from Adrianople on Wednesday, August 12, 1868 A.D.—Rabí-'u'th-Thání 22, 1285 A.H.</p>	<p>Súriy-i-Amr Súriy-i-Damm Alvāḥ-i-Laylatu'l-Quds Munájátháy-i-Ştyám (Prayers for Fasting)</p> <p>Lawḥ-i-Sayyáh Lawḥ-i-Nápulyún I (First Tablet to Napoleon III)</p> <p>Lawḥ-i-Sulṭán (Tablet to the Sháh of Persia)</p> <p>Lawḥ-i-Nuqṭih</p>	<p>3. House in Murádiy-yih quarter, near house 2</p> <p>4. <u>Khāniy-i-Amru'lláh</u> (several stories, near Sulṭán-Salím Mosque)</p> <p>5. House of Riḍá Big</p> <p>6. House of Amru'lláh (3-story, North of Sulṭán-Salím Mosque)</p> <p>7. House of 'Izzat-Áqá</p>	<p>6 months</p> <p>1 year</p> <p>3 months?</p> <p>11 months</p>



1. Uzún-Kuprí
2. Kashánih (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, trans-shipped 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—Jamádiyu'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 months
	Lawḥ-i-Malik-i-Rús (Tablet to the Czar)	3. House of Rábi'ih	
Purest Branch died on Thursday, June 23, 1870 A.D.—Rabi'ú'l-Avval 23 1287 A.W.	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	2 or 3 months
Passed away May 29, 1892 A.D.	Lawḥ-i-Páp (Tablet to the Pope)	5. House of 'Abbúd (where Kitáb-i-Aqdas was revealed)	
		6. Mazra'ih	
		7. Qaşr (Mansion, where He passed away)	

## DATES OF HISTORIC SIGNIFICANCE DURING THE FIRST ONE HUNDRED AND NINETEEN YEARS OF THE BAHÁ'Í FAITH

Declaration of the Mission of the Báb in Shíráz .....	May 23, 1844	Martyrdom of the Báb in Tabriz, &air	July 9, 1850
Departure of the Bab on His pilgrimage to Mecca .....	September, 1844	báyján .....	July 9, 1850
Arrival of the Báb in Máh-Kú, Ádhirbáyján .....	Summer, 1847	Attempt on the life of Násiri'd-Dín Sháh .....	August 15, 1852
Incarceration of the Báb in Chihriq, Ádhirbáyján .....	April, 1848	Imprisonment of Bahá'u'lláh in the Síyáh-Chál of Tíbrán .....	August, 1852
Conference of Badasht .....	June, 1848	Banishment of Bahá'u'lláh to Baghdád .....	January 12, 1853
Interrogation of the Báb in Tabriz, Ádhirbáyján .....	July, 1848	Withdrawal of Bahá'u'lláh to Kurdistán .....	April 10, 1854

- Return of Bahá'u'lláh from Kurdistán . . . . .  
 . . . . . March 19, 1856
- Declaration of the Mission of Bahá'u'lláh  
 . . . . . April 22, 1863
- Arrival of Bahá'u'lláh in Constantinople . . . . .  
 . . . . . August 16, 1863
- Arrival of Bahá'u'lláh in Adrianople . . . . .  
 . . . . . December 12, 1863
- 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 America  
 . . . . . September 23, 1893
- Establishment of the first Bahá'í centre in  
 the West . . . . . February, 1894
- Arrival of the first group of Western pilgrims  
 in 'Akká . . . . . December 10, 1898
- Arrival of the Báb's remains in the Holy  
 Land . . . . . January 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. Carmel  
 . . . . . March 21, 1909
- Opening of the first American Bahá'í Convention  
 . . . . . March 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 Mashriqu'l-Adhkár in Wilmette, Ill., by 'Abdu'l-Bahá  
 . . . . . May 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 Muhammadan Court in Egypt  
 pronouncing the Faith to be an independent  
 religion . . . . . May 10, 1925
- Martha Root's first interview with Queen  
 Marie of Rumania . . . . . January 30, 1926
- Resolution of the Council of the League of  
 Nations upholding the claim of the Bahá'í  
 community to the House of Bahá'u'lláh  
 in Baghdád . . . . . March 4, 1929
- Passing of the Greatest Holy Leaf . . . . .  
 . . . . . July, 1932
- Inception of the First American Seven-Year  
 Plan . . . . . April, 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  
 Plan . . . . . April, 1946
- Completion of Arcade and Parapet of the  
 Shrine of the Bab on Mt. Carmel . . . . .  
 . . . . . July 9, 1950
- Commemoration of Centenary of the Mar-  
 tyrdom of the Báb . . . . . July 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  
 Mission . . . . . October, 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, Illinois . . . . . May 1, 1953
- Public dedication . . . . . May 2, 1953
- All-America Bahá'í Intercontinental Teaching  
 Conference, Chicago, Illinois, U.S.A., and  
 the inauguration of the Ten-Year Interna-  
 tional Bahá'í Teaching and Consolidation  
 Plan . . . . . May 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 Báb . . . . . October, 1953
- Expansion of the Faith to 100 additional  
 countries and islands by settlement of the  
 Knights of Bahá'u'lláh . . . . . 1953-1954

- Completion of exterior of International Archives Building .....1957
- Passing of Shoghi Effendi ..... November 4, 1957
- Holding of **five** Intercontinental Teaching Conferences successively in Kampala, Sydney, Wilmette, Frankfurt, Djakarta] Singapore .....1958
- First Dependency of a Mashriqu'l-Adhkár, the Bahá'í Home for the Aged, opened in Wilmette, Illinois, U.S.A. .. January, 1959
- Dedication of the Mother Temple of Africa, Kampala, Uganda. ....January, 1961
- International Bahá'í Council becomes an elected body .....April, 1961
- Dedication of Mother Temple of the Andpodes, Sydney, Australia ..... September, 1961
- Completion of outer structure of Mother Temple of Europe, near Frankfurt, Germany .....November, 1962
- Completion of the Ten Year Crusade, fulfilling Daniel's prophecy; celebration of the Most Great Jubilee, in London; election of the Universal House of Justice .....April, 1963

## 5. BAHÁ'Í YOUTH ACTIVITIES

April 1954 — April 1963

THERE does not exist in the Bahá'í community that gulf which so tragically divides youth from their elders in so many parts of the world in these days. Bahá'í youth play a vigorous role in many varied fields of the work of the Faith, most especially, perhaps, as pioneers and teachers, working hand in hand with their elders. Thus this survey, concerned as it is with those activities conducted specifically by or on behalf of the children and youth in the Bahá'í community must be seen as only one facet of the great part that young people are playing, and always have played, in the life of the Bahá'í world.

Guided and co-ordinated by their own Youth Committees, young Bahá'ís have been working together to develop the qualities of purity and devotion, courage and compassion, universality and justice which enable them to grow as true Bahá'ís in character. In local gatherings and conferences, at summer and winter schools, both formally and informally, in all parts of the world, they deepen themselves in their knowledge and understanding of the Teachings, equipping themselves spiritually to shoulder the responsibilities which inevitably rest upon them as they grow older.

It is not possible to give an exhaustive account of all the activities of Bahá'í youth in every country during the last nine years, but the following reports will give some idea of the nature and universality of the work that has been going on.

### ASIA

*Turkey* The Bahá'í Youth Committee of Turkey, first founded in 1958, has concentrated on assisting the activities of six local youth committees and in preparing translations of selected writings of special concern to the ninety-one Bahá'í youth reported in 1963. Constant contact is kept with the youth groups in Turkey through letters and visits.

*Íraq* A monthly bulletin was issued in 1956. On February 12, 1958 a successful Youth Symposium was held.

*Írán* Owing to the large number of Bahá'ís in Írán, and therefore the number of youth, the activities of the young believers are very varied indeed.

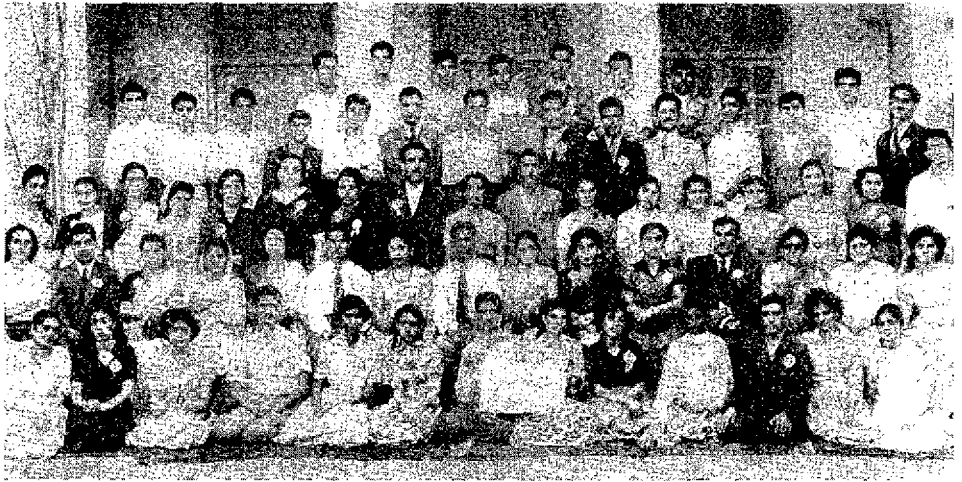
In the year 1961 there were two hundred and twenty-four Youth Committees, and over a hundred and eighty teaching conferences were held.

Regular and well-organized classes and programs are held to deepen the Bahá'í youth in their knowledge of the Faith and in their commitment to the Bahá'í way of life, and to encourage and assist them to spread its message.

The Persian Bahá'í youth have scattered all over the world as pioneers, many combining service to the Faith with the completion of their education.

In Írán itself they have not only pioneered and taught with enthusiasm—in one year three hundred and twelve youth travelled as teachers to different parts of the country—they have also established sixteen classes for literacy, have been responsible for the running of one hundred and nineteen libraries, have worked to improve the health of young people, and, in 1961, helped with relief work in the Qazvín earthquake.

*India, Pákestán and Burma* Annual Reports issued by the National Spiritual Assembly of the Bahá'ís for these countries tell of Bahá'í World Youth Day observances in Bombay, Calcutta, New Delhi, Hyderabad-Sind, Nasik, Poona, Panchgani, Rangoon and Sholapur. Regular weekly children's classes are also reported held in Bombay, Chittagong, Gwalior, Karachi, Poona, Panchgani, Quetta, Rawalpindi and Sholapur. The report from Quetta said: "A remarkable progress of the youth in this center is worth mentioning. They discharge their duties with zeal." At Kanpur, the Bahá'í Message was delivered to students in colleges. From



Bahá'í Youth Group of Karachi, Páikistán.

Gwalior it is reported that "on several occasions public lectures were delivered in colleges." There were youth participants in the three summer schools held in this region in 1955: October 24–31 in Gwalior, India; September 23–October 2 in Quetta, Páikistán; and October 25–31 in Rangoon, Burma.

The Bahá'í youth of India, Páikistán and Burma held a National Youth Conference in connection with the Bahá'í summer school in Calcutta in October 1956. Delegates attended from youth committees of Bombay, New Delhi, Kanpur, Secunderabad, Calcutta and Kamarhatti. The role of youth in pioneering on the homefront and in the Ten Year Crusade was discussed.

In India mother summer school was held October 22–30, 1957 in the former Maharaja's Palace in Gwalior. About fifty-five boys and girls from different parts of India and from different religious backgrounds came together "to expand their knowledge of the Faith and try to practice the Teachings in every walk of life, wherever they may be." The youth had five courses of study a day, and not an evening passed without public lectures, lectures in town, or paying visits to sympathizers. Later in the evening the youth had games, music, songs, jokes and acting for entertainment. "The residents of the Palace used to roar with laughter, and many outsiders used to join us. All of a sudden our principal would, in the midst of the fun

and gaiety, switch to some intellectual questions and answers of the Bahá'í Cause and discussion would follow, everyone being in the mood to have something to say." Toward the end of the school, a teaching conference was held with serious discussion of the problems of preparing to pioneer. An unusual feature was the holding of a symposium of speakers from various colleges, only a few of whom were Bahá'ís, and asking impartial judges to select winners of the speech contest.

A winter school was held in December 1957, in central India, to supplement the summer school. The National Youth Committee secretary reported that "Bahá'í youth at Delhi, Bombay, Sholapur, Panchgani, Poona and some other places are holding study groups, fireside gatherings, and social gatherings from time to time."

The National Youth Committee of India publishes a magazine called *Touch* which is devoted to Bahá'í youth activities in that country.

The National Youth Committee of Páikistán reported that following the visit of Hand of the Cause Leroy Ioas to Karachi, Páikistán, on October 6, 1958, three new local Youth Committees were formed, bringing the total to six for Páikistán. These Youth Committees have participated in holding study classes throughout the year and assisting with summer schools and various conferences. It





Students of Chonnam National University attending Bahá'í Study Class in Kwangju, Korea.



Hand of the Cause Rúhíyyih Khánúm with children and friends at the Bahá'í School in Nha-be, Central Vietnam.

was the eager hope of the National Youth Committee to establish a Youth Bulletin.

The New Era High School in Panchgani, India, reports a March 1959 enrollment of 150, including 112 boarders and 38 day scholars. Both primary and secondary sections passed very satisfactorily the inspections held by the Government Education Inspectors who suggested the addition of an assembly hall, a drawing hall and a crafts room. Water has been piped into all living quarters, additional furniture has been provided and a movie projector has been purchased. Students have done well in their academic examinations and have won prizes in district athletic contests. Increasing attention is being given to moral instruction in the curriculum.

**Korea** In July 1956 a Bahá'í summer conference was held at Kwanju, Korea, attended by one hundred persons, most of them college students. Wide publicity is spreading knowledge of the Faith.

**Japan** In Riqvân 1958 the first Bahá'í children's class was formed in Japan with an enrollment of three. This soon increased, bringing with it the need to communicate in three languages: Japanese, Persian and English. The children first drew attention to themselves through their beautiful singing of Persian songs at the Summer School of 1959. They have studied all the available Bahá'í children's literature and have learned prayers and verses in several languages. The study of the Faith is interspersed with Persian language and flower arrangement classes, the latter activity having been featured in the press and on radio and television.

**Philippines** Bahá'í children of the Philippines have quickly learned to sing Bahá'í songs and frequently raise their voices in song as they walk to and from school through the villages. The melodious refrain, "Alláh-u-Abhá", can be heard floating through the warm tropical air. Often when a meeting is being held in a village, the children are the first to arrive. Enthusiastic, curious, and friendly, they begin to sing.

Since August 1961, hundreds of children are being enrolled in Bahá'í classes in the Philippines as an aspect of mass conversion. There is a critical need for new plan materials and aids, and above all, teachers for these children.

The Bahá'í children and youth of Solano

and Rosario, So. Victory, Philippine Islands, sponsored their own World Religion Day observance in 1962. Many non-Baha'is were present and were deeply impressed by the interesting talks and the general program. The Bahá'í children of Solano have also brought the Faith to the attention of public school officials. In a survey conducted by the schools, it was disclosed that a large percentage of the pupils were Bahá'ís, presaging the time when the schools might give complete recognition to the Bahá'í Faith as an independent religion and grant excuses to Bahá'í pupils on Bahá'í Holy Days.

A teacher at the Los Banos Agricultural College, University of the Philippines, began spreading the Faith. The students have now formed a Bahá'í Club and hold weekly firesides at the college. During their vacations they teach the Faith to people in the outlying villages.

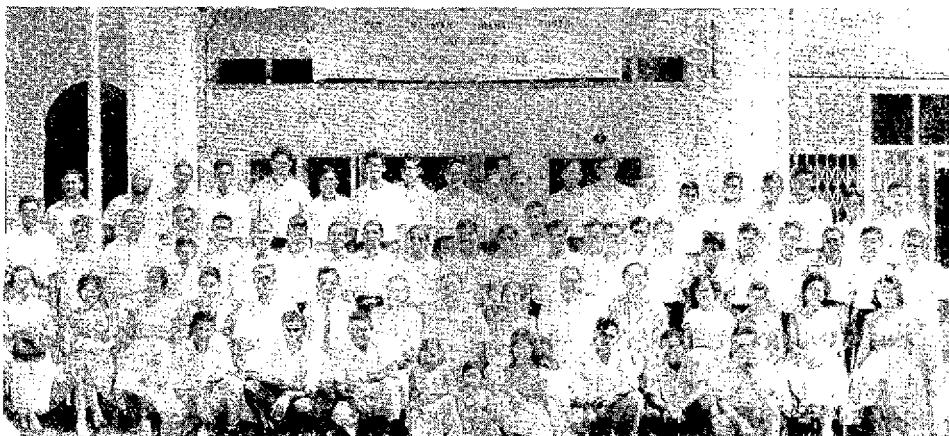
In the Philippines, many of the new youth believers eagerly volunteer to go pioneering in other villages. In fact, nearly half of the most active pioneers are youth. They frequently achieve almost unbelievable success in enrolling new believers.

**Laos** In Vientiane there is a Bahá'í children's class with Thai, Chinese, Vietnamese, French, Persian and American children.

**Malaysia** A Youth Conference, attended by over seventy persons, was held in December 1961 in Seremban, Malaya, at which talks and consultation stressed concentration of effort on the Ten Year Crusade tasks pointed out by the Hands of the Cause in their messages.

**Indonesia** On the Mentawai Islands, the rapid progress of the Faith made possible the opening of three schools in the villages. Mr. Musa Taileleo, the first Mentawai native believer, had forty-four pupils in Simatabu Village. Dr. Raḥmatu'lláh Muhájir, Hand of the Cause, reports: "In Sipapajet, one of the Mentawai villages, a Bahá'í school has been established and named Tarbiyat after the Bahá'í school in Tihrán which was closed by the government in 1933. Mr. Samsury, one of the native Bahá'ís who is a very learned man, has resigned his position as teacher in the government schools, and is teaching the native Bahá'ís in the Bahá'í school. The children and the villagers are very happy. . . Bahá'ís of other villages complain that Mr.

## BAHÁ'Í YOUTH ACTIVITIES



Youth Conference held in Seremban, Malaya.

Samsury has not been given to them. These same people. . . before embracing the Faith did not want schools and said, God has given us copra and chickens; what do we want with education? Our children eat these and grow up.' Now these same people are building houses for their teachers. We are trying to establish Bahá'í schools in every village, even though they may have only one or two grades."

### AUSTRALASIA

*Australia* The *Bahá'í Youth Letter* published early in 1955 in Australia told of the experiences of one of their members in trying to carry out the Guardian's wishes concerning the observance of Holy Days. "Early last year, Helen Dobbins made application to the South Australian Department of Education for leave on Baha'i Holy Days. This was granted. . . In October Helen had to sit for some examinations, one of which fell on the anniversary of the Birthday of the Báb. She informed the college that she would be absent on that day. They asked her to make an exception this once because it was a final examination and if she could not take it, it would mean another year's study. Helen was adamant, and, as a compromise, the department asked her to refer the matter to the National Spiritual Assembly. If the National Spiritual Assembly said she was not to take the examination on that day, the department would see what could be done to give her a special examination. Naturally the National

Spiritual Assembly supported Helen's stand. So the department found a solution in that Helen could take a similar examination the next day with another group of scholars. Consequently everything worked out satisfactorily. We are very proud of Helen."

An Australian Bahá'í youth who was called up for National Service Training in 1959, abiding by the teachings of the Cause, applied to the authorities for exemption from combatant duties, and in due course was brought before the Court of Petty Sessions in Ballarat, Victoria. His exemption was granted, and the next day a total of twelve column-inches was published in the Ballarat and Melbourne papers describing the Faith and its principles.

During the young man's eleven weeks in Army camp, he was stationed in a medical post, and was in constant contact with the 1,200 young people in the camp. He was able to speak of the Faith to some 800 of those present, while at other times he talked of the Faith to ministers of various religions at the camp. This proved to be one of the greatest ways in which the Faith has so far been spread to the masses in Victoria,

During the Intercalary Days, the youth of Queensland decided to request permission from the superintendent of the Children's Hospital to write to the parents of various children asking their permission for Baha'i youth to visit their children in the hospital if they themselves were unable to do so. This has resulted in parental permission being gained for such visits.

An active role as pioneers and travelling teachers has been taken by Bahá'í youth of Australia. Some have travelled over the entire continent and Tasmania teaching the Faith, while others have gone as far as the islands of the Pacific to assist the Knights of Bahá'u'lláh and the other pioneers. Youth have pioneered to out-of-the-way cities such as Darwin, in the Northern Territory, and Perth, in Western Australia. Rodney Hancock pioneered at Rabaul, New Guinea Territory; Bill Washington, in the New Hebrides Islands. Enrollment of Bahá'í youth for pioneering in Timor, New Hebrides and Fiji was reported.

One Australian youth, Noel Bluett, of Leeton, teaches the Bahá'í Faith through his correspondence with chess players around the world. Peter Khan took a ten-day teaching trip to Western Australia. We gave six talks in Perth, one to a women's luncheon club of ninety members, one to the congregation of the Unitarian Church, and a recorded radio talk over the women's session of the ABC, stressing the role of the Bahá'í Faith in the emancipation of women. He travelled 350 miles from Perth to Albany to visit an isolated believer and her friends.

The 1957-1958 Yerrinbool Bahá'í school in Australia was not a youth school, but it was attended by youth from Queensland, New South Wales, Victoria, Tasmania and South Australia. Youth members gave lectures on "Social and Ethical Teachings of the Faith", "The Unity of Religions", "Bahá'í Teachings on Education" and "The Concept of God". One of the youth, who celebrated his twenty-first birthday while at the school, taught a session of six classes on Bahá'í administration.

During the early part of May 1958, the Bahá'í students at Sydney University formed the Sydney University Bahá'í Society which was subsequently recognized as a formally affiliated body by the University. Formed to provide a focal point for the promotion of interest in the Bahá'í Faith, one of the first activities of the Society was to secure publicity in the University newspaper. Articles on the Faith appeared in the newspaper and were followed with firesides and discussions at the University on such topics as "Bahá'í History" and "Progressive Revelation".

A Bahá'í Society was established at Queensland University in May 1960 with

the objective of promoting discussion and analysis of comparative religions and the Bahá'í World Faith. Meetings are being held every three weeks, being advertised by posters and blackboard notices. From twenty to thirty people attend each meeting. The Society has found that its establishment has had the effect of widely publicizing the Faith at the University.

The National Youth Committee of Australia publishes an eight-page *Youth Letter* each quarter. The letters feature talks, articles and poems written by youth with the purpose of serving the Cause of Bahá'u'lláh.

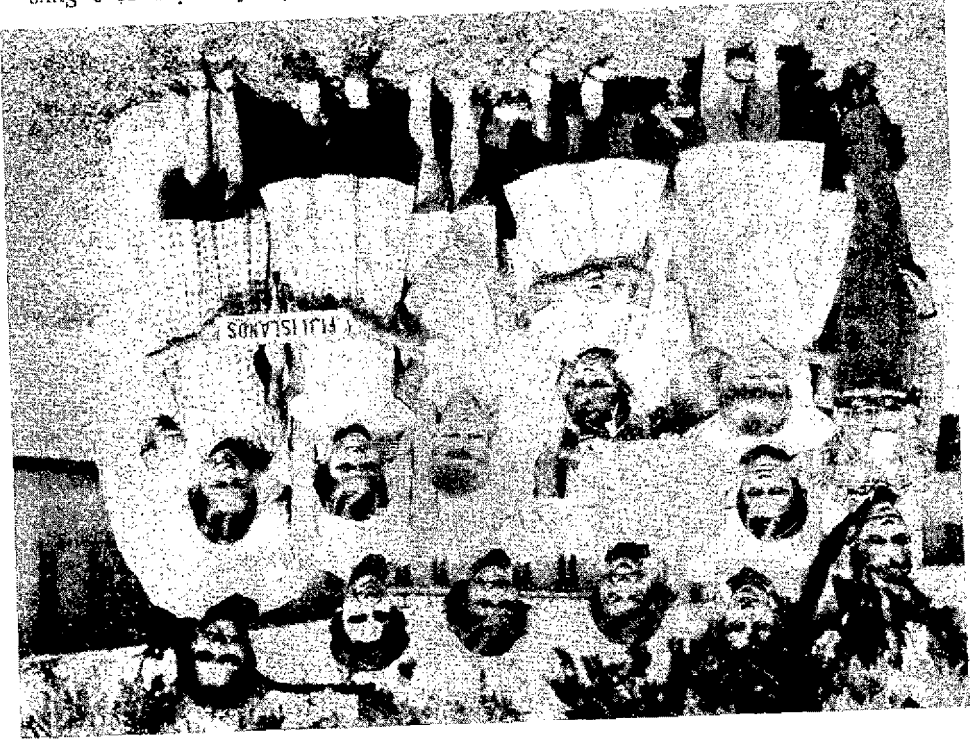
The Australian Child Education Committee continues to publish and distribute over 300 copies each Bahá'í month of *The Children's Newsletter* in Australia, the South Pacific area and other countries. Letters received from parents and teachers indicate that this bulletin is of considerable help to them in providing religious instruction to children.

Mrs. Maysie Almond became concerned about the children who lived in isolated places throughout the large continent of Australia and began to send lessons, stories and pictures to Bahá'í children settled over Australia, Tasmania and even in the Philippines.

*New Zealand* The Youth Co-ordinating Committee of the Bahá'ís of New Zealand initiated publication of a Bahá'í Youth Magazine during October 1958. The magazine is devoted to youth announcements, reports and short articles.

*Pacific Islands* The first Bahá'í wedding performed in any area is always an historic occasion, but the one performed in November 1954 by the Bahá'ís of Suva had unusual elements of interest. Members of the bridal party converged on the Fiji Islands from widely scattered areas because Suva is centrally located. The bride, Lilian Wyss, originally of Australia, came some 800 miles from her pioneer post in Samoa. The groom, Suhayl 'Alá'í, originally from Persia, came some 1700 miles from New Zealand, while the bride's brother came from Australia. The wedding was delayed by the breakdown of the groom's boat, which necessitated his using a car and plane to complete his journey. Meanwhile the whole community co-operated in preparing food, decorating the home of Mr. Núr 'Alí and entertaining guests. Young

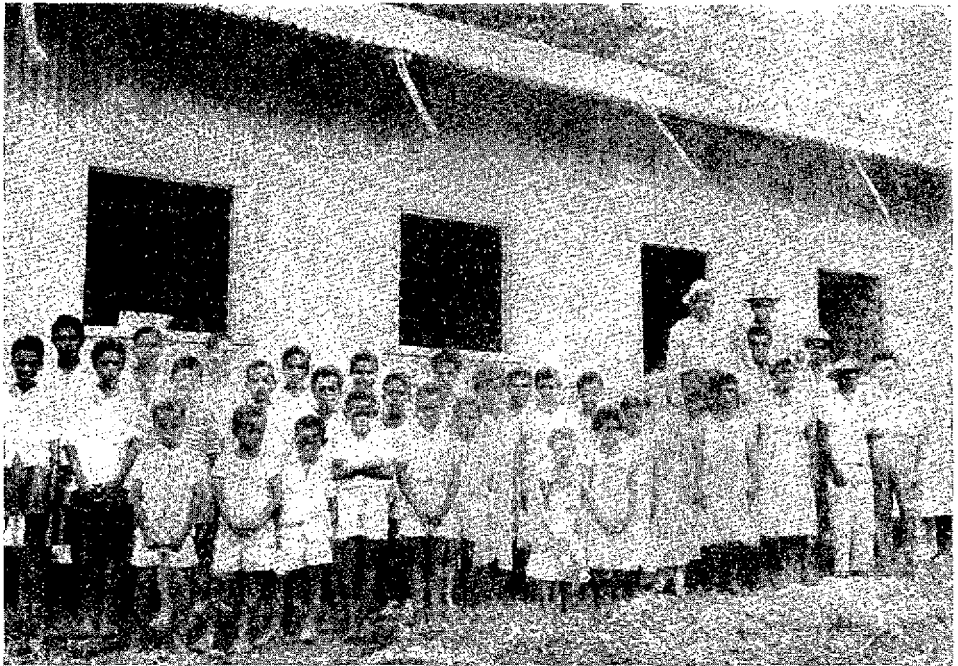
Bahá'í children who conducted the Sunday morning devotional session at a Suva Convention.



Bahá'í Youth with Hand of the Cause Mother Dunn, Yerrinbool Summer School, Australia.







Núr Bahá'í School, Port Vila, New Hebrides Islands.

children even had a part, tearing marigold petals into confetti. The wedding itself was a demonstration of the oneness of the human race: Fijians, Samoans, Indians, Britons, New Zealanders, Germans, Persians and Australians all witnessed the solemn and joyous occasion.

November 1958 saw the fulfillment of a dream of pioneer Mrs. Bertha Dobbins, who pursued untiringly during five years of selfless service, the completion of a Bahá'í school not far from the heart of Port Vila, administrative center of the New Hebrides Island Group in the South Pacific. The new building, a prefabricated steel-framed structure with asbestos cement walls, was shipped from Australia in June. Now completed, the school building stands as silent testimony to the loving efforts and sacrifices of many. Several Chiefs 'save visited the school.

During the morning devotions held in New Hebrides, a small child is seated by a senior child who points out the words of the prayers as they are said. Many of the prayers are known by heart. The stories in the *Children's Stories* from "The Dawn-Breakers"

have been read many times, and they also enjoy very much *The Children's News Letter* published by the National Spiritual Assembly of Australia.

Two Bahá'í children's classes were started for the first time in August 1961 in the Cook Islands. Initial enrollments were five and six, respectively. Use was made of the booklet, *A Bahá'í Child's ABC*, supplemented with songs, stories and creative expression activities.

The Bahá'í children of the Gilbert Islands are very interested in the Bahá'í activities of the adults and attend all Feasts and Holy Day observances. The youth are especially active in the projects of the adult Bahá'ís and go on trips with them when doing teaching work.

The Island Teaching Committee in Samoa publishes *Lessons for Bahá'í Children* as a guide for teachers and parents. It includes prayers and verses from *The Hidden Words* in the Samoan language, stories in English and lessons on the Bahá'í teachings. This pamphlet is useful to both children's Sunday School classes, which are held regularly in American and Western Samoa.



Bahá'í Youth and Children attending the first historic Alaskan Convention, Anchorage. Hand of the Cause Paul Haney in the centre.

#### THE AMERICAS

*Alaska* Since April 1959 there have been children's classes taught in Alaska from as far north as Barrow, the northernmost part of this far north community, to Ketchikan, which is 1,320 miles to the southeast. There have been sixteen classes running concurrently and over 100 children have been involved. Children of Indian, Eskimo, Negro, Oriental and Caucasian extraction have been represented, demonstrating most graphically the concept of the oneness of mankind.

In addition to the regular children's classes, the various communities in Alaska have successfully endeavored to have the children participate in Bahá'í events in which the adults are engaged. This has been approached in some communities by having the children read prayers at Feasts. The children of two nearby communities combined their efforts to put on an historical playlet for the commemoration of the Birth of Bahá'u'lláh. Nor has the activity been limited to this, for there has been an abundance of excursions, parties, programs for parents, creative dancing and other activities which have been a regular

part of the children's program in Alaska. Six of the seven Local Spiritual Assemblies have obtained permission for the children to be excused from public school on the Holy Days, and they have held special programs for the children in observance of these occasions.

Bahá'í university students of Tanana Valley co-operated with United World Federalists in observing United Nations Day with a dinner which one hundred people attended. Ten foreign nations were represented at the affair, one of which, England, was represented by a Bahá'í.

The National Spiritual Assembly of the Bahá'ís of Alaska formed a National Youth Committee which has among its primary functions the stimulation of the teaching of youth in Alaska; encouraging youth attendance and participation in the various schools, workshops and conferences; and to publish the *National Youth Bulletin*.

According to reports, the youth seminar held in Fairbanks over the Labor Day week-end, 1962 was an enjoyable as well as informative occasion. Approximately twenty

young people from **Alaska** and the Yukon Territory took advantage of this opportunity to study together and to discuss questions and answers related to their lives as Bahá'í youth in society.

*Canada* Children's sessions were held each morning at the Ontario Summer School in 1959 with attendance varying from 12 to 21. The children's age range was 4 to 12 years. The program included prayers, stories, meditations and work periods. Childhood virtues were illustrated by the use of historical incidents or facts, which included well-known Bahá'í characters. Each story stressed a great problem, an important virtue and ultimate victory. *The Hidden Words* was used daily for meditation, and prayers were individually given from memory. Pictures to be colored were used to illustrate the virtues and were exhibited to the adults at the week-end, with comments sought and noted. Games were also arranged.

Bahá'í children in the Yukon have been granted permission to be absent from school on Bahá'í Holy Days.

The youth of Canada attended summer schools and Annual Conventions and worked in their own communities. Two widely advertised public meetings at the University of Toronto, in 1955, were followed up with other meetings, including a skating party, after which there was discussion. The Hillel group (Jewish) on the campus asked for Bahá'í speakers, and the forty members of this audience asked many questions.

In British Columbia the initiation of Bahá'í youth activity was brought about by interested adult Baha'is. One evening in the week was set aside for youth firesides, and though the meetings were poorly attended at first, within several weeks, new youth began to attend and youth declarations came with them. Because of the widely scattered urban areas in the lower mainland of British Columbia, transportation was a problem, and a pick-up and delivery service of interested Bahá'í and non-Bahá'í youth was undertaken by older Bahá'ís with cars.

Those attending youth firesides in Moose Jaw, Saskatchewan included West Indians, Hungarians and a newly-declared Chinese Bahá'í.

To encourage the enrollment of Indian youth in the Bahá'í community, several

Bahá'í youth plan to join an Indian-white fellowship group where young people are engaged in promoting unity and amity between Indian and white people in British Columbia.

Calgary was the location of a Bahá'í youth conference held December 24-28, 1962. Mornings were spent in study classes on such topics as Bahá'í history, reasons for our creation and responsibilities of human beings. Afternoons were spent in sightseeing, sports and social gatherings. Several evening meetings were held. Week-end farewells found everyone leaving for widely scattered locations spiritually refreshed.

The picnic, held by the Georgetown, Ontario Bahá'ís as a climax to the Youth Seminar, was attended by over eighty people who came from as far away as Niagara, New York.

In Toronto, on November 6, 1960, a panel of youth spoke at a Sunday evening Bahá'í public meeting on the subject, "Religion in the Schools". This event received favorable radio and newspaper coverage.

*The United States & America* One of the great teachers of youth and children is the Bahá'í House of Worship in Wilmette. Of the thousands of people who visit this Temple every year, many are young. In July 1954 a group of 185 students from forty-one colleges representing thirty-nine countries visited the Temple. One of the Y.M.C.A.s of the region sends a group of a hundred children, ranging in age from nine to thirteen years, to see the Temple each summer.

The education of children in the Bahá'í teachings is actively carried on in many places throughout the United States. The National Bahá'í Child Education Committee publishes a regular magazine for Bahá'í parents and school teachers, called *The Child's Way*. This very attractive publication offers practical teaching suggestions, gives some of the distinctively Bahá'í aspects of education and tells about activities among children in other places. It also prints contributions from children themselves. The laboratory for this committee is the program for children at the House of Worship in Wilmette. In 1957-58 one of the projects in the school was called "Operation Giving". The needs of people all over the world were discussed with the children who were invited to bring clothing,

books, shoes and toys. Their gifts were very generous, some of the children contributing things that they themselves had been wearing when they realized the greater need of others.

A week for family teaching, and especially for children of the ages three to fifteen, was held from June 22, 1957 at Astoria, Oregon. There were forty-seven who stayed the whole week, of whom twenty-seven were children. The Astoria Community, which had no children within it, offered this service in response to Bahá'u'lláh's statement: "He who educates his son, or any other children, it is as though he hath educated one of My children." In 1962, from June 24 through 30, this Northwest Children's Summer Conference in Astoria was held for the first time under the sponsorship of the National Spiritual Assembly, and on this occasion this experiment in Bahá'í living, which started originally with seventeen children and twelve adults, drew one hundred and four people—seventy children and youth and thirty-four adults.

Over a four-year period, a strong children's program has been developed in West Covina, California by six adjacent Bahá'í communities. Classes are held on Saturday mornings on premises rented from the local Jewish Community.

The Bahá'ís of Los Angeles have regular classes for eight age groups: under three, three to five-year-olds, six to eight-year-olds, nine to eleven-year-olds, junior high school, high school, young adult and adult.

Once a month the Albuquerque, New Mexico Bahá'í children visit a different church or religious group; one week they were invited to an Indian pueblo.

The Bahá'í School in Seattle, Washington consists of six classes, for age groups ranging from pre-school to enrolled Bahá'í youth. The program for the youth is particularly intended to train them to become Bahá'í teachers. While the young people are in session there is a study class for the parents of non-Bahá'í children and for others who are interested in the Faith. The first year of this activity yielded the enrollment of eight adults, six youth, several people studying with a view to becoming Bahá'ís, the distribution of a large amount of literature on request, and the formation of a Bahá'í chorus.

Before any classes were organized on a formal basis in Seattle, the Local Assembly sponsored three conferences to discuss these matters with interested believers. Five seminars followed for the training of prospective teachers. It was determined that the whole curriculum should aim at acquainting the child with his environment, with himself and with his relationship to God. Armed with this information and training, representatives of four communities joined in launching the school under the sponsorship of the Seattle Assembly, through which all the activities and assistance of other communities and individuals continued to be channelled. Regular teachers' meetings are held and the progress of the project is constantly reviewed. The underlying goal, as described by the Seattle Assembly, is "to produce a desire in the child to enroll in the Faith and to be equipped to teach it and to understand the responsibilities of Bahá'í membership."

At many summer schools special programs are organized for children and youth, but everywhere this is not the case; the youth have played an important and enthusiastic part. The youth program at Davison Summer School was described as follows: "Have you ever been to a youth session at Davison? If you haven't, we would like to have you live a typical day with us. It is 7:00 a.m. Someone is ringing the bell telling us it will soon be time for devotions which are held in the auditorium at 7:30. After devotions we head for breakfast just to relax. At 9:30 we all set out for the administration class. . . Next we go to choir practice. . . After that. . . a class on progressive revelation. Lunch is soon over, so we all go to a nearby lake to swim for our afternoon recreation. An optional discussion class is held on the beach. . . Then we return home for a welcome supper. For evening entertainment there are programs such as a masquerade, dance, or talent show. Public meetings are held every Wednesday evening. This is just one day at a typical youth session . . ."

Throughout the United States, youth have served actively in teaching the Faith. Plans were developed for the establishment of a Youth Circuit Teaching Program in twenty designated areas of the country, with the goal of developing teaching abilities as well as spreading the Cause of Bahá'u'lláh.

A group of youth from New York and Pennsylvania set out on successive week-ends on a circuit teaching tour that took them to eight cities. Two youth from Sioux Falls, South Dakota planned activities for the Dakotas and om of them also made teaching trips to Omaha, Nebraska, There have also been examples of youth who have travelled from place to place in the South where there are not many Bahá'í youth and where the adult believers are eager for the assistance which youth can provide; the youth teachers return feeling that their time has been richly spent.

California has also tried circuit teaching successfully. Three or four youth, accompanied by an adult chairman, go to outlying communities and cities to conduct meetings.

The Bahá'í youth of Los Angeles, California reported the following types of activity in 1958-59: Youth-adult panels on a monthly basis; weekly firesides for college youth; participation in meetings observing Negro History Week, Brotherhood Week, World Religion Day, World Youth Day; social events such as dances and beach parties; contact with non-Bahá'í groups such as N.A.A.C.P., Nisei, and American Indian Service Committee; newspaper publicity; membership on Local Spiritual Assemblies; reports at Nineteen-Day Feasts.

The Local Spiritual Assembly of Las Vegas, Nevada supports two youth panels, each under the guidance of an adult moderator and each able to travel up to three hundred miles one week-end a month. These youth, some of them not yet Bahá'ís, defray their own expenses.

During the summer of 1959 Bahá'í youth in the area of Nashville, Tennessee sponsored four well-attended public meetings to encourage racial understanding. Speakers were Bahá'í college and university professors. Sunday morning worship services and Sunday evening firesides were provided as valuable follow-up activity.

The Youth Group of Phoenix, Arizona held a progressive dinner and informal fireside on October 25, 1958 in commemoration of United Nations Week.

On February 20-22, 1958 the Bahá'ís of Puerto Rico presented slides with the script "Haifa, a Name to Remember" at the local

high school. This was followed by a one-hour lecture and discussion period for students.

On March 11, 1958 fifty girls of an all-Negro Senior Girl Scout troop and fifteen parents of Silver Spring, Maryland were shown slides of the Holy Land and given the Bahá'í message stressing the oneness of religion.

Between January 12 and 18, 1958 the Youth Committee of Charleston, West Virginia conducted firesides and set up displays leading to a celebration of World Religion Day.

When there was an unexpected call in September 1962 from a Unitarian Church in Seattle, Washington for someone to address an audience of young people on the foilowing evening, nearby Bahá'í youth responded nobly. Six young people plus an adult moderator put on a panel discussion of the Faith which stimulated eager enquiries. In response, a considerable number of pamphlets were given out, and promises were made that information about forthcoming classes and meetings would be conveyed to all those interested.

Specifically youth activities in the United States are co-ordinated by a National Youth Committee appointed by the National Spiritual Assembly. This committee, in addition to its general work of co-ordination and encouragement, stimulates the holding of conferences and the observance of World Youth Day and provides for an exchange of ideas and plans among the youth through the publication of its illustrated *Bahá'í Youth Bulletin*.

The theme for the 1956 Bahá'í World Youth Day was *Guiding Purpose for Life Today*. Seven communities reported their observances in detail. Noteworthy was the program held in Kokomo, Indiana, planned by the single youth there with the enthusiastic assistance of the adult Bahá'ís. Forty people, representing the Negro and white races, most of them not Bahá'ís, came to hear Peter McLaren speak, and to enjoy the recreation and refreshments provided. The Bahá'ís worked through sympathetic leaders of church youth groups who brought their friends with them. After leaving, one group telephoned to tell the Bahá'ís again how much they enjoyed the meeting.

As part of the year's activities, the San Antonio, Texas Bahá'í Youth Committee





Senior Bahá'í Youth Group attending Davison Bahá'í School.

sponsored a panel discussion for World Youth Day, held March 22, 1959. The meeting took place in the Y.W.C.A., and eleven Bahá'ís and eleven non-Bahá'ís attended. The topic of the evening was "Religion and Youth", and invitations were sent to the several colleges located in San Antonio. The afternoon's discussion was very successful, and as a result, weekly study classes were formed.

World Youth Week-end in Baton Rouge, Louisiana, during 1961, was originally intended to be a Bahá'í pilot study on the campus of Southern University (Negro), sponsored jointly by the Bahá'í Interracial Committee, the Bahá'í College Bureau, the Gulf States Area Teaching Committee and the Baton Rouge Assembly; but insurmountable obstacles made it necessary to change the location of the sessions to the American Friends Headquarters off the campus. However, through the co-operation of the University librarian and Mrs. Thelma Gorham, a Bahá'í faculty member at Southern University, an excellent Bahá'í display was set up in the University library. The total attendance was

104 persons from seven different localities in two states.

The Bahá'í College Club at the University of Wisconsin in Milwaukee, with the co-operation of the Local Spiritual Assembly, held its World Youth Day program in 1961 at the Union Lounge at the University, with seventy-two present.

Bahá'í teaching efforts at colleges and universities have taken on many different forms, from formal meetings to intimate personal conversations. The Baha'i College Bureau has been attempting to help organize the former, stimulate the latter, and act as a clearing-house for other activities. The Bureau has provided the following services, among others, to students and campus clubs:

- (1) Upon request it will provide each campus club with a rubber stamp for club correspondence.
- (2) Each youth may receive a Bahá'í calendar to be placed in his room.
- (3) There is a fund available for the purchase of books for college libraries.
- (4) Kits, containing carefully selected literature, are available for presentation to teachers, professors, or groups wishing to

acquaint themselves with the Faith. In the past these kits have been used particularly by teachers of classes in comparative religion, and others. (5) Pamphlets are available for distribution at public meetings. (6) Area representatives will provide speakers for public meetings. (7) The Bureau is prepared to offer any form of assistance needed in establishing college clubs. (8) Personal correspondence is invited with any youth who needs help or ideas. (9) Assistance in planning and carrying out programs for Religious Emphasis Week is a vital and tangible service of the Bureau. (10) Specific readings and courses of study, along with suggestions for the planning of college retreats, are given by the Bureau upon request.

The College Bureau, in response to a letter from the Guardian, compiled a list of colleges and a census of Bahá'í youth in colleges at present so that any youth who so desires may select a school where his presence would be most helpful. It has also made arrangements for African and American Bahá'í Youth to correspond as "Pen Pals".

Bahá'ís were invited to meet with the comparative religions class of the Duke University Theological School.

The Religious Council on the campus of Arizona State College sponsored an observance known as "Religion in Life Week" from September 28 to October 3, 1958. The week began with a banquet at which a Bahá'í gave the invocation, one of the prayers for mankind, which was very graciously received.

The Bahá'ís at the University of Arizona have decided that they are able to teach more effectively by personal contacts, firesides, study classes and devotional meetings, but without frequent public meetings. Each Sunday they have a highly publicized, very dignified devotional service with readings from various scriptures to which they invite the public to come for a "World Devotional Service". At this service there are no speeches, no announcements. Later on Sunday morning, they conduct systematic study classes for those interested in learning of the Faith, to which they do not invite new people until they have had some of the basic teachings. Friday evenings they reserve for firesides for new inquirers. At intervals they have parties and social events. The students are active in

the Student Religious Council. One of the youth helped form the first club of American Indians on the campus, the Amerind Club. He also helps the Indian students with their social problems and by tutoring. Another student works with the International Club.

The Bahá'í youth on the campus of the University of Arizona in Tucson sponsored a very successful public meeting on the campus January 8, 1960. To publicize this meeting, thirty-six hand-painted posters and 1,000 printed circulars were used. The posters were placed in all the dormitories, in the student union building and in windows of the stores and restaurants near campus. The circulars were distributed among the apartments for married students, in message-boxes at the dormitories, and were also posted near drinking fountains and other strategic spots in the classroom buildings. The resulting attendance was the largest ever to come to a Bahá'í public meeting in Tucson. There were fifty-five contacts, of whom over half had never before been in touch with any Tucson Bahá'ís. About twelve Bahá'ís attended.

A Bahá'í speaker was invited to lecture on the Bahá'í Faith November 16, 1958 at the Methodist Students' Movement of Conway, Arkansas, which draws its membership from Hendrix College and the State Teachers' College, as part of their study of various religions.

The Baha'i Club of the University of California at Berkeley, California is experimenting with an idea which might prove of interest to other college clubs. It is announcing to men's and women's campus residences and clubs the existence of a "Bahá'í Speakers Bureau". This idea has grown out of an increased curiosity among students there concerning the Faith.

The Bahá'í Club at Stanford University is represented on the Inter-Faith Council and was asked to conduct one of the weekly candlelight worship services held on the campus. Besides business meetings, the club has firesides each Sunday, consisting of a devotional service, lunch and a discussion period. Each Friday evening the youth have study classes, consisting of dinner in a private dining room in one of the dormitories, and deepening classes. They also have paid advertising in the paper once a week in

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addition to the free publicity they are given in the campus paper.

In Denver, Colorado, in 1954, a group of six youth were able to introduce the Faith to a non-denominational religious group of college-age Negroes and to take thirty of their new friends to Temerity Ranch for a week-end of further study. These were typical of activities on college campuses throughout the nation.

At the University of Illinois for several years Bahá'ís have taken turns enrolling in a philosophy or religion course. In February 1957 the instructor asked Muzhan Khádem, a Bahá'í youth, to speak to the class about the Bahá'í Faith at the last meeting of the course. The next year, he announced, he would, himself, give a lecture on "An Improvement on Islám".

The committee planning the Religious Life Conference on the campus of Illinois State Normal University wrote in August to the National Spiritual Assembly requesting that they provide a Bahá'í representative to take part. The request was referred to the nearby Urbana Spiritual Assembly which voted to send Dr. Garreta Busey. Miss Busey was asked to meet a freshman rhetoric class, where she spoke of "Poetry and Religion", and a sociology class where she spoke on "The Great Family of Religions". Later in the day she held a seminar for any students who might be interested, and expected few inquirers since there were nine other seminars being offered by various denominations, one of them on the popular subject of marriage; however, there were forty students or so who asked eager questions and took literature.

The Bahá'í College Bureau was invited to present a Bahá'í speaker at Iowa State Teachers' College in Cedar Falls, Iowa during "Religion in Life Week" held February 15-18, 1959.

On one Ohio campus, the Religious Council adopted the Bahá'í phrase, "Say: All are created by God" as the theme for Brotherhood Week.

Arrangements were made by the Bahá'í youth of Missoula, Montana for two Bahá'í speakers to present the Faith at the Montana School of Religion during January and February, 1958.

The Inter-Faith Club of the American

International College sponsored a "Bahá'í Faith Night" and invited Beatrice Thigpen of Linden, New Jersey to speak.

On December 12, 1958, a program commemorating Human Rights Day was held on the campus of Duke University in Durham, North Carolina. This was sponsored by the Intel-collegiate Fellowship, a group composed of students from North Carolina College and Duke University. The program consisted of a panel on which each member spoke of his particular relation to human rights. Hinduism, Judaism, Christianity, Islám and the Bahá'í Faith were represented on the panel. Later, on December 14, four Bahá'í college students spoke during a panel discussion commemorating Human Rights Day.

In Greensboro, North Carolina a tea given during 1962 by Bahá'í youth for foreign students was a great success. Seventeen students from Ghana, Sierra Leone, Virgin Islands, Finland and China attended, in addition to others from Texas, Maine and North Carolina. Greensboro was the site for a college week-end retreat, for which believers in the area provided overnight accommodations. Mass proclamation of the Faith to about 2,000 persons was instituted at North Carolina College in Durham with the presentation by the college of a Bahá'í speaker for Religious Emphasis Week, and an exhibit in the college library.

Athens, Ohio used a radioscrypt based on the story of the Báb's declaration in 1844, at the Ohio University campus. This opened the way to many requests for Baha'i speakers. The youth group meets daily for dawn prayers and for deepening study and consultation. They have made friends with students from Malaya, Haiti, Jamaica and India. They invite small groups to evening meals and discussions. They also take part in campus activities to meet new inquirers.

Hormoz Sabet was able to speak to fifty-two theological students at Lincoln University in Pennsylvania. He has had several opportunities to speak to groups about the Faith, and he holds regular firesides in his home.

In Logan, Utah, during 1962, the Bahá'í Club of Utah State University played an important part in Religious Emphasis Days on the campus. Through the club's guest speaker, a total audience of well over 1,000

persons heard the Bahá'í message. These guest Bahá'ís also spoke before classes, special gatherings in fraternities, sororities and dormitories, and to a student-body assembly. In addition, members of the club attracted much attention to the Faith with an excellent book exhibit in the *Union Building*.

The Bahá'í youth at the University of Utah were able to speak before a college-age group from the Methodist Church, to a Mormon sorority, and to have an article on the Faith circulated in the campus literary magazine, *The Pen*, which has one thousand readers.

As a result of the activities of the Bahá'ís at the University of Virginia, the Faith is now being taught at the University as part of the course, "Western Religions". The origin, history, administration and present status of the Faith is presented with some emphasis on the three Central Figures of the Faith, and with a showing of pictures of the Temple.

In 1954 two Bahá'ís on the campus of the University of Washington began a Bahá'í Club by putting forty posters on bulletin boards with a place where the new discussion topic for each week could be inserted. They were able to put announcements in the student newspaper and to have a book display in the Student Union showing a book and explanation for each religion, a picture of the Bahá'í House of Worship and a picture of one of its pylons showing the symbols of the religions.

The National Youth Committee for the United States adopted the subject, "A Foundation Is Being Laid", for a series of workshop meetings held among the Bahá'í youth in October 1954 in California, Arizona, Colorado, Florida, Georgia, Idaho, Illinois, Indiana, Maryland, Massachusetts, Michigan, New York, North Carolina, Ohio, Oregon, Pennsylvania, Texas, Utah, West Virginia and Washington.

In June 1955 forty youth and their friends from the area including Illinois, Indiana and Wisconsin attended a youth week-end at Milwaukee where a beach party and picnic were held. Madison, Wisconsin and Detroit, Michigan held weekly firesides, for which there were two meetings in Detroit, one for high school, the other for college-age youth.

In October 1956 there was a series of conferences in many sections of the country to which youth from several states came to

encourage each other and to share ideas and enthusiasm. Others gathered together in December for the same purpose. A national Bahá'í Youth Week was inaugurated in November to encourage communities who did not as yet have youth committees to form such committees and reach out to the youth of their towns, even though they might not have Bahá'í youth of their own.

More than seventy youth from all parts of the country converged on Wilmette at the time of the National Bahá'í Convention in 1956. The college students learned of the model constitution which had been drawn up for campus Bahá'í clubs by the National College Bureau. They discussed methods of teaching on campus and recommended the establishment of a college speakers' bureau. They felt the value of area youth committees and suggested the appointment of adult advisors to the National Youth Committee who could furnish continuity for work that is carried on by shifting youth committees.

On February 23, 1958 twenty-six Southern California Bahá'í youth gathered together for an Area Youth Conference. After consultation and discussion of the Guardian's latest messages, problems concerning youth teaching were discussed.

Twelve Bahá'í youth attended a youth conference, the first of its kind, in Nashville, Tennessee at Vanderbilt University over the week-end of March 8-9, 1958 for consultation on the World Crusade. This was followed by several well-attended public meetings.

On March 22, 1958 a youth conference was held in Phoenix, Arizona for the Bahá'í youth of Central Arizona in conjunction with the Regional Conference.

On April 13, 1958 a youth conference was held in Raleigh, North Carolina to discuss three major points of the Tea Year Crusade: Prayer and Meditation, College and High School Teaching, and the National Bahá'í Fund. A panel discussion was held at the local newspaper building entitled, "Bahá'í Answers for Today's Youth".

As the concluding event in the Centennial Celebration of student religious activities, the University of Michigan sponsored a National Consultative Conference in November 1958, to which Bahá'í representatives were invited. This was the first national conference in our times to which representatives from all

sections of the country were invited to plan the teaching of religion on campuses and to discuss the religious life of their students. Six hundred faculty teachers of religion, religious workers, personnel workers, administrators and representatives of national educational and religious organizations were present.

An Inter-community Youth Conference on the theme, "The Power of Unity", was held November 22 and 23, 1958 in Des Moines, Iowa.

The December 1958 week-end conference set by the National Bahá'í College Bureau was attended by people from North Carolina, South Carolina, Pennsylvania and West Virginia. This conference was held on the West Virginia State College campus. Suggestions were considered on how to attract students to the Faith through newspaper publicity, book displays, contacting campus organizations, using music as a medium for making contacts, and supplying speakers to other campus organizations.

Fourteen youth attended a conference on March 15, 1959 at Burlingame, California, at which time they studied the importance of Bahá'í youth in the future of the Faith.

The first National Bahá'í Youth Conference was held in twelve areas of the United States on October 25-26, 1959. The topic for these meetings was "The Function of Youth in the World Crusade". The second such series was held on February 20-21, 1960 in the same twelve areas on the subject, "Success in Teaching".

A series of retreats for Bahá'í and non-Bahá'í students throughout the United States was organized in 1961 by the Bahá'í College Bureau to promote added interest and give special emphasis to teaching the Faith in colleges. The theme for study and consultation was "Religion for Modern Man".

"Building a Bridge to the New World Order" was the theme of a youth conference held in Pendleton, Oregon, April 1-2, 1961, with sixty-nine in attendance.

Fifty youth from six states came to a conference held on October 28-29, 1961 in the children's room of the House of Worship in Wilmette, Illinois. Believers in the Temple area contributed food and funds for three of the week-end meals, and the youth were lodged in Bahá'í homes.

Youth representing several countries, states and colleges came together in Dexter, Michigan, November 1961, for a four-day conference. Held over the long Thanksgiving week-end at the home of a hospitable believer, it drew a total of seventy-eight young people who, amid their animated sessions, consumed 527 meals plus additional light refreshments. The program was highlighted by a two-day workshop in which the youth prepared and presented "Wake Up—to Live", a one-act play interpreting Bahá'í solutions of problems raised by the threat of nuclear war. The nine scenes were enacted in "living newspaper" style and were tied together with a running narration and sound effects.

Four workshop classes for junior youth were sponsored by the National Bahá'í Youth Committee on July 25-26 at Davison Bahá'í School in Michigan as a part of the Junior Youth Sessions during July 1962. Classes on the Divine Messengers, 'Abdu'l-Bahá, Bahá'í Administration, and the National Bahá'í Youth Committee were conducted. Organized games and community singing provided activity for the twenty-five junior youth who attended the workshop classes.

From seven states almost a hundred young people converged on the Nasbua-Hudson section of New Hampshire for a three-day conference the last of December 1962. Hudson Grange Hall was the locale for the sessions and for meals, except breakfast; housing was furnished by nearby believers and even by some contacts. Devotions, consultation, workshops and true Bahá'í fellowship made up the program.

In the vast, sparsely-settled Rocky Mountain area, Bahá'í youth and their friends gathered in Colorado Springs, Colorado under the shadow of snow-capped Pikes Peak, December 29-30, 1962. From the plateaus, plains and mountains of Colorado, Montana, New Mexico and Wyoming, some travelling 600 to over 1,000 miles, they came for study, prayer, fun and fellowship. These youth not only demonstrated the love of Bahá'u'lláh, but enriched and inspired one another. Some had never met another Bahá'í youth, and to share the week-end with the twenty-five in attendance was an experience in itself.



*Central America* The National Youth Committee of Central America issued their first bulletin in 1956.

The International Children's Committee of Mexico, Central America and Panama publishes a quarterly children's bulletin containing detailed instructions on the organization of children's classes and suggestions prepared by professional teachers for activities of children of various age levels. Also included in the bulletin are original stories about Bahá'í children of other parts of the world, illustrating interesting customs and desirable character traits.

In Costa Rica during 1959-1960, a native believer, who later pioneered in Nicaragua, organized a football team sponsored by the Local Spiritual Assembly of San José. The Costa Ricans are avid about football.

In 1959, a club with some fifty members was formed in Tegucigalpa, Honduras under the name, "World Fellowship Club". It was modeled after the "Club Excelsior" that met with considerable success the year before in San Salvador, El Salvador. Four members of the Executive Committee of nine were Bahá'ís, and the remaining club membership consisted chiefly of contacts or potential contacts. Weekly socials were held in the apartment of a Bahá'í pioneer. One of the most outstanding events sponsored by the club was a beautiful reception celebrating United Nations Day, attended by some 125 people.

In Guatemala, neighborhood children meet regularly on Saturday afternoons to learn Baha'i prayers, sing songs and discuss applications of the Teachings to character building and practical living. The class ends with a period of drawing, painting and game playing outdoors. One of the activities of interest is carrying on a correspondence with an active Bahá'í children's class in Hamburg, New York.

The first member of the Maya-Quiché race to become a Bahá'í was a twenty-two year old youth who serves as a tourist guide and brings people to see the Baha'i Cultural Institute in Chichicastenango, Guatemala.

*South America* The National Family Education Committee for the northern countries of South America edited and distributed a bulletin to the five countries: Brazil, Peru,

Colombia, Ecuador and Venezuela. This bulletin was patterned after *The Child's Way* published in the United States and bore the same title, *El Sendero de los Niños Bahá'í*. The aim of the committee is, through its bulletin, to stimulate better techniques in the planning and activities of Bahá'í children's groups. They have borrowed and translated into Spanish some of the articles from *The Child's Way*, David Hofman's *God and His Messengers*, and have included some words and music of children's songs and 'Abdu'l-Bahá's "Benediction".

The Child Education Committee for Ecuador publishes a children's bulletin *The Children's Voice*, and a youth bulletin.

The Bahá'í Community of Otavalo, Ecuador established a Bahá'í day school, organized on a regular schedule and conforming to the New York State curriculum. Through the kindness of several New York Bahá'í communities, textbooks were provided for grades one through six. History, science, geography, music, art, crafts, dramatics and reading are taught, stressing Bahá'í viewpoints at every opportunity. On Saturdays the school is used for teaching reading, writing and arithmetic to the Indians, both children and adults, many of whom have become Baha'is.

The Bahá'í children's class of Otavalo has a varied program which includes: formal study, creation of their own prayer notebooks, observing Holy Days, serving refreshments at adult meetings, singing in a chorus and presenting dramatizations and ballets.

In the same community Bahá'í children, youth, adults and their nun-Baha'i friends have joined together into a club which holds art classes, puts on plays and ballets, goes on hikes and picnics, has a choral group and conducts sewing and cooking classes.

The Bahá'í National Youth Committee of Brazil prepares and issues regularly a youth bulletin *Boletim de Juventude Bahá'í*. Members of the committee are planning to go into Indian territory to take the Bahá'í message to these people in accordance with the beloved Guardian's request. Others are serving as circuit teachers to rural areas.

After gaining permission from their Local Spiritual Assembly, the Bahá'í youth of Rio de Janeiro organized the annual summer school and conducted a successful series of courses designed around Baha'i books.



Hand of the Cause Hermann Grossmann with the Bahá'í Children's Group of Otavalo, Ecuador.

The Bahá'í youth of Curitiba, Brazil regularly visit an orphanage, sometimes showing moving pictures acquired from the American Consul. The parents of these children are lepers. One of the youth gave a very interesting talk on *the* United Nations on television, ably supported by visual aids. Several months later, a large number of the Bahá'í youth and their friends participated in a television program on "Human Rights".

The youth of Bahia, Brazil, on returning from the Annual Convention in Rio de Janeiro, placed Bahá'í posters in the most important points of the city. Many people asked about the Faith after having seen these posters. Later, three youth gave Bahá'í talks on the radio. Other teaching techniques have been the distribution of Bahá'í pamphlets to students attending certain lectures at the University of Bahia, and insertion of a series of articles on the Faith in a local newspaper.

#### EUROPE

*The British Isles* In England there was increased youth activity during the second year of the World Crusade. London Bahá'í youth conducted debates in London and

Reading, in 1954, using as one of their resolutions: "This house believes in God, and therefore in the Bahá'í Faith." They planned various kinds of parties to make new friends, including rambles and outings when the weather was good. With the help of the Manchester Spiritual Assembly, Miss Surreya Doctoroglu formed a Bahá'í Society at the University of Manchester, where several successful meetings have been held, including one addressed by Hand of the Cause Hermann Grossmann, who spoke on "Science and Religion". A single Bahá'í youth at Oxford, attending Balliol College, where the Guardian studied when he was at Oxford, conducted regular firesides. Mr. Leroy Ioas, Hand of the Cause, spoke at one of these firesides.

An 'Iráqí Bahá'í youth studying in England had an unusual way of teaching. He designed an attractive portfolio containing pictures of the Temple in Wilmette and the Shrines in the Holy Land and attractive pamphlets on various aspects of the Faith. These he showed wherever he went. The British National Youth publication *The Voice of Youth*, in 1954, described youth activity in Leeds, Bristol and Southsea and spoke of

youth pioneers who had settled in Cambridge, Bristol, Cardiff, Leeds and Leicester.

When the annual British Youth Conference was held in April 1956, there were thirty-om youth present from different sections of Britain, Mine towns reported on their activities. Members of the National Spiritual Assembly told them of the immediate needs facing the country before Ridván, and reminded them, "Our members are few. The most that we can do is the least that we can do."

The British experimented with a number of schools in 1957. They held their first Bahá'í youth spring school from April 12-17 in Bournemouth. Forty youth came from all over Britain to study together. Each day they had a lecture on the history of the Bahá'í Faith; a choice of study classes on administration or on the Jewish, Christian, Islamic and Bahá'í Faiths; and a class in public speaking. Afternoon activities varied. Evening programs included a twenty-questions panel, Slides of Haifa and Wilmette, and a fancy dress ball with a midnight hamburger roast following it.

Youth also attended summer school at Derby Hall, one of the colleges of Liverpool University, and a youth school at Cardiff.

The first Bahá'í youth week-end school, planned by the British Youth Committee, was held in Scotland February 23-24, 1957. It was attended by youth from Edinburgh, Glasgow and Belfast, and by students whose original homes were England, India, Írán, Shetland Islands, Ireland, Scotland and Pákistán. They had talks on "Who Is Bahá'u'lláh?", "The Bahá'í Faith and the Individual", "God and the Soul of Man", "The Bahá'í Faith and World Problems" and "Building a New World".

A similar week-end school was held in Reading, England and another was held during the summer in the northernmost outpost of the British Isles, at Lerwick in the Shetland Islands.

Paul Adams, who was the editor of *The Voice of Youth*, resigned in order to go to Spitzbergen as a pioneer. While waiting for permission to go to the island, he settled in Norway to help with the work there and to get as close as he could to his goal.

*Denmark* Assisted by their Persian friends, the youth committee of Copenhagen held a successful "Persian Evening" social and

teaching event. The hall was decorated with beautiful Persian carpets and art objects. Persian music was played, and short talks were given on Persian culture, history and religion.

The Local Spiritual Assembly of Gentofte has appointed a youth committee which has planned several interesting series of weekly youth meetings to provide an opportunity for young people to express their thoughts freely and to increase their knowledge of various cultures. The committee also publishes a *Youth Magazine* every nineteen days. Some of the issues are translated and sent to about fifteen other countries which frequently send their youth publications in exchange or submit letters containing interesting news of youth activity.

*Belgium* The field of action for youth activities in Belgium centers around Liége where a good number of youth have swelled the ranks of the Faith, particularly in university and high school circles. Similarly, in Louvain, at the Technical Trade School at Charleroi, and at the University of Brussels, there are Bahá'í youth. With this groundwork and arousal of keen interest in the schools, it is anticipated that enrollments of both youth and adults will be increased sizeably.

*Luxembourg* The first European International Bahá'í Summer School, which was held in Echternach, Luxembourg, in 1959, was addressed by Hand of the Cause Hermann Grossmann.

Four communities of the Grand Duchy: Luxembourg, Esch, Dudelange and Differdange shared, on successive Saturday evenings, a regular program of discussion socials attended by Bahá'í youth and their friends.

*France* French youth activities are usually woven in with the activities of the communities in which the youth live, and many of the French Bahá'í youth are carrying full administrative loads as young adults.

Persian Bahá'í youth are assisting Bahá'í teaching work in French colleges and communities as they are all over the world. It is difficult to assess the value of these youth who are, some of them, third and fourth generation Bahá'ís, steeped in the traditions of the martyrs, ardent in their desire to serve the Faith of Bahá'u'lláh.

An Egyptian youth, Hussein Saad-el-Din, went as a pioneer to Lyons and conducted youth meetings every week in his apartment.

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He was unable to get a work permit, but he remained at his post upon the request of the beloved Guardian. On February 27, 1958, after two days of illness from what seemed to be an abscessed tooth, he died. He was to have been one of the delegates to the historic convention for the establishment of the first National Spiritual Assembly of France in April 1958.

An American youth who came to France with her parents, who settled in Chateauroux, went to Orleans to live, and became twenty-one in time to become a member of the reinstated Assembly for that community. She carried a full adult load and conducted the children's class.

Bahá'í youth activities in France have been under the direction of a National Youth Committee since 1958. In 1961, two National Youth Committees were appointed, one for the northern region and one for the southern region. These committees have been active in writing Bahá'í articles, developing youth speakers and planning and holding meetings.

Young Bahá'ís of France have the opportunity of attending not only their own, but the summer schools of nearby countries and the annual International Youth Summer School.

The fifth annual summer school in France, held in 1960 at La Roche, Posay, witnessed the first inclusion of children's classes in the program. Prayers and *The Hidden Words* were studied, as well as the history of the Faith. Each child compiled his own notebook containing creative drawings, quotations, and prayers to be memorized. The children conducted the morning devotions on the closing day of the school, saying prayers in French, English and Persian. Among the participants in this school were twenty-three youth: thirteen from France, eight from Belgium, one from Italy and one from England.

A high point in 1962 was the first Regional Youth School of France which was held in the city of Orleans on the week-end of April 14-15. Friends attended from Marseilles, Strasbourg, Lyons, Paris, Olivet and Orleans. In addition to formal study classes, a large fireside was held the last evening, featuring talks and a social period.

*Portugal* Sponsored by the youth committee of Almada, Bahá'í youth and their friends

from Almada, Lisbon, Amadora and Queluz chartered a large bus for an excursion May 28, 1961, which afforded an opportunity for Bahá'í discussion and fellowship.

*Italy and Switzerland* The Bahá'í youth of Italy and Switzerland first met together during the convention of 1953. Since that time they have gathered at other conventions and summer schools to consult on mutual problems. They have discovered one difficulty in that they speak four different languages. The summer school at Bex-les-Bains, Switzerland gave them an opportunity to discuss, "The Part of Youth in the Ten Year Crusade", "Contacting and Confirming Youth in the Faith" and "Bahá'í Youth Living in a non-Bahá'í World". The youth from Italy and Switzerland met again during the Annual Convention for those countries in April 1955. They decided to share ideas through a page in the national bulletin.

Jerry Bagley, a Baha'i youth from the United States, has been taking part in Italo-Swiss activities. He studied Italian strenuously so that he could pass the examination for admission to the University of Sicily. He became friendly with young members of the nobility in Italy, made contact with the first person to become a Bahá'í in Sicily, and helped with the development of the first Assembly in Sicily (Palermo), formed in April 1958, on which he was too young to serve.

The fifth annual Bahá'í Youth Winter School of Italy and Switzerland opened December 26, 1959 in the charming mountain village of Evolène, Switzerland. Abundant snow and a warm fire greeted the friends and contacts upon their arrival. About fifty-five youth, children and "the young-at-heart" gathered together, representing six countries, assuring the usual international character of this school. For the first time, a large delegation from several Italian communities participated.

The 1960-61 session met at the ski resort of Leysin in the Swiss Alps. About fifty Bahá'ís and their friends gathered for ten days, coming from Italy, Switzerland, France, England, Luxembourg, Monaco and Belgium. A large number of these were pioneers, from four continents.

The program of study was divided into **two** daily sessions: after breakfast and before



Italo-Swiss Youth Winter School held in Goldiwil, Switzerland.

supper. Late mornings and early afternoons were free for enjoying winter sports such as skiing and ice-skating.

At the suggestion of the Local Spiritual Assembly of Perugia, Italy, Persian Bahá'í students of the area divided into three teams of six each. Each group volunteered to walk through a different part of Umbria to bring the glad tidings of Bahá'u'lláh to all the villages and towns along the way. During the three tours that took place during July and August of 1961, the teams walked over 400 miles and visited over 260 villages in central Italy. They presented the Faith to at least 4,000 persons.

About sixty youth of various nationalities attended the Bahá'í Youth Winter School which was held from December 25 through January 1, 1962 at the Hotel Waldpark in Goldiwil, Switzerland. Morning classes were given in both French and English, utilizing *The Kitáb-i-Íqán* and *Some Answered Questions*.

Afternoons were taken up with hikes, ice-skating and interesting discussions. Every evening after dinner, some activity was planned, such as a talent show, slides, games and dancing. One evening there was a talk on the origin of Negro spirituals and a talk describing a pilgrimage to Haifa.

Climaxing the school, a New Year's Eve party was successfully organized. The presence of many non-Bahá'í guests naturally added to the happiness of the Bahá'í youth.

Padua, Italy was the host city on July 22,

1962 to the largest meeting of Bahá'í youth and friends ever assembled in Italy to that date. Thirty-nine people attended the conference, of which nine were non-Bahá'ís, from thirteen cities including Venice, Milan, Florence, Genoa and Bari.

A program given by the children of the Bahá'í class in Geneva, Switzerland included prayers by the children in French, English, Urdu and Persian; Bahá'í songs, piano music, a story from the life of 'Abdu'l-Bahá, a report of the year's activities, a talk about *the* Faith and discussion of the twelve principles.

The seeds of the Faith may lie dormant for many years, as many Bahá'ís have been able to testify from their own experience. A remarkable occurrence was told by Marzieh Gail and recorded in the *Geneva News Exchange* in 1956. One of the refugees from Hungary was a Bahá'í who had learned of the Faith in a strange and wonderful way. When he was a boy of 16, he was placed in a concentration camp for Jews in 1944. Another deportee, a Polish lawyer, talked to him about the Faith. No one had any food, but the lawyer had been hoarding a carrot in his pocket. He gave the carrot to his new Mend, saying, "You are young. Perhaps you will survive. If you ever hear about the Bahá'í teachings, pay attention. Do not turn away." Then the lawyer, Leonti Kopetski, died. Four years later the young man read of an interview with a Czechoslovakian diplomat who had seen the Bahá'í Temple in Wilmette and who spoke of a woman of Hungarian descent who





Bahá'í Youth Summer School in Schlitz, near Fulda, Germany.

was living in South America. The young man wrote to Gwen Sholtis, in care of the Bahá'í Temple in Wilmette, Illinois. She taught him the Faith by correspondence.

*Germany and Austria* The German Bahá'í youth publish an excellent little magazine *Bahá'í Jugendbrief*, of ten to twenty pages in which they tell of their many activities. In March 1957 it had its tenth birthday. World Youth Day has been regularly observed, with meetings held in various cities.

Winter schools and summer schools are well attended by Bahá'í youth in Germany who come from surrounding and distant areas. Youth from Germany also often attend Bahá'í schools held in other parts of Europe. In August 1954 the "summer week" in Ueberlingen on Lake Constance (Boden See) found thirty-eight youth from Denmark, Norway, the United States, Persia, Switzerland, as well as Germany, on hand to consider such subjects as "How do we stand in the world in this Bahá'í age?", "Youth in the first hundred years of the Bahá'í Faith", "Excerpts from letters of young pioneers", "Atomic age—Bahá'í age" and others.

An autumn conference was held October 9-10, 1954 at Ludwigsburg, and the following year, on December 26, a winter meeting took place at Oberndorf on the Neckar, at which

forty youth combined Bahá'í study and skiing.

A very successful winter school was held on Mt. Schauinsland in the southern Black Forest December 26, 1957—January 4, 1958, attended by ninety and, on some days, over one hundred people, among whom were thirty non-Bahá'ís. Eight different countries were represented: Arabia, Persia, Iceland, Norway, England, Switzerland, Austria and Germany. The main subject for the sessions, "Religion and Man in the Machine Age", was introduced by Martin Aiff. Dr. Hermann Grossmann, Hand of the Cause, and his wife, Anna Grossmann, Auxiliary Board member, contributed a great deal to the interest and spirit of the discussions. As usual, the beautiful surroundings added to the enjoyment of the school, with skiing, long walks, dancing and humorous anecdotes told by Persian Mends.

Over twenty Bahá'í youth took part in a Karlsruhe "Conversation" held November 2-3, 1957, which resulted, according to the *Jugendbrief* report, in a strong feeling of unity among youth wherever they might be carrying on the Bahá'í way of life.

Rolf Haug, one of the Bahá'í youth of Germany, became a Knight of Bahá'u'lláh when he pioneered to one of the World Crusade goals of his country. He arrived at his post before his twenty-first birthday.

The German Bahá'í youth gathered together December 26, 1958 to January 5, 1959 for their annual winter school at the Schauinsland in the Black Forest. More than eighty young people from Italy, Switzerland, Liechtenstein, France, England, America, Korea and Germany came to spend ten days in the beautiful surroundings in order to deepen their knowledge of the Faith. Besides studying and discussing the teachings of Bahá'u'lláh, there were hours left for skiing and other winter fun.

About twenty-five young Bahá'ís gathered on October 11 and 12, 1959 at the modern Youth Hostel of Heidelberg to study the teachings of the Bahá'í Faith in relation to present-day problems. On the first night, Dr. Udo Schaefer spoke about Bahá'í Administration, laying special emphasis on the administrative needs for a united world community. Next day, Frau Anna Grossmann spoke on teaching problems, the true meaning of the declaration and of confirmation after declaration. René Steiner also talked about the duty and privilege of every individual Bahá'í to be a teacher. Toward the end of the conference, each attendant was assigned a topic on which to speak for two or three minutes. This "game" proved to be very useful, as each person had to speak freely before an audience—some for the first time.

On March 26–27, 1960 Bahá'í youth from eight German cities and towns gathered at a youth hostel in Karlsruhe. Talks and discussions centered around the theme of "Ideals versus Idols". Evenings were topped off with music and recreation.

World Youth Day in Bonn took the form, in 1960, of devotions and discussions in the morning and a social gathering with Bahá'í friends and contacts in the afternoon.

World Youth Day programs were conducted in Germany during 1961 in Stuttgart, Bonn and Hamburg. About eighty Bahá'í youth and their contacts heard talks on, and discussed such topics as: "The Significance of Being a Bahá'í Today" and "Working for World Unity".

World Youth Day 1962 found meetings scheduled for three German cities: Kiel, Tübingen and Aachen (changed to Essen due to an epidemic). The sessions featured inspirational talks, breakfast meetings in local restaurants, and social afternoons spent

discussing what had been heard and visiting nearby castles and other historic sites.

An interesting summer school, organized in the farm of a tent city, was held in southern Germany, August 14–26, 1962 on the shores of Lake Constance. Attended primarily by the age group below twenty, it devoted attention to such topics as: "Religion in Daily Life", "Young Bahá'ís as Citizens" and "The Development of Mankind through Progressive Religion".

#### AFRICA

*Egypt* The friends in Egypt, notwithstanding many limitations, have persevered in their work. Auxiliary Board member Muḥammad Muṣṭaphá reported: "The friends in Egypt feel more zeal and ardour for teaching the Faith. . . A youth of 24 years, Nabíl Muṣṭaphá, in his final years of medicine, had fifteen days to spare. Immediately after his exams, he did not lose a moment and left for Aswan, the remotest provincial capital of Upper Egypt, which is very hot in summer. All the money he could procure was fifteen dollars and the railroad ticket. He stayed in a modest hotel in Aswan and economized on his meals, eating a piece of bread and some beans for his most substantial meal of the day, so that he would have money to spend on refreshments for his guests. Such was the life he had for his two weeks, during which time he established contacts with over twenty people, including students and merchants. Nabíl also made friends with some members of the Bashariyyah tribe, which is an extension of the Zolo who live in the eastern part of the Súdán along the Red Sea. Some other contacts were Nubians, who live along the Nib between Aswan and Wadi Halfa of Súdán. This Nubian area is not of the same tribal system living in the Nubian mountains of the Southern Súdán. It was a very pleasant surprise for him to find that some of the Nubians who worked some time ago in the dining and sleeping cars of the Palestine Railways knew the Holy Shrines and still remembered the name "Abbás Effendi". Nabíl believes that if some of these Nubians embrace the Faith, the Call of God will be widely heard throughout that territory. On his return, Nabíl was seen off by ten of His contacts who came to the station to bid him good-bye."

For the first time girls were allowed to take part in the youth summer school, held in 1954 at Ramleh, near Alexandria, on the Mediterranean Sea. The girls were accommodated in rooms; tents were erected for the boys. The Egyptian youth held three sessions of ten days each to take care of all who wanted to attend their school, where the following subjects were discussed: "The Goal of the New World Order", "Prescription for Living", "Renewal of Civilization", "The Holy Book of the Aqdas" and "Principles of Bahá'í Conciuct". On November 4, a Bahá'í youth convention was held at the national headquarters in Cairo with representatives from all the local youth committees in Egypt: Cairo, Alexandria, Port Said, Ismailia, Suez and Mansourah. Youth symposiums were held in December in five of these cities.

On September 22 and 23, 1955 Egyptian Bahá'í youth attended a convention in Egypt and discussed such topics as "Marriage Problems", "Dispelling Misunderstandings amongst Individuals in Families", "Paternal Care", "Teaching in a Practical Way", "Internal and External Pioneering", "Summer Schools" and "Purchase of Land for a Mashriqu'l-Adhkár in Cairo". From the consultation came suggestions for the translation of *Twenty-Five Years of the Guardianship* by Rúhíyyih Rabbani, for ways of using vacation time for teaching, the advisability of choosing colleges in areas where teaching work is needed, for offering to provide room and board for high school youth so that their parents would be able to go abroad to pioneer. The youth discussed the importance of prayers and of contributing to the Bahá'í Fund.

As a result of the efforts of the Bahá'í Youth Committee of Alexandria, a Bahá'í calendar has been prepared for the Bahá'í year 116 (1959-60). This interesting and practical calendar is keyed to the Gregorian calendar and is printed in both English and Arabic. Bahá'í anniversaries and holy days are indicated.

*Ethiopia* in Asmara, the secretary of a local youth committee formed for the first time in February 1957, reported the accomplishments of the year in that community. Kebede Wolde Selassie reported that the committee met every week to plan activities. Every second week the youth held a conference at

which youth gave lectures on various aspects of the Faith, read from appropriate passages in *Paris Talks*, and had questions and discussions. On Bahá'í feast days, the youth are given half an hour for the presentation of talks. During the summer the youth met three times a week for continuing study of Shoghi Effendi's *The Dispensation of Bahá'u'lláh*, Biblical texts, and "Questions Answered in the Bahá'í Writings". They offered their services to visit nearby towns to teach. They also undertook, at the suggestion of the Spiritual Assembly, a translation of *Bahá'u'lláh and the New Era*. They helped with the Bahá'í summer school, giving seven of the lectures and showing a spirit of loving service. Two of the youth were inspired to pioneer as a result of their study of the Ten Year Crusade.

*Morocco* Mr. Zia Riǧvání and his wife, Bahíyyih, left their baby with a Bahá'í family in Iran, and taking their four-year-old child with them, went as the first Iranian Bahá'ís to pioneer to Casablanca under the Ten Year Plan. They arrived in March 1954, and stayed until the establishment of a Local Spiritual Assembly, after which they pioneered to Rabat, where they assisted in establishing the second Assembly for the territory. They left a luxurious home to go where conditions of living are very difficult. Soon after their arrival, they began to study the French and Moroccan languages and to acquire friends among the residents.

*Tunisia* In Tunisia there are five youth pioneers. One of them, Muṣṭaphá el Beji, originally a Tunisian teacher in Libya, was expelled for being a Bahá'í. After suffering much, including a period of imprisonment for the sake of his beloved Bahá'u'lláh, he settled in Sfax, where he was made to suffer again from the troubles raised against him by the 'ulamás. As a graduate of the Zeitouna Muslim College, he was able to silence the voices raised against him by his sound proofs.

*Uganda* Mr. Banání, Hand of the Cause for Africa, announced in 1956 the founding of a Bahá'í school in Uganda. Mr. Gutosi of Mbaie paid 100 shillings a month toward the salary of a teacher for forty-seven children in Bululo. The parents also paid a small sum. He was able to get permission to use a building from the firm which employed him.

An inter-racial kindergarten has been founded in Kampala, Uganda in which are enrolled children of African, Indian, Chinese, Goan and British backgrounds drawn from the Christian, Muslim, Sikh and Hindu religious communities. Forty children attend the school held in the founder's home. It is equipped with brightly colored tables and chairs, blackboards, books, toys, paints and modelling clay. Outdoors is the grassy playground where each person who passes is taught a lesson in racial unity by observing the children playing together.

On July 3, 1961 two Baha'i primary schools were opened in the villages of Tilling, Teso District and Dusai, Bukedi District—both in eastern Uganda. Thirty-six boys and girls have been enrolled at the Tilling School and twenty-one at the school in Dusai. Named in memory of Hand of the Cause Louis Gregory and dedicated by Amatu'l-Bahá Rúhíyyih Khánúm last January, the schools welcome children from Bahá'í homes and from other religious backgrounds.

*Rhodesia* On February 18, 1962, the first Bahá'í children's class was held at the Salisbury Motel School. The children were told that the class would start at 9:30 a.m., but they were there at 7:30 a.m., patiently waiting for class to start. The response the first Sunday was far greater than hoped for. There were an estimated 90 to 100 children. The next Sunday there were 112 children, some of them from Bahá'í parents, but mostly non-Bahá'ís. The fourth Sunday there were 114 in attendance ranging in age from six to fifteen years of age.

*South and West Africa* The National Youth Committee of South and West Africa exhorted

the youth of the area to expend their utmost efforts in support of the Ten Year Crusade. They encouraged youth participation in feasts, organization and participation in study classes for deepening, spreading the teachings of Bahá'u'lláh, and full co-operation with all Baha'i administrative bodies. They invited all youth of the area to correspond with the National Youth Committee in order to consult on youth matters and to provide news items for the Youth Newsletter.

The Education Department of Swaziland gave consent for the erection of a Bahá'í School in September 1962. It was another milestone in the establishment and recognition of the Faith in that region. The school is a community project. Blocks were made by the Bahá'ís, a Bahá'í contractor erected the building, trips were made from other communities to help with the painting, putting up of blackboards, pin-up boards, making cupboards, etc. Beautiful desks were built in the garage of a Bahá'í family of another town, and were transported to the school in the lorry of still mother Bahá'í. Those who could not give time contributed money so that others could work in their stead.

School is being carried on with three teachers and an increasing number of children in five grades. Many are watching the project with interest as it is a thickly populated African area. They are intrigued to see Africans and Europeans working side by side to build something that is not for the Europeans, but is to be the property of the African Bahá'í Community and for the benefit of all the African children who wish to come.

## 6. THE BAHÁ'Í FAITH AND THE UNITED NATIONS

### THE BEGINNINGS OF BAHÁ'Í RELATIONSHIP WITH UNITED NATIONS

(Reprinted from *The Bahá'í World* — Vol. XII)

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; Írán (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.<sup>1</sup>

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 Baha'i 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

<sup>1</sup> The number of National Spiritual Assemblies has (1963) increased to fifty-six. See *International Directory*, p. 947.



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 Obligations 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 rue 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 every-

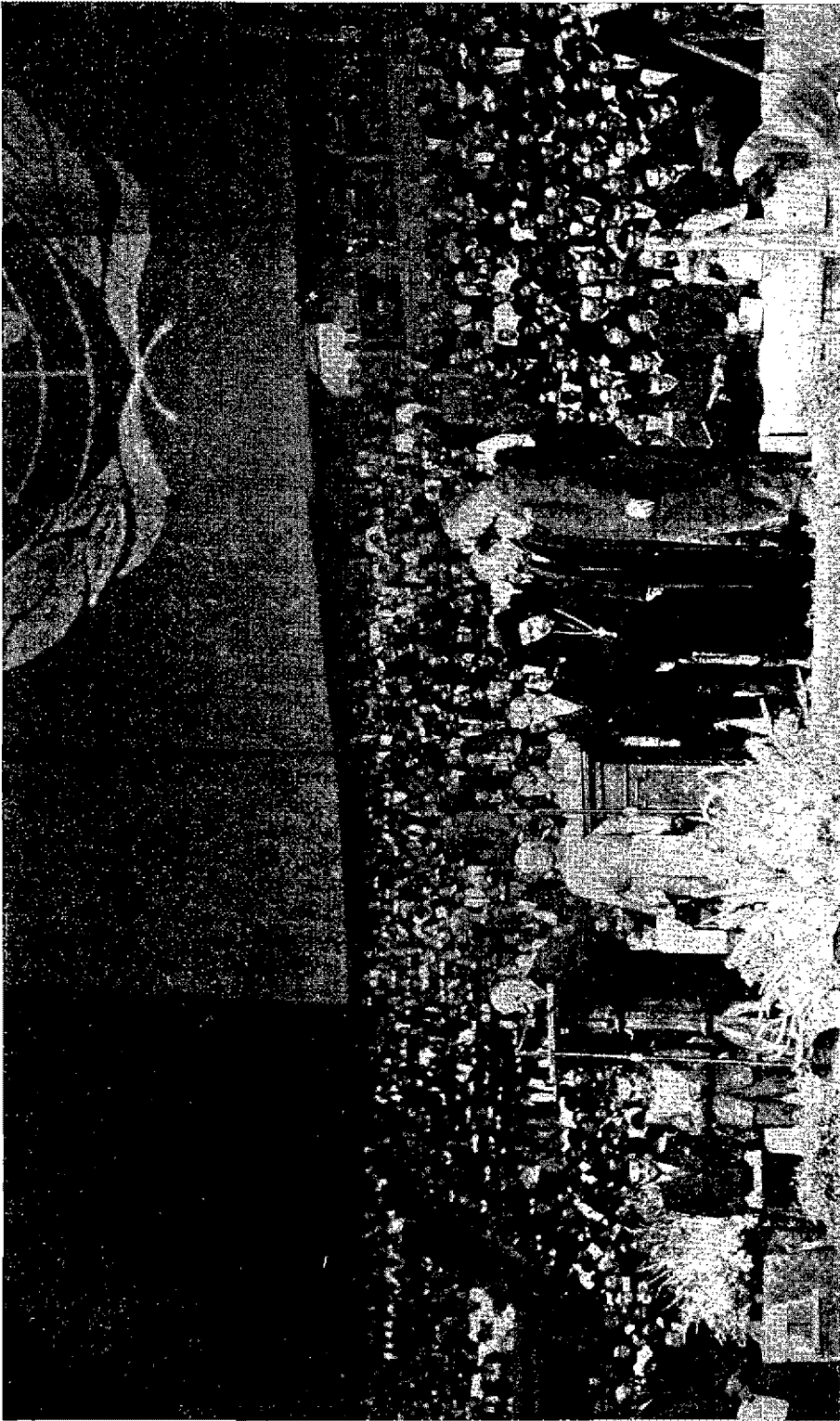
where, especially in those parts of the world where it is still persecuted, belittled, or scorned, particularly in the East."

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 organizations 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.



#### FESTIVAL OF FAITH

Proceeding the celebrations marking the tenth anniversary of the founding of the United Nations, thousands gathered at this festival held in the Cow Palace, San Francisco, California on June 15, 1955. The Bahá'í representative who participated by reading a Bahá'í prayer is standing at the extreme right.

## THE BAHÁ'Í INTERNATIONAL COMMUNITY AND THE UNITED NATIONS

1954-1963

THE period of 1954 to 1963 was a highly eventful one, marking an increase of strength through the participation of the newly elected National and Regional Assemblies. These years contained, as well, the **desperate appeal** to the United Nations to save the lives of the **Persian Bahá'ís**. As in previous years, the Bahá'í International Community sent delegates to many international, regional, and state conferences.

By the end of 1956 the scope of the international activities had reached the point where it was desirable to divide the tasks previously assigned to the Bahá'í United Nations Committee. That Committee was given the **specific** task of **developing relations between** the American Bahá'ís and the United Nations and included the **increasingly** important function of assisting the American Bahá'í Community to celebrate properly United Nations Day and Human Rights Day, dates which soon became annual events in the calendar of the Bahá'í communities. The work of the Bahá'í International Community was assigned to our international observer at the United Nations, Mrs. Mildred R. Mottahedeh, in consultation with the Executive Secretary of the Community, Mr. Horace Holley.

In that same year Shoghi Effendi appointed a special committee to be called into action for matters of international importance, **Permanent** members of the committee were Dr. Ugo R. Giachery, John Ferraby, 'Aziz Navídí, Dr. Amín Banání and Mildred R. Mottahedeh.

During the period of *the* Crusade the Bahá'í observers accredited to the United Nations were Hand of the Cause Ugo R. Giachery, Europe; Mrs. O. H. Blackwell, United States; and Mrs. Mildred R. Mottahedeh, International.

### CHARTER REVISION CONFERENCE

When the United Nations wrote its Charter in 1945 in San Francisco, the member nations realized that changing world conditions might **necessitate** changes in its Charter. It, therefore, **arranged** for a Charter Revision Conference to be convened in 1955. In anticipation of this significant event each Bahá'í National Spiritual Assembly was solicited for suggestions which might be incorporated in Bahá'í proposals for Charter revision. Bearing these suggestions in mind, a carefully conceived pamphlet representing the first united effort of all the National Spiritual Assemblies in a **non-Bahá'í** field was prepared. Entitled "Proposals for Charter Revision Submitted to the United Nations by the Bahá'í International Community", a copy of this pamphlet, together with a covering letter written by the Executive Secretary, Mr. Horace Holley, was sent to each of the delegates at the Conference. In addition, copies were presented to officials of many universities, to librarians, and newspaper men. The distribution of this pamphlet is specially to be noted as a point of future reference.

Preceding the opening of the Charter Revision Conference, a "Festival of Faith" was held in the San Francisco Cow Palace. The seven Faiths represented were: Buddhist, Christian-Eastern Orthodox, Christian-Protestant, Hindu, Jewish, Moslem, and Baha'í. Mr. Arthur L. Dahl, Jr., representing the Bahá'í Faith, read a prayer taken from the words of 'Abdu'l-Bahá. Fifteen thousand people were present at the Festival and the program was both televised and broadcast by several stations, as well as being widely covered by the press.

## UNITED NATIONS NON-GOVERNMENTAL ORGANIZATIONS CONFERENCES

The Bahá'í International Community was represented in many international, regional and local conferences of United Nations Non-Governmental Organizations. Bahá'í delegations chosen from many racial backgrounds attended international conferences held in the New York and the Geneva headquarters of the United Nations. Their contributions to the discussion on various subjects were highly constructive and received serious attention.

On May 20–21, 1959, at the New York headquarters, a United Nations Conference for Non-Governmental Organizations was held on the problems of technical aid given by the United Nations and its specialized agencies in the social and economic fields. In connection with those in the social field, a delegation representing the Bahá'í International Community and the National Spiritual Assembly of the Bahá'ís of the United States presented a resolution recommending that Non-Governmental Organizations endeavor to obtain endorsements of the Genocide Convention from their respective organizations. Typical of local conferences, in the United States two delegates were sent each year to the Kansas Conference organized for the Non-Governmental Organizations in that state.

## THE BAHÁ'Í APPEAL TO THE UNITED NATIONS

In May 1955, a sudden, violent storm of persecutions against the Persian Bahá'ís broke loose—wanton murder, rape, imprisonment, desecration of Bahá'í graves, dismissal of Bahá'ís from all civil service, destruction of the dome of the Bahá'í National Headquarters in Tīhrán by government officials, and destruction of the House of the Báb in Shīrāz. In short, these acts all denying human rights threatened the existence of the entire community of Persian Bahá'ís. Cables to the Sháh and the Prime Minister from Bahá'ís all over the world brought no cessation of the persecutions. The frenzy of the mobs, who were not only unrestrained but actually encouraged, reached such heights that the possibility of a wide-spread massacre of the Persian Bahá'ís became very real. This

massacre was, in fact, openly promised in the press and in public meetings.

In July 1955, Shoghi Effendi cabled the Bahá'í International Community to lodge an appeal for immediate assistance with the United Nations. At that moment, the Economic and Social Council of the United Nations was meeting in Geneva, Switzerland, and it was to this Council, or to some division of it, that the petition would have to be addressed. The chances that the Bahá'ís could present their case in time to save their co-religionists was slim. It was well known that the files of the Human Rights Commission contained thousands of appeals for relief from religious persecution and that the United Nations was able to do very little to alleviate the distress of the victims. It was decided to send a committee to Geneva to make a desperate appeal for help. The Committee consisted of Dr. Ugo R. Giachery, Dr. Hermann Grossmann, John Ferraby, 'Aziz Navídí and Mildred R. Mottahedeh, each coming from a different country and meeting within thirty-six hours of the time that the decision had been taken to convene.

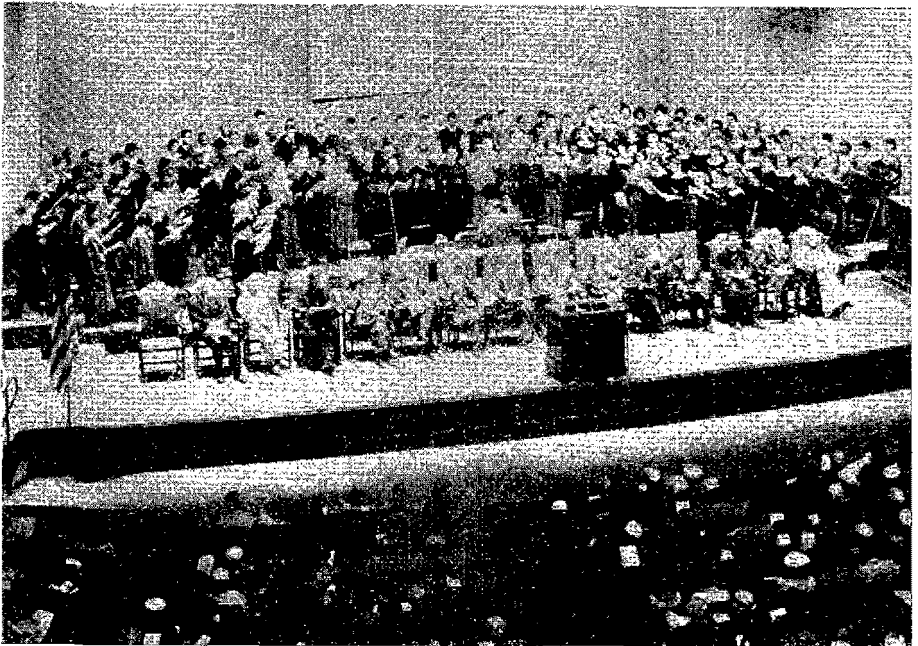
First, the Committee tried to get one of the delegates sitting on the Economic and Social Council to present their case from the floor of the Council. All delegates, except those from Communist or Arab countries, were interviewed and to each a strong appeal was made. At the same time, the Committee pressed for an interview with the Secretary-General of the United Nations. Despite days of ceaseless efforts, only the personal sympathy of many of the delegates was won. Each passing day brought news of still more violent attacks on the Persian Bahá'ís and the date for the promised massacre drew steadily closer. The Committee redoubled its efforts but without effect. The head of the Human Rights Commission could offer little hope. Though many were friendly and sympathetic, no delegate or organization wished to speak up for the Bahá'ís. The day of the adjournment of the Economic and Social Council was drawing near. It was decided to seek the assistance of a competent lawyer to frame the appeal. Mr. Max Habicht was chosen, though at the time, the Committee did not know that it was this same lawyer who had represented the Bahá'ís before the League of Nations.

The appeal, together with the evidence of the persecutions, was presented to the Secretary-General, to all members of the Economic and Social Council who had been interviewed, to the Human Rights Commission, to the Specialized Agencies, and to the international Non-Governmental organizations. A press conference was held and the news of the appeal circulated. The Committee could do no more in Geneva. With hearts made heavy by a sense of their failure to save their Persian brothers from extermination, they left Geneva to return to their native lands to launch a publicity campaign to arouse the public conscience.

A few days before the scheduled massacre, the Committee received the startling news that the Secretary-General, Dag Hammarskjöld, yielding to the pleas of the American delegates and of the High Commissioner for Refugees, Dr. G. J. van Heuven Goedhart, decided to send Dr. Goedhart to meet with Mr. Naṣru'lláh Intizám, chief Iranian delegate to the United Nations, and his brother, Mr.

'Abdu'lláh Intizám, Minister of Foreign Affairs in Írán. The meeting took place in Bonn, West Germany, where the two brothers were visiting at the time. Their government had been certain that the United Nations would not intervene to save the Baha'is since the provisions of the Charter far upholding human rights and fundamental freedoms were morally, but not legally, binding. The intervention of the Secretary-General astounded the Iranian government. This intervention, the efforts of prominent Bahá'is in Írán, the appeals of the National Spiritual Assembly of the Bahá'is of the United States to the American State Department, and the publicity campaign, brought an immediate end to the physical persecution and lifted the danger of massacre.

Economic reprisals against the Bahá'is continued. Bahá'is who had been summarily dismissed from civil service or from teaching posts were not restored to their posts. They were still denied the fundamental religious right of assembly for worship, and their



#### POMONA VALLEY FESTIVAL OF FAITH

Representatives of six religions, including the Bahá'í Faith, are shown on the occasion of "A Service of Prayer for Peace and Divine Guidance to the United Nations" held in Claremont, California on April 22, 1956. The Bahá'í representative is seated second from the right.



centers were still being held by the government. After months of attempts by individual Bahá'ís in Tíhrán and many appeals by the Americans to their State Department, Shoghi Effendi instructed the Bahá'ís to launch another appeal to the United Nations.

In July 1956, Dr. Amín Banání and Mildred Mottahedeh again went to Geneva. They spoke individually with the delegates of the Economic and Social Council, but were unable to get them to present the Bahá'í case. Finally, Dr. Jose Vincente Trujillo, the delegate from Ecuador and Chairman of the Social Commission, opened the session of that Commission with the following words:

" . . . In regard to prevention of discrimination against religious minorities, we have received many complaints. One of these, which, in my estimate, is of great importance, regards the curtailment of rights of a religious group in a country which is an honored member of the United Nations and which has a good record in human rights matters — I am referring to the complaints of a new religious group called the Bahá'ís which have been distributed to the Secretary-General and other delegates. I believe this matter should receive the close attention of the Subcommittee on Prevention of Discrimination and Protection of Minorities and should receive equal attention with other instances of religious discrimination. This new religion should be respected like all other religions in the world."\*

#### ENDORSEMENT OF THE GENOCIDE CONVENTION

On April 10, 1959, representatives of the Bahá'í International Community presented to the President of the Human Rights Commission, Ambassador Gunewardene of Ceylon, a statement endorsing the Genocide Convention. For the second time, the National Spiritual Assemblies representing Bahá'í communities located in North and South America, Europe, Africa, Asia, Australia and New Zealand, made a joint effort in regard to the United Nations.

Mr. H. Borrah Kavelin, Chairman of the National Spiritual Assembly of the Bahá'ís

of the United States, made the following statement: "Mr. President, I have the honor and the privilege to present to you, as the keeper of the conscience of the United Nations and therefore of the world at large, documents which represent an act of conscience of my fellow co-religionists of more than eighty countries and territories.

"The resolution they have adopted reads: 'Since the teaching and practice of the oneness of mankind is the cornerstone of the religion revealed by Bahá'u'lláh, His followers throughout our jurisdiction recognize the vital importance of the Genocide Convention for assuring the protection of small and helpless races and peoples.'

"The Bahá'ís of the world have endorsed the Genocide Convention as an expression of their firmly held conviction of the oneness of mankind and of the human race.

"Nations, races and religious groups are called upon to enrich, through their own inherent gifts, the common treasury of civilization. Therefore, the destruction of any one of them impoverishes the whole of the human race.

"Upon the preservation of this basic noble principle depend all the other efforts of the United Nations. By endorsing the Genocide Convention, the Bahá'ís express, through us, the hope that all the nations of the world will rally around this great Convention."

Ambassador Ratnakirti Gunewardene replied as follows:

"Mr. Kavelin and Members of the Bahá'í International Community: I am greatly impressed by the endorsement of the Genocide Convention by eighty National and Regional Assemblies of the Bahá'ís, coming as they do from countries and territories all over the globe. This is a most powerful expression of world opinion. It makes us feel that our work here in the United Nations is supported indeed not only by the Governments, but by the people themselves.

"The Genocide Convention is a treaty by the people and for the people. It has been ratified by an impressive number of fifty-nine Parliaments for the purpose of protecting not the Governments but the people themselves. It is people who provide the backbone of human history, and by destroying them, history itself is interrupted. Millions of innocent men and women perished from

\* Further details of these appeals and the successful outcome appear in the *International Survey*, pp. 292-296.

genocide throughout the ages, but death did not silence their voices. These voices have awakened and nourished our conscience. It is with the ink of their blood that the Genocide Convention was written by the United Nations. We have now in this Convention a meaningful compact between East and West for the preservation of mankind.

"The Genocide Convention has already made an impact on human consciousness. The word 'genocide' carries in itself a moral judgment which the world will not suffer to be circumvented or weakened. To weaken a treaty which deals with the protection of life would mean undermining life itself. It is for this reason that nations have been unwilling to let the Genocide Convention lose its forcefulness by having its concept included in other documents which are not enforceable. We hope that more nations will ratify the Genocide Convention and will adopt domestic laws against genocide. Let us rededicate ourselves to an affirmation of our belief in this great Convention which is so basic to civilization."

The Second Indian National Conference of Non-Governmental Organizations on United Nations Information was held at Vigyan Bhavan, New Delhi, from April 3 to 5, 1959. This Conference was opened by the Prime Minister, Shri Jawaharlal Nehru, with an address advocating the idea of the oneness of nations of the whole world, thus attaining the federation of all nations.

About one hundred non-governmental organizations of India were represented at this Conference, including political, semi-political, non-political, social welfare, trade unionist and same religious organizations. The Bahá'í Community was represented by Mrs. Shirin Fozdar, Dr. K. K. Bhargava, R. R. Williams, and P. C. Auplish.

Among the most important resolutions passed by the Conference were those on peace, universality, universal education for peace, and a world language. Several resolutions sponsored by the Bahá'í delegates were also passed.

On May 17 and 18, 1960 the United Nations Office of Public Information, in co-operation with the Executive Committee of the Non-Governmental Organizations, called a meeting at United Nations Headquarters to discuss problems of co-operation "with the United

Nations family insofar as its program affects the new nations." Each organization was invited to nominate two delegates and not more than three observers. In addition, each organization was asked to invite a member of its own executive governing board. Some 400 delegates and observers attended.

The Bahá'í international Community nominated Eugene Moye and Mildred Motahedeh as delegates and Harriett Wolcott as observer. Charles Wolcott participated as secretary of the Bahá'í International Community.

During the final plenary session the non-governmental organizations were invited to submit statements regarding their work in the "new nations." The Bahá'í International Community submitted the following which became part of the record of the conference:

"The Bahá'í International Community, representing the Bahá'ís of over eighty countries in all five continents of the globe, wishes to present a few of its achievements in the new nations.

"Community centers have been established both in rural and urban areas. In the urban areas, vigorous assistance has been provided the primitive peoples enabling them to integrate successfully into these more highly developed societies.

"Since a fundamental principle of the Bahá'í Faith is education for all, schools at various scholastic levels form an important part of a continuously expanding educational program for adults as well as children.

"Each Bahá'í community endeavors to develop in its members a world point of view leading to a broader understanding of the fundamental oneness of the human race. This serves to eliminate the traditional prejudices between nations, races and religions.

"Since so many of our aims and those of the United Nations are identical, Bahá'í communities all over the world support a vigorous program explaining the structure and purposes of the United Nations, an important part of which is the annual observance of United Nations and Human Rights Days,

"In the field of Human Rights, the equality of men and women has been firmly established in every Bahá'í community. In many of these communities situated in primitive areas where



**PRESIDENT OF THE HUMAN RIGHTS COMMISSION RECEIVES BAHÁ'Í DELEGATES**

Ambassador Ratnakirti Gunewardene receives the representatives of the Bahá'í International Community on the occasion of presenting the Bahá'í endorsement of the Genocide Convention on April 10, 1959 in the United Nations Building, New York City.



#### UNITED NATIONS DAY COMMITTEE OF MOULMEIN, BURMA

One of many Bahá'í committees throughout the world responsible for arranging local programmes for observance of United Nations Week. The programme planned by this Committee was held in Moulmein an October 24, 1957.

the status of women has been very low, women are now increasingly being elected to serve on governing bodies. Bahá'ís are active in the promotion of all fundamental Human Rights, even to the extent of the sacrifice of their own lives to preserve and uphold these principles on which the ultimate peace and security of all peoples depend."

During the conference our observers and delegates had many opportunities to meet members of the United Nations Secretariat and members of other non-governmental organizations. Those attending on behalf of the Bahá'í International Community felt that the 1960 Conference was yet another step in the process of "strengthening our ties with the United Nations," one of the ten goals which the beloved Guardian had set for the World Center of the Faith during the Ten-Year Crusade.

In 1962, for the second time in the nine year period covered by this report, persecution of Bahá'ís made it necessary to appeal to the United Nations for redress. This time the events took place in Morocco in the form of arrests and imprisonment of a number of believers on April 12th of that year. It was not

until October 31st, however, that they were finally arraigned before the Regional Court of Nador, and not until December 10th that trial was finally held in the Criminal Court of Nador. Death sentences were imposed upon three, five were sentenced to life imprisonment, and one was sentenced to imprisonment for fifteen years.

As the session of the General Assembly of the United Nations was to close on the evening of the 21st of December, telegrams were sent to thirty-five delegations appealing for help under the Genocide Convention, which is a part of International Law. The Bahá'í International Community wrote to U Thant, Secretary-General of the United Nations, and the British United Nations Association, quite independently, cabled U Thant requesting his intervention.\*

— Adapted from the report of Mildred R. Mottahedeh, Bahá'í International Observer at the United Nations.

\* Further details concerning the Moroccan affair are reported in the *International Survey*, pp. 288-289,

Proposals for Charter Revision  
Submitted to The United Nations  
by the

**BAHÁ'Í**  
INTERNATIONAL COMMUNITY

*National Spiritual Assemblies  
of the Bahá'ís of*

AUSTRALIA

NEW ZEALAND

BRITISH ISLES

CANADA

CENTRAL AMERICA

EGYPT

SUDAN

GERMANY

AUSTRIA

INDIA

PAKISTAN

BURMA

IRAN

IRAQ

ITALY

SWITZERLAND

SOUTH AMERICA

UNITED STATES



May 23, 1955

Mr. Dag Hammarskjöld  
 Secretary-General  
 United Nations  
 New York, N.Y.

Dear Mr. Secretary-General:

*The Bahá'í International Community, in its capacity of an international nongovernmental organization, submits recommendations for revision of the Charter of United Nations and the Statute of the International Court of Justice.*

*These recommendations constitute the considered views of the twelve\* National Bahá'í Assemblies representing the Bahá'ís of Írán, India, Pákistán and Burma, Australia and New Zealand, 'Iráq, Egypt and Súdán, Germany and Austria, Italy and Switzerland, the British Isles, Canada, Central America, South America and the United States. Their participation unites a wide diversity of national, racial and religious backgrounds in one common concept of the structure needed to establish justice and peace.*

*In submitting its recommendations the Bahá'í International Community is concerned with the desperate condition into which the nations and peoples of the world have fallen. The seeds of destruction are sown within as well as without the present membership of United Nations. No minor and legalistic adjustment of the Charter, the Bahá'ís are convinced, can restore the supremacy of moral law in the conduct of human affairs nor seize control of events from the chaos which engulfs mankind. The Bahá'ís appeal to every enlightened and responsible statesman associated with United Nations to grasp, before it is too late, this providential opportunity to create a political organism commensurate with the new and unprecedented character of the world in our time.*

*The Bahá'í recommendations are based upon three apparent truths: that real sovereignty is no longer vested in the institutions of the national state because the nations have become interdependent; that the existing crisis is moral and spiritual as well as political; and that the existing crisis can only be surmounted by the achievement of a world order representative of the peoples as well as the nations of mankind.*

*The Bahá'í concept of world order is defined in these terms: A world Super-State in whose favor all the nations of the world will have 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. This State will have to include an International Executive adequate to enforce supreme and unchallengeable authority on every recalcitrant member of the*

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\* Since the submission of these Proposals for Charter Revision the number of National Spiritual Assemblies comprising the Bahá'í International Community has (1963) increased to fifty-six. (See *International Directory*, p. 947).

*Commonwealth; a World Parliament whose members are elected by the peoples in their respective countries and whose election is confirmed by their respective governments: a Supreme Tribunal whose judgment has a binding effect even in cases where the parties concerned have not voluntarily agreed to submit their case to its consideration.*

*Since action by peoples as well as governments is essential, the Bahá'í recommendations include the proposal that consideration of revision by United Nations be accompanied by wide dissemination of the principles of international relations and the calling of peoples' conventions to register the general will.*

*Impossible as the achievement of world order may appear to traditionalist or partisan, mankind is passing through a crucial stage likened to that of an individual entering maturity and using new powers and faculties beyond the grasp of irresponsible youth. Unassailable is the position that any lesser international body represents a compromise with the forces of disaster and destruction,*

*In support of its thesis the Bahá'í International Community presents with this letter an annex citing references to the subject in Bahá'í writings, and an annex proposing specific revisions.*

*Sincerely,*

BAHÁ'Í INTERNATIONAL COMMUNITY

*Represented by the National Spiritual Assembly of the Bahá'ís of the United States  
536 Sheridan Road, Wilmette, Illinois.*

## BAHÁ'Í PROPOSALS TO THE UNITED NATIONS FOR CHARTER REVISION

THE experiences of the last decade have demonstrated the need for certain fundamental changes in the charter of the United Nations if that organization is "to save succeeding generations from the scourge of war . . . , reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small; to promote social progress and better standards of living in larger freedom."

In order to insure the realization of the principles proclaimed in the Preamble of the Charter of the United Nations, that organization must be given real authority and military power to maintain Peace and uphold international Justice; it must operate in accordance with the principle of equality of nations large and small; it must become the guarantor of human rights, faith in which was so eloquently proclaimed in the Preamble.

The authors of the Charter foresaw a time when its terms would need revision and provided, in articles 108 and 109, for changes and revisions. In this connection, the Bahá'í International Community submits, in addition to its statement of principle, a number of specific and general suggestions listed below.

I. Membership in the United Nations being an indispensable condition for the preservation of international peace, no nation should be allowed to leave the organization. It is therefore proposed that Article 6 of the Charter be amended to read:

*A member of the United Nations which has persistently violated the Principles contained in the present Charter may be subjected by the General Assembly, upon recommendation of the Security Council, to economic and other sanctions, and, in extreme cases, may be compelled by force to abide by the principles of the Charter.*

II. In order to give the General Assembly more freedom of discussion, it is suggested that Article 12 of the Charter and all references

to it which occur in any other Article (such as Articles 10, 11, 35, etc.) be eliminated.

III. It is suggested that membership in the General Assembly be apportioned according to some form of proportionate representation and Paragraph 1, of Article 18 of the Charter, be amended accordingly.

IV. The Principle of the equality of nations large and small, proclaimed in the Preamble, must not be disregarded or contradicted in any article of the Charter. Therefore, it is suggested that Article 23 be changed to read:

1. *The Security Council shall consist of eleven Members of the United Nations elected by the General Assembly for a term of two years, no retiring member being eligible for immediate reelection.*

2. *Each member of the Security Council shall have one representative.*

All reference to permanent members of the Security Council found in any of the articles of the Charter to be eliminated.

V. In conformity with Article 23 (as revised), Paragraph 2 of Article 27 shall read:

*Decisions of the Security Council shall be made by an affirmative vote of seven members; provided that in decisions made under Chapter VI, and under Paragraph 3 of Article 52, a party to the dispute shall abstain from voting.*

Paragraph 3 of Article 27 to be eliminated.

VI. The maintenance of peace being a task incumbent upon all members of the United Nations, it is proposed that the first sentence of Paragraph 2, Article 47, be amended to read:

*The Military Staff Committee shall consist of the Chiefs of Staff of the members of the Security Council or their representatives.*

VII. In the interests of justice, it is proposed that Article 50 be amended to read:

*If preventive or enforcement measures against any state are taken by the Security Council, any other state, whether a member of the United Nations or not, which finds*

*itself confronted with special economic problems arising from the carrying out of those measures, shall have the right to ask the Security Council for a solution of its problems.*

VIII. Having been written and adopted during the course of the Second World War, the United Nations Charter at times reflects the feelings and conditions which prevailed then and which do not exist any longer. It is inappropriate to perpetuate the use of the term *enemy* in relation to certain states which must inevitably cooperate in the establishment and the maintenance of world peace. It is suggested that Paragraph 2 of Article 53, as well as references to "enemy states" in any other article of the Charter, be eliminated.

IX. In the interests of Justice, which is the only principle upon which the edifice of durable peace can be raised, it is proposed that the International Court of Justice be given compulsory jurisdiction in all legal disputes between states and Article 35 of the "Statute of the International Court of Justice" be amended to read:

1. *The jurisdiction of the Court comprises all cases and all matters especially provided for in the Charter of the United Nations or in treaties and conventions in force.*
2. *The states parties to the present Statute declare that they recognize as compulsory ipso facto and without special agreement, the jurisdiction of the Court in all legal disputes concerning:*
  - a. *the interpretation of a treaty;*
  - b. *any question of international law;*
  - c. *the existence of any fact which, if established, would constitute a breach of an international obligation;*
  - d. *the nature or extent of the reparation to be made for the breach of an international obligation;*
3. *In the event of a dispute as to whether the Court has jurisdiction, the matter shall be settled by the decision of the Court.*

X. It is recommended that the United Nations adopt a Bill of Rights, which guarantees to every individual freedom of speech, of the press, of religion, and of thought, as well as freedom from racial and religious discrimination, freedom from arbitrary arrest and imprisonment, equality of sexes, equality

before law, equality of opportunity, and other basic human rights. The individual human being is a spiritual as well as a physical creation and the purpose of society is to provide for the evolution of spiritual qualities in a framework of unity sustained by law.

## REFERENCES TO WORLD ORDER IN THE BAHÁ'Í WRITINGS

RELIGION is the greatest instrument for the order of the world and the tranquility of all existent beings. The weakness of the pillars of religion has encouraged the ignorant and rendered them audacious and arrogant. Truly, I say, whatever lowers the lofty station of religion will increase heedlessness in the wicked, and finally result in anarchy.

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

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

Be united. O kings of the earth, for thereby will the tempest of discord be stilled amongst

you, and your peoples find rest, if ye be of them that comprehend. Should any one among you take up arms against another, rise ye all against him, for this is naught but manifest justice.

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

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.

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

All men have been created to carry forward an ever-advancing civilization. The Almighty beareth Me witness: To act like the beasts of the field is unworthy of man. Those virtues that befit his dignity are forbearance, mercy, compassion and loving-kindness towards all the peoples and kindreds of the earth. Say: O friends! Drink your fill from this crystal stream that floweth through the heavenly grace of Him Who is the Lord of Names. Let others partake of its waters in My name, that the leaders of men in every land may fully recognize the purpose for which the Eternal Truth hath been revealed, and the reason for which they themselves have been created.

BAHÁ'U'LLÁH

IN cycles gone by, though harmony was established, yet, owing to the absence of means, the unity of all mankind could not have been achieved. Continents remained widely divided, nay even among the peoples of one and the same continent association and interchange of thought were well nigh impossible. Consequently intercourse, understanding and unity amongst all the peoples and kindreds of the earth were unattainable. In this day, however, means of communication have multiplied, and the five continents of the earth have virtually merged into one. . . . In like manner all the members of the human family, whether peoples or governments, cities or villages, have become increasingly interdependent. For none is self-sufficiency any longer possible, inasmuch as political ties unite all peoples and nations, and the bonds of trade and industry, of agriculture and education, are being strengthened every day. Hence the unity of all mankind can in this day be achieved. Verily this is none other but one of the wonders of this wondrous age, this glorious century. Of this past ages have been deprived, for this century—the century of light—has been endowed with unique and unprecedented glory, power and illumination. Hence the miraculous unfolding of a fresh marvel every day. Eventually it will be seen how bright its candles will burn in the assemblage of man.

True civilization will unfurl its banner in the midmost heart of the world whenever a certain number of its distinguished and high-minded sovereigns—the shining exemplars of devotion and determination—shall, for the good and happiness of all mankind, arise, with firm resolve and clear vision, to establish the Cause of Universal Peace. They must make the Cause of Peace the object of general consultation, and seek by every means in their power to establish a Union of the nations of the world. They must conclude a binding treaty and establish a covenant, the provisions of which shall be sound, inviolable and definite. They must proclaim it to all the world and obtain for it the sanction of all the human race. This supreme and noble undertaking—the real source of the peace and well-being of the world—should be regarded as sacred by all that dwell on earth. All the forces of humanity must be mobilized to insure the stability and permanence of this



Most Great Covenant. In this all-embracing Pact the limits and frontiers of each and every nation should be clearly fixed, the principles underlying the relations of governments towards one another definitely laid down, and all international agreements and obligations ascertained. In like manner, the size of the armaments of every government should be strictly limited, for if the preparations for **was** and the military forces of any nation should be allowed to increase, they will arouse the suspicion of others. The fundamental principle underlying this solemn Pact should be so fixed that if any government later violate any one of its provisions, all the governments on earth should arise to reduce it to utter submission, my the human race as a whole should resolve, with every power at its disposal, to destroy that government. Should this greatest of all remedies be applied to the sick body of the world it will assuredly recover from its ills and will remain eternally safe and secure.

‘ABDU’L-BAHÁ

**U**NIFICATION of the whole of mankind is the hall-mark of the stage which human society is now approaching. Unity of family, of tribe, of city-state, and nation have been successively attempted and fully established. World unity is the goal towards which a harassed humanity is striving. Nation-building has come to an end. The anarchy inherent in state sovereignty is moving towards a climax. A world, growing to maturity, must abandon this fetish, recognize the oneness and wholeness of human relationships, and establish once for all the machinery that can best incarnate this fundamental principle of its life.

The unity of the human race, as envisaged by Bahá'u'lláh, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united, and in which the autonomy of its state members and the personal freedom and initiative of the individuals that compose them are definitely and completely safeguarded. This commonwealth must, as far as we can visualize it, consist of a world legislature, whose members will, as the trustees of the whole of mankind, ultimately control the entire resources of all

the component nations, and will enact such laws as shall be required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples. A world executive, backed by an international Force will carry out the decisions arrived at, and apply the laws enacted by, this world legislature, and will safeguard the organic unity of the whole commonwealth. A world tribunal will adjudicate and deliver its compulsory and final verdict in all and any disputes that may arise between the various elements constituting this universal system. A mechanism of world inter-communication will be devised, embracing the whole planet, freed from national hindrances and restrictions, and functioning with marvelous 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 and understanding among the nations and races of mankind. In such a world society, science and religion, the two most potent forces in human life, will be reconciled, will co-operate, and will harmoniously develop. The press will, under such a system, while giving Full scope to the expression of the diversified views and convictions of mankind, cease to be mischievously manipulated by vested interests, whether private or public, and will be liberated from the influence of contending governments and peoples. The economic resources of the world will be organized, its sources of raw materials will be tapped and fully utilized, its markets will be co-ordinated and developed, and the distribution of its products will be equitably regulated.

National rivalries, hatreds, and intrigues will cease, and racial animosity and prejudice will be replaced by racial amity, understanding and co-operation. The causes of religious strife will be permanently removed, economic barriers and restrictions will be completely abolished, and the inordinate distinction

between classes will be obliterated, Destitution on the one hand, and grass accumulation of ownership on the other, will disappear. The enormous energy dissipated and wasted on war, whether economic or political, will be consecrated to such ends as will extend the range of human inventions and technical development, to the increase of the productivity of mankind, to the extermination of disease, to the extension of scientific research, to the raising of the standard of physical health, to the sharpening and refinement of the human brain, to the exploitation of the unused and unsuspected resources of the planet, to the prolongation of human life, and to the furtherance of any other agency

that can stimulate the intellectual, the moral, and spiritual life of the entire human race.

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

SHOGHI EFFENDI

## II

# APPRECIATIONS OF THE BAHÁ'Í FAITH

### *Alphabetical List of Authors*

- Anton, Archduchess of Austria  
Bach, Marcus  
Baudouin, Charles  
Benes, Eduard  
Bentwich, Norman  
Bois, **Jules**  
*British Weekly, The*  
Browne, Edward **G.**  
Burbank, Luther  
Carpenter, J. Estlin  
Carver, George Washington  
Cheyne, T.K.  
Chiról, Sir Valentine  
Christensen, Arthur  
Curzon, Lord  
Das, Bhagavan  
Darmesteter, James  
Davis, J. Tyssul  
Devaris, Dionysios S.  
Douglas, William O.  
Ferré, Nels F. S.  
Ford, Auguste  
Fujiisawa, Chikao  
Gabrieli, Francesco  
Grinevskaya, Isabel  
Holmes, John Haynes  
Hutchinson, Paul  
Ing, Z.T.  
Jessup, Henry H.  
Johnson, Hewlett  
Jordan, David Starr  
*Journal, R.A.S.*  
Jowett, Benjamin  
Keller, Helen  
Lesny, V.  
Marie, Dowager Queen of Rumania  
Martin, **Alfred W.**  
Masaryk, Thomas G.  
Miller, Herbert A.  
Mudaliar, Sir Ramaswami  
Naidu, Sarojinu  
Nicolas, A.L.M.  
Petrie, Sir Flinders  
Radhakrishnan, Sir S.  
Renan, Ernest  
Rudhyar, Dane  
Russell, Lao  
Samuel, Viscount Herbert  
Shastri, Hari Prasad  
Sinclair, Upton  
Singh, Col. Raja Jai Prithvi Bahadur,  
Raja of Bajang  
Storrs, Sir Ronald  
Tolstoy, Count Leo  
Toynbee, Arnold J.  
Vambéry, Arminius  
**Wagar, W.** Warren  
Wingfield, Marshall  
Younghusband, Sir Francis

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 an 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 publically, 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.

(Letter to Shoghi Effendi, August 27, 1926.)

2.

A woman<sup>1</sup> brought me the other Bay 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

<sup>1</sup> Martha Root.

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 gem 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 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.)

3.

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**. Wow 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 develop 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.)

#### 4.

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 sitting 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, Muhammad, 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 suffering 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.)

## 5.

"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'is 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,"

## 6.

"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."

## 7.

"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.

## 8.

"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 civilisation, can only count its converts in Muhammadan 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 Me 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 labour to the composition of controversial works which endeavour 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 Behá'í) propagandist, on the other hand, admits that Muḥammad was the prophet of God and that the Qur'an 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 Moslem 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 Muhammadans, 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. 3. ESTLIN CARPENTER, D. LITT.

Excerpts from *Comparative Religions*, pages 70, 71—

From that subtle race issues the most remarkable movement which modern Muhammadanism 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 being<sup>1</sup> of such consummate excellence that many think it is both permissible and inevitable even to identify him mystically with the invisible Godhead. . . . His<sup>2</sup> combination of mildness and power is so rare that we have to place him in a line with supernatural 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 *Shiráz*."

"Il sentait le besoin d'une réforme profonde à introduire dans les mœurs 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 Gad 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 VAMBERY

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 and Zoroastrian. I discovered that the devo-

<sup>1</sup> Bahá'u'lláh.  
<sup>2</sup> Báb.

tees 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 'oasis 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.

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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 navvy on the fortifications of the Count of Antioch, and wandered back afoot to Shiráz 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 the benefit of 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 hangar-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 indifferentism 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.

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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 Bábiism (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 University 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."

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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?

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BY PROF. JAMES DARMESTETER

Excerpt from Art in "Persia: A Historical and Literary Sketch" (translated by G. K. Nariman), and incorporated in *Persia and Persis*, Part I, edited by G. K. Nariman. Published under patronage of the Persian League, Bombay, 1325. (The Marker Literary Series for Persia, No. 2.)—

The political reprieve brought about by the Shúfis 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 Muharram, 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 Bábism. 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. Bábism has little of originality in its dogmas and mythology. Its mystic doctrine takes its rise from Shúfism and the old sects of the 'Alfides 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. Bábism, 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.

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BY CHARLES BAUDOIN

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 Bahá'ist 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'ist teaching.

We shall not grasp the full significance of this tendency until we pass from the description of Bahá'ism as a theory to that of Bahá'ism as a practice, for the care of religion is not metaphysics, but morality.

The Bahá'ist 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 instruction. 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 Bayt'u'l-'Adl (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 *my* 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 Baytú'l-'Adl, 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 bands 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 asceticism. He discountenanced the macerations which were a nightmare of the Middle Ages, and whose evil effects persist even in our own days. . . .

Bahá'íism, then, is an ethical system, a system of social morality. But it would be a mistake to regard Bahá'íist teaching as a collection of abstract rules imposed from without. Bahá'íism 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 law 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'íist 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.

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BY DR. HENRY H. JESSUP, D.D.

From the *World's Parliament of Religion*; Volume 11, 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 Babi 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 Christlike, 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 at 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 Tīhrán,

100 in Hamadán, 50 in Káshán, and 75 per cent of the Jews at Gulpáiyán. . . . The two victims, whose names were Hájí Mírzá Ḥasan and Hájí Mírzá Husayn, have been renamed by the Bábís: Sulṭánu'sh-Shuhadá', or King of Martyrs, and Mahbúbu'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 Isfáhán." . . . 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 tail-talkers about Iranian 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 Tīhrán. 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. . . .

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BY SIR FRANCIS YOUNGHUSBAND

1.

Excerpts from *The Gleam*. (1923)—

The story of the Báb, as Mírzá '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 persuasion 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 Gad-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.

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BRITISH WEEKLY

Nor can one wonder at the rapid growth in Christian countries of the new Bahá'í World Faith which is also gaining many adherents among the peoples of Asia and Africa. For that faith has as its motive force a burning belief in the Fatherhood of God, the brother-

hood of all men, of all creeds and races, and, here is the point, like the early Christian Church it practises what it preaches. Perhaps, after all, this new Bahá'í Faith is the answer to the apparently irreparable disunity of the Christian Church!

(From letter written by a member of the Presbyterian Church of England, published August 26, 1954.)

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BY THE REV. J. TYSSUL DAVIS

*Unitarian Church, Bristol, 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 tolerance. It accepts all the great religions as true and their scriptures as inspired. . .

Bahá'íists bid the followers of these [that is, the world's] faiths disentangle from the windings of racial, particularist, local prejudices, the vital, immortal thread, the pure gospel of eternal worth, and to apply this essential element to life.

(From *A League of Religions*, Chap. X, 1926.)

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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 Bábíism, 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 Bábíism 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 legendic descriptions. I have had much help in my researches to get clear upon Muhammadanism 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.

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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 persan 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 vœu le plus ardent. ...

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BY PROF. HARI PRASAD SHASTRI, D. LITT.

My contact with the Bahá'í Movement and my acquaintance with its teaching, given by Ḥaḍrat-i-Bahá'u'lláh, have filled me with real joy, as I see that this Movement, 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.

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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 coining 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 *farce*. 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,"

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BY THE VISCOUNT SAMUEL OF  
CARMEL, G.C.B., G.B.E.

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 far 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 ERNEST RENAN

*Passage tiré de "Les Apôtres", Édition 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..

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 ru, 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'allégresse au-devant de la mort. Un jour sans pareil peut-être dans l'histoire du monde fut celui de la grande boucherie qui se fit des Bábis, 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, flamboyantes, 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,

## APPRECIATIONS OF THE BAHÁ'Í FAITH

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.<sup>1</sup> 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 pas troupes de ce côté.

Cela se passait en 1852. La secte de Mozdak sous Chosroès Nousch fut étouffée daas 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. Xl. est si doux à l'homme de souffrir pour quelque chose, que dans bien des cas l'appât du martyre 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 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 Baha'i 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 in the land, it is a factor making for international and inter-religious understanding.

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*.)

<sup>1</sup> Un autre détail que je tiens de source première est celui-ci: Quelques sectaires, qu'on voulait amener à rétrécration, 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.

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 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 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 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'ísm 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'ísm.

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 goodwill, 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 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 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 A. L. M. NICOLAS

Je ne sais comment vous remercier ni comment vous exprimer la joie qui inonde mon cœur. 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-Muhammad 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 cœur.

BY PRESIDENT EDUARD BENES  
OF CZECHOSLOVAKIA

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.

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BY SIR RONALD STORRS, K.C.M.G., C.R.E.

I met 'Abdu'l-Bahá first in 1900, on my way out from England and Constantinople through Syria. . . . 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. . . .

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.

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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 Bahá'yíh Khánum. She states that her brother's birth almost coincided with the "manifestation" of Mirzá 'Alí Muḥammad the Báb (24th May, 1844), and that she was his junior by three years. Both dates are put three years earlier by mother reputable authority, but in any case both brother and sister were mere children when, after the great persecution of the Bábis 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.

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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.

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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 mediaeval Héloïse and the nee-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...

The Bab 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, Mirzá Husayn-'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'ísm has a mission to pacify and spiritually quicken races and tribes which we have so far been unable to evangelize.

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.

1.

When I find myself in Chicago and when, travelling northwards out of the city, I pass the Bahá'í temple there, I feel that in some sense this beautiful building may be a portent of the future.

(From *Christianity Among the Religions of the World*, 1957.)

2.

The Bahá'íyah sect has been excommunicated by the Imámí 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.

(From *A Study of History*, V, p. 665.)

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 precious 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 ...

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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.

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BY DR. G. W. CARVER

*Director, Tuskegee Normal and Industrial  
Institute Research and Experiment Station*

I am so happy to know that the Christlike 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.

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BY PROF. FRANCESCO GABRIELI

*Professor, University of Rome  
Institute of Oriental Study*

A richiesta degli interessati, certifico che il Bahaismo, 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 bahaista, 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. 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-fined 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, Mohammed, and all other great religious leaders. I do not feel that I am less loyal to 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 Baha'i 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, Moslem 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.

BY WILLIAM O. DOUGLAS  
*Associate Justice U.S. Supreme Court*

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. . . . 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.

(Message of greeting at time of dedication  
of Bahá'í House of Worship, 1953.)

BY Z. T. ING  
*Chinese Consul in Nicaragua*

I have faith in the Bahá'í Religion because it is the essence of all religions and the basis of it is that it accepts all races on an equal basis. It is something which meets with the needs of these times and it satisfies within. I firmly believe it will replace all the existing religions of the world and it will be the one Universal Religion for ail.

(From an interview, in San Jose, Nicaragua,  
1942.)

BY CHIKAO FUJISAWA  
*Member Secretariat League of Nations  
Chair of International Politics  
Kyushu Imperial University*

Perusal of numerous Tablets left for us by Bahá'u'lláh has impressed me so strongly

with the unusual profundity of His thought and His penetrating wisdom that I could not but feel irresistibly attracted towards His noble Cause.

Bahá'u'lláh's sublime mission was to recover the unity of all mankind through God. . . Thus, there is no wonder that the Bahá'í Movement is bound to sweep the most enlightened strata of society in every country.

(From address in Tokyo, 1932.)

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BY DR. MARCUS BACH

Author and Member of Faculty, School of Religion, State University of Iowa

Whenever a Bahá'í representative addressed a group of my students there was a deep-seated response to the social and ethical teachings he set forth. College students generally are as tired of sectarian squabbles as they are tantalized by efforts toward spiritual unity. They liked the Bahá'í emphasis and were interested not only by what Bahá'ism is but what it may become. Also, they were not unwilling to accept the Bahá'í claim that Woodrow Wilson in his plans for the League of Nations was influenced by Bahá'u'lláh, that the steps toward world understanding might be the result of Bahá'u'lláh's mystical presence, and that the development of the United Nations might be the substance of the imposing shadow cast by the Persian seer. . . .

I have met Bahá'ís in many parts of the world. They are all cut to the same pattern: heartfelt dedication to the cause and person of Bahá'u'lláh, zeal in the advancement of their ideals. They ask no salaries, want no honor, and are literally more interested in giving than in receiving.

(From *Bahá'í: A Second Look*, The Christian Century—April 10, 1957.)

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BY DR. ARTHUR CHRISTENSEN  
Professor of Iranian Philology  
University of Copenhagen

You will not lack warmth of faith in the enthusiastic, prophetic Words of Bahá'u'lláh or in the intensive, persuasive speech of 'Abdu'l-Bahá which bear witness to His wide grasp of humanity. Here is a religion which

does not need theology because its principles, that is to say, its background of civilization and individual and social psychology, are those of our times. . .

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BY SIR S. RADHAKRISHNAN

I have sympathy with the spirit of the Bahá'í Teachings, we are all Bahá'ís universally.

1937.

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BY DR. NELS F. S. FERRÉ  
Vanderbilt University Divinity School

1.

I have been surprised at the depth and devotional character of the best in Bahá'í Scriptures as presented in Townshend's *The Promise of All Ages*. (From *Strengthening the Spiritual Life*, 1951.)

2.

At Vanderbilt University, in one year, two outstanding students became converts to Bahá'í, one a student in the Divinity School and the other an honor student in mathematics. They both told me, when I reasoned with them, that they had found that the Christian churches suffocated every chance at effective understanding and practise of the universal love of God. They both believed in Jesus devoutly and continued to believe that Christ as God's universal love is the ultimate truth, but they felt that now His truth had to be cut loose through a new Manifestation. the more universally and effectively to serve our age.

(From *Know Your Faith*, 1959.)

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BY DR. JOHN HAYNES HOLMES  
Minister of Community Church  
New York City

Bahá'u'lláh was not only the supreme genius of the Bahá'í Movement; he was without question one of the supreme spiritual geniuses of history. There have been few in any age to compare with him in point of insight, vision, lofty thought and noble speech.

I felt this as I stood within this quiet place. Were it possible to stand by the grave of Jesus, I felt I should be moved in this same way. Here, appropriately, was not darkness, but light; not *gloom*, but glory. These Prophets' shrines are truly among the sacred spots of earth.

(From *Palestine: Today and Tomorrow*, 1929.)

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BY DIONYSIOS S. DEVARIS  
*Athenian Editor*

I believe that every real Buddhist, every real Christian, every real Muḥammadan is a Bahá'í even if he does not confess it. I think the Bahá'í Movement is so needed in the world today because Christianity is imprisoned in fanaticism and intolerance and Bahá'u'lláh has come to break these chains—not only the fetters of Christianity but of all other religions. . .

Men who do not know anything about the Bahá'í Movement begin to realize that a change is near, at least that little ray from the Bahá'í Teachings has succeeded in getting through their darkness . . . History has taught us that humanity in its most critical, agonizing *times* finds its Saviour, for it is then, at these very crossroads, where humanity has to choose between life and death, the Saviour appears.

(Quoted by Martha Root, American journalist, 1934.)

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BY ISABEL GRINEVSKAYA  
*Russian Poetess*

Mrs. Isabel Grinevskaya, a Russian poetess in Leningrad, gave a great impetus to the Bahá'í Movement and to world art in her three celebrated writings, the two dramas, "Báb", and "Bahá'u'lláh" and a narrative called "A Journey in the Countries of the Sun." The last named is an account of her visit to 'Abdu'l-Bahá in 1911 when He was in Ramleh, Egypt. While the last is in prose it has verses introduced so that we might almost say that the three form a trilogy in poetic form presenting the new universal religion of the oneness of mankind proclaimed by those three heavenly personages, the Báb,

the Forerunner, Bahá'u'lláh, the Revealer of the Word, and 'Abdu'l-Bahá, the Center of the Covenant of the Bahá'í Faith.

From the point of view of art the dramas rank high. Russian critics affirm that these works have proclaimed their author a poet of the first order. . .

I quote paragraphs from . . . [a review in the French newspaper, *Journal de Saint-Petersbourg*, January 1912.]:

"How not to be moved, fascinated by the nobility of this Apostolic character? . . .

"That beautiful and bold work points a return to the school of majesty and aesthetic morality, the aspiration to the eternal truth, which are the indelible characteristics of enduring work."

(From Martha Root, "Russia's Contribution to the Bahá'í Faith", *The Bahá'í World*, Val. VI, 1934-36.)

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BY DR. PAUL HUTCHINSON  
*Editor, The Christian Century*

Of course, persecution is no new experience for the Bahá'ists; it seems to be, as the New Testament suggests, a touchstone of the vigor of any new religion . . . Meanwhile, the expansion of Bahá'ism will not suffer. Its message of a universal brotherhood based on a continuing revelation and pointing toward a future universal government appeals to many contemporary souls . . .

(From *The Christian Century*, June 8, 1955.)

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BY DANB RUDHYAR  
*Poet and Scholar*

In this age, restless with insecurity and weary with the results of intellectual search, the Bahá'í Revelation stands as a tower of inspiration and a source of spiritual security for multitudes which otherwise would be swayed by forces of social and emotional disintegration. It embodies clearly the most basic keynotes of the collective spirit of the age . . . To exhausted communities of the world it gives vital impetus which, we hope, will soon energize new creative manifestations and produce an inspired art, equal or superior to that of early Christianity. The great



Temple near Chicago is a forerunner of this creative wave of inspiration . . .

(From "Appreciation by Leaders of Thought" by Rúḥaníyyih Moffett in *The Bahá'í World*, Vol. VIII.)

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BY LAO RUSSELL

Another modern mystic who has transformed millions of lives and turned their eyes to the Light is Bahá'u'lláh, the founder of a great religious movement known as the Bahá'í Faith . . .

In Bahá'u'lláh is an exemplification of this trait (i.e., sacrifice) of human nature, for he **was** tortured and imprisoned . . . Many of his followers were imprisoned with him and executed, yet the cosmic ecstasy of an eternally happy man remained with him through his far greater sufferings than even a crucifixion . . .

The Bahá'í Faith is world-wide and its followers give evidence of the inspiring nature of its teachings by their exemplary lives and actions.

(From *God Will Work With Bur Not For You*, 1955.)

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BY UPTON SINCLAIR

There are in this country many followers of the Persian reformer, 'Abbás Effendi, who call themselves Babists and who have what

I am inclined to think is the purest and most dignified religion in existence.

(From *The Profits in Religion*, 1917, 1928.)

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BY W. WARREN WAGAR

The only one [contemporary religion] unambiguously and almost single-mindedly consecrated to the job of unifying mankind is the Bahá'í Faith.

(From *The City of Man*, 1963).

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BY COLONEL JAI PRITHVI BAHADUR SINGH,  
*Raja of Bajang (Nepal)*

. . . the principles of Bahá'ísm, 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. Furthermore, I can see no harm in the followers of other faiths accepting these main principles of Bahá'ísm, 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 . . . 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".  
(After reading *The Bahá'í World*, Vol. VIII, 1936-38.)

### III

## IN MEMORIAM

VALFYU'LLÁH VARQÁ  
1884-1955

Profoundly grieved loss outstanding Hand Cause God, exemplary trustee Huqúq, distinguished representative most venerable community Bahá'í world, worthy son brother twin immortal martyrs Faith, dearly beloved disciple Center Covenant. Shining record services extending over half century enriched annals heroic formative ages Bahá'í Dispensation, His reward Abha Kingdom inestimable. Advise erect my behalf befitting monument his grave. His mantle as trustee funds Huqúq now falls on 'Alí Muḥammad, his son. Instruct Rowḥání Tīhrán arrange befitting memorial. gatherings capital provinces honor memory mighty pillar cradle Faith Bahá'u'lláh. Newly-appointed trustee Huqúq now elevated rank Hand Cause.

SHOGHI

November 15, 1955.

#### *Autobiography*

"Some time ago the Spiritual Assembly of the Bahá'ís of Tīhrán asked me to write my autobiography for them. In reply, I explained that during my youth I had had the privilege and honor to be in the blessed presence of His Holiness 'Abdu'l-Bahá and to be one of His attendants during His visit to America. I had always seen and witnessed His utter self-abnegation in words and deeds. When I stop to ponder the resplendent services rendered by the early believers of the Faith and their heroic sacrifices, I do not see how I can give any account about myself.

"I was born in Tabriz, 1263 Persian solar calendar (1884). My father, 'Alí Muḥammad Varqá, a martyr of the Cause, was the third son of Hájí Mullá Mihdí Yazdí, known as Atrí, and my mother, Fátimih, was the daughter of Hájí Mírzá 'Abdu'lláh Khán Núrí of Mázandarán. These two grandparents

were both staunch believers of the Cause, which they most earnestly served. I had three brothers. (My mother gave birth to four children.) The eldest was named Mírzá 'Aziz'ulláh Khán, the second was named Rúḥu'lláh, who was martyred, the third was myself, and the fourth was called Badí'ulláh, who died in childhood. As a family we all lived in Tabriz in the household of our maternal grandmother in perfect love and harmony and in complete ease and honor.

This happiness was, however, upset and shattered in consequence of some false reports submitted by certain enemies of the

Cause to the Prince Regent, Muẓaffarí'd-Dín Sháh, to the effect that Mírzá 'Abdu'lláh Khán, my grandfather, who was then a member of his court, was acting against the

Government and had put his house at the disposal of Bahá'ís gathering there to conduct anti-government activities. My grandfather was obliged, therefore, to escape to Tīhrán, and in his absence, my grandmother, who was a fanatical Muslim, found the opportunity to exert her enmity by opposing my father so strongly and relentlessly as to compel him to leave his home and native town, accompanied by his two eldest sons. My junior brother, Badí'ulláh, and myself, being too small, were left behind with our mother in the same house where my grandmother lived. This did not, however, appease my grandmother. She had such a deep hatred of the Cause that she began to make evil suggestions to me against my father and to sow the seeds of hatred and enmity in my soul against him. She was able to impress my tender soul to such an extent that in my Islamic prayers, which I was obliged to say, I wept in bitter grief for my father's deviation which had earned him so much hatred from the public.

"Up to the age of sixteen, I lived with my grandmother in an atmosphere charged with such fanaticism and hatred towards the Cause. Then my uncle, Hájí Mír Husayn, a sincere believer and teacher of the Cause, took steps

to transfer me from Tabriz to Míyanduáb, where I lived under his care and love for some years until I became a believer.

"During my stay in Míyanduáb, the late Siyyid Assadu'lláh Qumi visited there and was a guest of my uncle. Feeling that I was extremely anxious to visit the Holy Shrines and the Center of the Covenant, he promised me, when leaving Míyanduáb, that whenever he intended to leave for the Holy Land he would inform me that I might join him at Tabriz. Shortly afterwards I received his message telling me that he was ready to leave. Filled with great enthusiasm for this auspicious journey I did not even inform my uncle of my intended departure, since I thought he would definitely not allow me to make the journey because of his great affection for me. I forthwith left for Marághih in company with one of the aged believers, and thence I proceeded to Tabriz. At Tabriz I was summoned by the Local Spiritual Assembly, who, after holding consultation regarding my aim, informed me that they had decided I should go to Tíhrán to stay with my brother Mírzá 'Azízu'lláh Khán. To persuade them to revise their decision was out of the question and I was therefore obliged to leave for Tíhrán, where I stayed with my dear brother and meanwhile took up my studies in the Tarbíyat School. At the same time I began to study English outside the school and took up a course in Arabic with Bahá'í scholars. I spent a few years also in the American High School in Tíhrán to advance my general education.

"The long-cherished time now came when with the consent of my dear brother I left for 'Akká, where I had the great privilege of visiting 'Abdu'l-Bahá, the Center of the Covenant. Following this auspicious occasion I proceeded to Beirut where I took up my studies with the aim of finishing the college course and continuing them in a university in England. During my stay in Beirut I was summoned by 'Abdu'l-Bahá to 'Akká every summer and there I had the opportunity to study the Cause and take teaching courses with other students under the Late Hájí Mírzá Haydar-'Alí.

"In the summer of the year 1909, while I was in 'Akká, I was instructed by 'Abdu'l-Bahá to return to Tíhrán to fulfill a mission which He so kindly entrusted to me. In Tíhrán, after having carried out His mission, I married

Bahíyyih Khánum, daughter of the late Saní-us-Sulţán, surnamed Saní Illáhi, of whom I had ten children. Seven of these children, three sons and four daughters, are now living and they are: 'Alí Muḥammad; Míhdi; Malíhih (Mrs. Qubad); Munírih (Mrs. Farzar); Parvín (Mrs. Muvafiq); Maḥmúd; Lamí (Mrs. Níkanpúr). I thank God that they are all Bahá'ís and are firm in the Cause.

"I must express my great appreciation to my wife, who has sincerely collaborated with me since our marriage and who had, in fact, a greater share than myself in training the children in the Bahá'í spirit.

"After my marriage I took employment in the Russian Embassy as a secretary, but when 'Abdu'l-Bahá was about to leave for America I left for 'Akká with His permission and had the great honor of attending Him on His historic journey. After my return to Tíhrán, I was employed as First Secretary Translator by the Turkish Embassy. My daytime was spent working at the office and at night I was happy to serve on the Spiritual Assembly and on various Baha'i committees. At both the Embassies I had made it a condition with them not to require me to do anything concerned with politics. After many years of service, however, I was asked to do a service which slightly touched on politics, whereupon I tendered my resignation.

"For the last twelve years I have had the inestimable honor to serve as Trustee of Ḥuqúqu'lláh, having been appointed by the beloved Guardian, and it is my utmost wish that I may be able during these last days of my life to render befitting service to our Holy Cause and give satisfaction to our beloved Guardian."

The spiritual services of the Hand of the Cause Mr. Valíyu'lláh Varqa, which began at the early age of twenty and ended with his death at the age of seventy-one, were characterized by ever-increasing zeal and enthusiasm throughout his life. His efforts in the Cause were redoubled particularly after the passing away of Mr. Amín Amín in 1938, when Mr. Varqa was entrusted by the beloved Guardian with the duty of taking care of the Ḥuqúqu'lláh. His elevation later to the rank of Hand of the Cause inspired in him a new spirit and stirred him to a still higher degree of service to the Cause of Bahá'u'lláh. In 1953 he prepared

## IN MEMORIAM



Valiyu'lláh Varqá

himself, under instructions from the Guardian, for participation in the Intercontinental Conferences. He first attended the Kampala Conference and then the Conference in Chicago. During the interval between the latter and the Conference in Stockholm he was directed by the Guardian to proceed to South America, where he visited the area between Brazil and Santiago in Chile within forty-six days. His mission was to meet the friends and to give the Message to the people. On July 10, 1953, he left for Europe and, after participating in the Stockholm Conference, he visited a large number of cities in Germany by the order of the Guardian. In Hamburg, Frankfurt, Stuttgart, Munich and Esslingen he met many Bahá'í friends and others. In Stuttgart the preliminary signs of his illness began to appear. He stayed in a hospital for a week in Stuttgart and then for a further month in Ulm, where he underwent an operation.

Mr. Varqá's request to Shoghi Effendi for a visit to Haifa had been granted for the time

when the New Delhi Conference, in which Mr. Varqá was to participate, should have been concluded. He therefore left soon for New Delhi, not waiting to complete the convalescence period, and consequently had a very hard time during the days of the Conference. He then received the Guardian's instructions to proceed to 'Iráq, Egypt and Syria on a teaching mission. He forthwith left New Delhi for 'Iráq. In that country his illness took a serious turn and he suffered extreme pain. He was therefore obliged to stay in the Hazíratu'l-Quds in Baghdád. After a while, when he felt himself slightly better, he left for Cairo, Ismailía, Suez, Port Said, and Alexandria, where he visited the friends and gladdened their hearts by giving them an account of the magnificent results of the Conferences and of the rapid progress of the Cause in the world.

He then left for Turkey, where he visited the towns of Qazi Antap, Iskanderun, Adana and Istanbul, and met the friends. The unexpected cold weather in Turkey that year and Mr. Varqá's ill health caused him a great deal of suffering. He now reported to the beloved Guardian an account of his journeys and was then kindly instructed to return to Írán. After his arrival in Tíhrán the Guardian appointed a time when he could visit the Holy Land. This visit to the Holy Shrines and to the beloved Guardian, which lasted about two weeks, inspired him with a new life and revitalized him for still further activities. He was then instructed by Shoghi Effendi to proceed to Germany so as to join the Hands of the Cause and at the same time to complete the course of his medical treatment. From there, on the Guardian's instructions, he departed for Austria and stayed in Vienna for some time, where he started teaching the Cause and giving public addresses to large crowds of searchers for truth. He then returned to Írán.

In March 1955 he felt very severe pain which made him extremely uneasy. He therefore left for Europe again for medical treatment, visiting first Paris and then Italy. While receiving treatment he did not forget his teaching mission whenever he found an opportunity. He then proceeded to Germany and went to a hospital in Tübingen where for forty-one days he passed the last part of his brilliant life. Even during these last days

he did not neglect his teaching duty. Whenever he fell a mitigation of pain and suffering he called to his bedside both friends and seekers of truth and spoke to them of the Teachings. But the light of his life was steadily fading, and it was on Saturday, November 12, 1955, that he passed away and joined the concourse on high. He was a drop that fell in the Great Ocean, a beam of light that attained to the luminous Sun.

After Mr. Varqá's death the beloved Guardian ordered that a memorial be erected at his own expense, at the grave of Mr. Varqá in Stuttgart. The design was made by Mr. Seyhun, architectural engineer, and while this account is being written the construction of the roof is nearing completion, under the supervision of Mr. Bauer, a beloved German friend. After it is completed the monument will bear evidence of the grace of God to His devoted servants.

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After the passing of Jinábi Varqá the following letter was received in Germany:

Haiifa, Israel  
December 3, 1955

To the Bahá'ís who were gathered at the funeral of the Wand of the Cause, Valíyu'lláh Varqá, in Stuttgart, November 17, 1955:

Dear Bahá'í Friends:

Your message touched our beloved Guardian very much, and he was happy to see that so many of the believers, both eastern and western, had been able to gather for his funeral, and honor this greatly-loved and staunch pillar of the Faith.

We are assured that, after so much suffering during the last years of his life, he has gone to receive a great reward in the Abhá Kingdom.

The Baha'is could not have a better example before them of nobility and faithfulness than this distinguished Hand of the Cause; and it is a blessing for the German friends that their country should have received his dust. The Guardian urges you all to follow in the footsteps of this beloved Hand, and to redouble your efforts to achieve the goals of the World Crusade apportioned to the

German believers. He assures you all of his prayers for your success.

With Bahá'í greetings,  
R. RABBANI

Assuring you of my deep and abiding appreciation of the sympathy you have expressed for the great loss sustained by our beloved Faith, and of my fervent prayers for the success of every effort you exert for its promotion.

Your true brother,  
SHOGHI

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AMELIA E. COLLINS  
1873-1962

"O thou lady of the Kingdom!" With these words 'Abdu'l-Bahá addressed Amelia Engelder Collins in His Tablet to her, dated December 6, 1919. It was an answer to the longing of this newly awakened heart to serve the Kingdom of God. The "hope" of 'Abdu'l-Bahá as expressed in the Tablet became fulfilled in fullest measure in the life of this devoted Bahá'í:

*"In brief, from the bounties of His Holiness Bahá'u'lláh, My hope is that thou mayest daily advance in the Kingdom, that thou mayest become a heavenly soul, confirmed by the breaths of the Holy Spirit, and may erect a structure that shall eternally remain firm and unshakable."*

'Abdu'l-Bahá passed away in 1921. Amelia used to say that, "After the provisions of His Will became known, my whole heart and soul turned to that youthful Branch, appointed by Him to watch over and guide the Faith of Bahá'u'lláh. How I prayed that God would help me to make him happy!"

This became her guiding light, to serve the beloved Guardian and make him happy. She often said that to see the Guardian smile just once was worth a lifetime of suffering. To this end, then, she poured forth unstintingly her love, her strength, her means, throughout the remaining years of her life, often and increasingly, at the cost of great physical sacrifice. Her personal possessions, art treasures, life itself, had meaning only as they

## IN MEMORIAM

could be used to serve the Cause of Bahá'u'lláh and the one on whom had fallen the responsibility of carrying forward "the great work entrusted to his care,"



Amelia E. Collins

As the years passed, in numerous letters and messages to her, the Guardian referred to her "indomitable spirit of faith and love", her "indefatigable services", her "single-minded and wholehearted devotion" to the Cause of God, her "self-sacrificing efforts"—examples which "will live and influence many a soul." These services were crowned by Shoghi Effendi in January 1951 with her appointment as member and vice-president of the newly-appointed International Bahá'í Council, "forerunner" of the Universal House of Justice, and in December 1951, with her appointment as one of the first contingent of living Hands of the Cause.

At the time of her passing in Haifa, the Hands of the Cause cabled:

"With deepest regret share news Bahá'í world passing dearly loved Hand Cause

outstanding benefactress Faith Amelia Collins. Unfailing support, love, devotion beloved Guardian darkest period his life brought her unique bounty his deep affection, esteem, confidence and honor direct association work World Center. Signal services every field Bahá'í activity unforgettable. Purchase site Mashriqu'l-Adhkár Mount Carmel, generous gifts hastening construction Mother Temples four continents and acquisition national Hazíratu'l-Quds endowments, constant support home front world-wide teaching enterprises among her magnificent donations, Urge national assemblies hold memorial gatherings, particularly Temples commemorate her shining example ceaseless services maintained until last breath."

Amelia Engelder Collins was born on June 7, 1873 in Pittsburgh, Pennsylvania. Her mother, Catherine Groff, was born in the United States; her father, Conrad Engelder, emigrated from Germany at an early age and became a Lutheran clergyman. Amelia was brought up in a strict Lutheran atmosphere. She was the seventh child in a family of nine sons and five daughters. Her early married life was spent in Calumet, Michigan, and Bisbee, Arizona, in mining areas where her husband, Thomas H. Collins, had interests. After her husband's death she sold their home in California, and devoted all her time and means to the Faith.

During the last twelve years of her life the effects of arthritis became increasingly painful and crippling, but she did not allow them to interfere with her services; her life became completely dedicated and the qualities of spirit with which she was endowed blossomed and bore fruit. Depth and clarity of spiritual insight, wise and loving counsel, childlike faith in prayer and in the working out of God's Will, wholehearted sacrifice of earthly comforts, a real love for her fellow human beings, integrity in holding herself, and others, to the highest standards, were qualities which reached the heart and illumined the way for many.

Early in 1923 Milly, as she was affectionately known, made her first pilgrimage to Haifa, accompanied by her husband, who was not a Bahá'í. She often spoke of the great kindness shown by Shoghi Effendi to Mr. Collins. At



the time of her husband's death in 1937 Shoghi Effendi comforted her:

"Greatly distressed sudden passing beloved husband. Heart overflowing tenderest sympathy. Offering special prayers. Advising Geyersville summer school hold befitting memorial gathering recognition generous support their institution. May Beloved aid him attain goal he was steadily approaching closing years of his life."

That same year she made her second pilgrimage to the Holy Land. A closer tie was forged with the beloved Guardian and the beginning of a deep and significant relationship to his wife, Amatu'l-Bahá Rúhíyyih Khánúm, a relationship which drew her closer to the Guardian himself. After this pilgrimage he wrote to her:

"The days you spent under the shadow of the Holy Shrines will long be remembered with joy and gratitude. I have during these days increasingly appreciated and admired the profound sense of devotion, the passionate fervor, the intense love and attachment that animates you in the service of this Holy Cause. For such noble qualities I feel thankful, and I am certain that the fruits they will yield will be equally outstanding and memorable. Rest assured and be happy."

Three years later he wrote:

"Row pleased the Beloved must be! Wow proud He must feel of your truly great achievements! The soul of dear Mr. Collins must exult and rejoice in the Abhá Kingdom. Persevere and be happy."

And again that same year:

"Dearly beloved co-worker:

I am deeply touched by your repeated and most generous contributions to the institutions of our beloved Faith established both in the United States and the Holy Land. . . I shall gladly and gratefully expend your two most recent donations for the alleviation of distress as well as for the initiation of fresh activities, institutions and enterprises in the Holy Land as well as in the adjoining countries. May the Beloved bless you a thousand-fold for the powerful assistance you are extending the Faith in so many fields of Bahá'í activity and aid you to fulfill your highest hopes in its service."

Only brief mention can be made here of Milly's many services. In 1924, while on a cruise to Iceland with her husband, she met

Hólmfrídur Arnadóttir, who became a good friend and made the first translation of Bahá'í literature into Icelandic. Publication of Miss Arnadóttir's translation of Esslemont's *Bahá'u'lláh and the New Era* in Icelandic, in Reykjavik in 1939, was made possible through Milly's generosity.

Milly was elected to the National Spiritual Assembly of the Bahá'ís of the United States and Canada in 1924. Except for the years 1933-1938 she was a member of this body until she was called by Shoghi Effendi to serve at the World Center of the Faith. She was also an active member of the National Teaching, Assembly Development, and Inter-America Committees. She visited most of the Baha'i centers in the United States and Canada to assist their consolidation, and most of those in Central and South America to promote the teaching work, during the First and Second Seven-Year Plans, 1937-1953.

The Guardian's appreciation of this work was expressed through his secretary:

"It comforts him greatly to know that you are in a position to help watch over and safeguard the interests of the Cause and the believers. Your calm sanity, your great faith and devotion are assets of outstanding value to the Faith, especially at present."

The Guardian in 1937 sent through Milly a sacred gift to the American Bahá'í Community. The cablegram announcing this gift to the Annual Convention of 1938 said:

"As token my gratitude to such a community entrusted beloved co-worker Mrs. Collins locks Bahá'u'lláh's most precious hair arranged preserved by loving hands Greatest Holy Leaf to rest beneath dame of Temple nobly raised by dearly beloved believers in American continent."

She presented to the Convention the Guardian's gift, which she had had beautifully framed and placed in a special silver case. This was the first sacred relic sent by the beloved Guardian to be retained in the American National Baha'i Archives.

After the second World War Milly was invited by Miss Arnadóttir to come to Iceland. Milly asked the Guardian's advice and received this reply, through his secretary:

"As he cabled you, he feels your presence in America more important than Iceland at this time. . . The small assemblies in America are badly in need of Bahá'í education. People

like you, who are loving, tactful and wise, to help them see their problems and the solution far them, should be in continual circulation, so to speak. Again he would remind you not to overtax your strength or wear yourself out in your desire to do all you can for the work. Your services are too much needed for you to jeopardize your health. . ."

Milly was one of the first to do something about teaching the Indians in America, as urged by 'Abdu'l-Bahá in His Divine Plan Tablets. Over a period of many years she deputized Bahá'ís to teach the Omaha Indians in Macy, Nebraska, often visiting the group herself. In 1948 the first Indian Baha'i Assembly on the American continent was formed there.

Milly lived simply, allowing herself no luxuries, denying herself what many would consider necessities. She rarely spoke of the many generous contributions she made: the Guardian himself learned of some of them only through the National Spiritual Assembly minutes or reports of the National Treasurer. Many of her donations were in response to the Guardian's mere mention of a needed development in the Faith. Frequently Milly's was the first response to reach him. Of one of these he wrote in 1944, through his secretary: "I am enclosing a receipt, at the instruction of our beloved Guardian, for the sum you so spontaneously and generously sent to him to be used for the construction of the Superstructure of the Báb's Holy Tomb on Mt. Carmel.

"He wants you to know that this is the first contribution he has received for this glorious undertaking, and he is not surprised that it should come from you! You lead the way, in devotion, loyalty and self-sacrifice, in many fields of Bahá'í service, and your spirit of dedication to our beloved Faith and its interests greatly endears you to him."

On one occasion when the Guardian's and Milly's contributions coincided in being first, he cabled her:

"Our recent contributions teaching campaign synchronized evidence our hearts attuned noble Cause."

In 1939 he wrote:

"Your very generous offerings enable me, in these days of stress and trial, to extend the range of the work of the Cause at its World Center, to reinforce the activities initiated at the various national centers. . ."

Also about this time, he wrote:

"Though you yourself are in America, yet the range of the services which your contributions render possible is far-reaching. You should feel greatly encouraged, thankful and happy for being able to lend such an impetus, in these days of stress and peril, to the worldwide activities of so precious a Faith."

Many, many of Milly's services are known only to God, the beloved Guardian and herself. Indeed, she herself could not remember them all. In most instances her outstanding gifts were acknowledged by Shoghi Effendi in his general letters or cablegrams. Among those were:

Purchase of property on Mt. Carmel (1926); development and extension of summer school properties at Geyserville, California (1936) and at Davison, Michigan; publication of Bahá'í literature for the first time in Amharic (1934); first contribution to the Bahíyyih Khánun Fund toward the erection of the Mother Temple of America (1939); contribution to the Temple Fund in Persia (1939); defraying cost of publication of four recent volumes of *The Bahá'í World*; repeated contributions to teaching work and to the Mother Temple of America; gifts of properties near this Temple, as well as donations to the first Temple Dependency donations toward purchase of nineteen supplementary Temple sites in Latin-America, Europe and Asia; contributions to aid embellishment of the area surrounding the Tomb of Bahá'u'lláh at Bahjí and erection and furnishing of the International Archives building on Mt. Camel. In 1956 Shoghi Effendi wrote to Milly: "Dear and prized co-worker:

I will devote a part of your very generous contribution to the purchase of a few Chinese and Japanese cabinets, panels and ornaments for the International Archives now nearing completion, the exterior and interior of which will, to a very marked extent, be associated, for all time, with your munificent support of the rising institutions of the Faith at its World Center. I am sure you will be highly pleased, and the spirit of dear Mr. Collins will rejoice in the Abhá Kingdom."

Pre-eminent among the gifts of one called by Shoghi Effendi "outstanding benefactress of the Faith" was the donation of the entire sum for the purchase of the Temple site on Mt. Carmel, acknowledged by Shoghi Effendi

in his October 1953 cable and in his message to the twelve Annual Conventions in 1955. In the latter he also acknowledged Milly's assistance in the purchase of many national *Házíratu'l-Quds* and endowments on five continents. Shoghi Effendi's last Convention message of 1957 referred to this devoted believer's "munificent donation" toward the building of the Mother Temples on three continents (Europe, Australia and Africa).

The beautiful "Collins Gate", the main gate leading to the Shrine of Bahá'u'lláh, was named in her honor by Shoghi Effendi himself.

Milly's travels for the Faith were far more extensive than can be recorded here; many were undertaken at the request of the Guardian. To her he entrusted delicate tasks which he knew would be carried out with the greatest discretion and devotion.

In 1942 she represented the National Spiritual Assembly of the Bahá'ís of the United States and Canada in connection with the erection of the memorial to May Maxwell, Rúhíyyih Khánum's mother, in Buenos Aires, Argentina. The monument, designed by Sutherland Maxwell, was erected by Shoghi Effendi. It was Milly's first trip to South America; it was war time, and she was alone, embarking on a mission for which she felt unfitted. When at last she arrived at her hotel she was handed a telegram which read:

"Prayers accompany you always, everywhere. Deepest loving appreciation. Shoghi."

Milly remained in Buenos Aires until the model was made and approved and arrangements completed for its execution and erection in Quilmes Cemetery. She had selected the sculptor and located a block of Carrara marble of sufficient purity and size. She then flew to Rio de Janeiro, her mission accomplished. In Rio, faced again with was-time difficulties of civilian travel and inability to obtain plane reservations, while praying she saw "blazoned in light" before her eyes the words: "*Put your whole trust and confidence in Cad.*" In two days she was flying to Miami.

Of this mission the beloved Guardian wrote to her:

"Dear and prized co-worker:

Your voyage to South America at this critical hour, the efforts you have exerted for the initiation of the construction of May's

memorial are indeed outstanding and never-to-be-forgotten achievements that enrich still further the magnificent record of your services, local, national, as well as international, so nobly rendered to the Cause of Bahá'u'lláh and its rising institutions. The Bahá'ís, East and West, North and South, admire and are thankful for such signal services. . . Be happy, and persevere in your exemplary and historic services. Affectionately, Shoghi."

Milly made two subsequent trips to Latin-America. In January 1946 she attended the first Latin-American Bahá'í Teaching Conference in Panama City, as representative of the National Spiritual Assembly of the Baha'ís of the United States and Canada and of the Inter-America Teaching Committee. In January 1949 she attended the third South American Teaching Congress in which seven South American countries participated. This was held in São Paulo and resulted in the first Bahá'í summer school in Brazil.

The Guardian's letters expressed continually his deep appreciation and gratitude to this devoted "co-worker".

Such an outpouring of love, of self-sacrifice and heroic effort as was Milly's stemmed from her great love for the Cause of God and an inner deep spiritual relationship and devotion to the one on whose shoulders rested the burdens and responsibilities of the Faith. In January 1947, Milly received a letter from the beloved Guardian, the contents of which were cherished for many years, unspoken of, in the secret recesses of her heart. The first part, through his secretary, read:

"He wants to make clear to you that when he said, in his recent cable, that your example might well be emulated by the nine Hands of the Cause, who will in the future be especially chosen to serve the Guardian, he meant that the very services you have been recently rendering the Cause, because of their nature and their intimate association with him, are of the kind which one of these nine might well be called upon to render. So you see you are not only worthy to be a Hand of the Cause, but have rendered a service which ordinarily would be performed by this select body of nine, You must realize that his conferring this rank upon you is not as an inducement to you to perform future tasks, but as a well-deserved recognition of those already performed!"

The Guardian's postscript:

"Dear and prized co-worker:

With a heart overflowing with profound gratitude, I am now writing you these few lines to reaffirm the sentiments, expressed lately on several occasions and in a number of telegrams, of heartfelt and unqualified admiration for your magnificent services, rendered in circumstances so exceptional and difficult as to make them doubly meritorious in the sight of God. You have acquitted yourself of the task I felt prompted to impose upon you in a manner that deserves the praise of the Concourse on high. The high rank you now occupy and which no Bahá'í has ever held in his own lifetime has been conferred solely in recognition of the manifold services you have already rendered, and is, by no means, intended to be a stimulus or encouragement in the path of service. Indeed the character of this latest and highly significant service you have rendered places you in the category of the Chosen Nine who, unlike the other Hands of the Cause, are to be associated directly and intimately with the cares and responsibilities of the Guardian of the Faith. I feel truly proud of you, am drawn closer to you, and admire more deeply than ever before the spirit that animates you. May the Beloved reward you, both in this world and the next for your truly exemplary achievements. Gratefully and affectionately, Shoghi."

In 1947 Milly Collins was made a Hand of the Cause; this, he wrote to her, he would himself announce at the right time in the future. This distinction alone singles her out as one uniquely loved and privileged. This explains the allusions in the above letter.

Later that year he wrote:

"Dear and prized co-worker:

The memory of the services, assistance and support you extended to me in my hour of anxiety and stress a year ago at this time, is still vivid, and evokes my deepest admiration and gratitude. Your services in other fields, and in the course of many years have, moreover, served to deepen my feelings of affection and gratitude for so distinguished a handmaid of Bahá'u'lláh and Hand of His Cause. . . Gratefully and affectionately, Shoghi."

After the second World War Milly's travels look her several times to Europe. In October 1949 Shoghi Effendi wrote to her:

"I greatly welcome the splendid opportunity you now have of contributing your share—substantial and abiding I am confident it will be—to the progress of the Faith and the edification of the believers in Great Britain, Poland, Switzerland and Germany. I have already informed the German and British National Assemblies, and I am sure the friends will be delighted to meet you, and will be greatly stimulated by the news you will impart to them, as a result of your wide experience, and particularly by the spirit which so powerfully animates you in the service of our beloved Faith. This latest journey you undertake for the spread and consolidation of the Faith at such important European centers constitutes another chapter of the truly remarkable and outstanding record of your eminent international services to the Cause of God. . . Your true and grateful brother, Shoghi."

Milly was invited to Turkey and Egypt in December, 1951, to carry out special requests of the beloved Guardian. When it was time for her to leave for Turkey she was ill, but this did not keep her from setting out on the long and arduous journey in mid-winter. In Cairo, when she could hardly stand, she addressed a large public meeting in the Hazratu'l-Quds. It seemed as if this was to be Milly's role from this time on—to ignore illness and her increasingly crippling arthritis, and to go forward, usually in pain, putting her whole trust in God.

With her appointment by Shoghi Effendi in January 1951, as vice-president of the International Bahá'í Council Milly was called to Haifa to live. Haifa was now her "home", the Guardian told her. She received his permission, however, to return to the United States in summer for treatment of her arthritis and for attending to her business affairs.

When Shoghi Effendi launched the Ten-Year World Crusade, with four Intercontinental Conferences, in 1953, he appointed a Hand of the Cause as his representative to each Conference. For the All-America Conference in Chicago he chose Amatu'l-Bahá Rúhíyyih Khánum, accompanied by Milly Collins.

For the midway point of the Crusade, Shoghi Effendi again called for Intercontinental Conferences, this time five in number. To the European Conference, in Frankfurt, Germany, he appointed Amelia Collins as his representative. When the time came for holding the Conference, in July 1958, the beloved Guardian had ascended to the Abhá Kingdom.

At the close of Milly's tribute to Shoghi Effendi, given at this Conference, she said:

"We are all, in a way, Shoghi Effendi's heirs. We have inherited his work. His plan is completely laid out. Ours is the task to fulfill it. We must, each of us, complete our share of the World Crusade. This is the memorial we must build to our beloved Shoghi Effendi.

"Let us love him more now than ever before, and through the power of our love attract his love to us, and bring his blessing on our labors.

"Let us not fail him, for he never failed us. Let us never forget him, for he never forgot us."

On November 20, 1960, at the laying of the cornerstone of the European Temple, this heroic representative of the Guardian was able to complete the sacred task entrusted by him to her of placing some earth from Bahá'u'lláh's Holy Shrine in the foundations of the Mother Temple of Europe. In rain and sleet, Milly stood throughout the ceremony, completing her mission for the beloved Guardian.

Throughout the sad and overpowering days following the passing of Shoghi Effendi from this world, Milly was sustained by words he had spoken to her when he left Haifa in June, 1957. He had taken her hand and looking deep into her eyes had said: "Don't be sad, Milly." His ringing words and his radiant smile would be with her and sustain her always. However much she had been enabled to do, she felt it was never enough; nothing could ever be enough to do for one who himself had sacrificed his life in loving service.

It was in November, 1957, that heroic Milly, determined to be in her "true home" when the Guardian returned to Haifa later in the month, had hastened to the Holy Land. Instead of standing at the door of his home to receive him, she heard the calamitous news

of his sudden passing which shocked the entire Bahá'í world. Milly, who had arrived the night before in Haifa, left at once for London to join Rúhíyyih Khánum in her hour of greatest need. This was perhaps one of the greatest acts of her life, that ill, old, prostrated herself with grief, she should think only of the woman who had become like a daughter to her and rush to her comfort and support. Through the dark hours of London, at Bahjí where the Hands of the Cause gathered immediately after the Guardian's passing, for the four years following his death, Milly was Rúhíyyih Khánum's greatest comfort, — and indeed, the greatest comfort to all her fellow-Hands.

Increasingly in constant pain, her love of the Faith and her inflexible determination to serve it, kept her going; she attended the meetings of the Hands in the Holy Land, met with and inspired the pilgrims, forced her failing body to keep going when every movement hurt.

How well she had lived up to the words written to her in 1924 by Shoghi Effendi:

"... It is our duty and privilege to translate the love and devotion we have for our beloved Cause into deeds and actions that will be conducive to the highest good of mankind..."

In October, 1961, Milly returned to Haifa for the last time. Her sense of duty was so strong that in spite of the fact that she had recently fractured her arm in a serious fall and been in hospital, she managed to get home, accompanied by a close friend. Her intention was to attend the meeting of the Hands in Bahji, where important decisions were to be made regarding the election of the Universal House of Justice. Illness kept her from all but one of the sessions — the most important. It was pitiful to see indomitable Milly carried on a chair to the meeting and then back to her car. On her last full day in this world she had a cable sent to her old, and always dear, National Assembly of the United States concerning assistance she wished to give to a pioneer.

On the afternoon of January 1, 1962, Milly passed away, held in the arms of Rúhíyyih Khánum. She is buried in the Bahá'í cemetery at the foot of Mt. Carmel. She outlived her beloved Guardian, who had written to her many years before:

"Your constancy in service and your single-minded and wholehearted devotion to the manifold interests of our beloved Cause are truly an example and an inspiration that will live and influence many a soul. Your endeavor will eventually be crowned with success and I trust you will live to witness the fruit of your indefatigable services to the Sacred Threshold."

Surely she had fulfilled the hope of 'Abdu'l-Bahá,

*"that thou mayest daily advance in the Kingdom, that thou mayest become a heavenly angel, confirmed by the breaths of the Holy Spirit, and may erect a structure that shall eternally remain firm and unshakeable."*

BEATRICE ASHTON

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GEORGE TOWNSHEND

TO BAHÁ'U'LLÁH

Only beloved! With a heart on fire  
 And all my longings set in one desire  
 To make my soul a many-stringed lyre  
 For Thy dear hand to play,  
 I bend beneath Thy mercy-seat and pray  
 That in the strength of perfect love I may  
 Tread with firm feet the red and mystic way  
 Whereto my hopes aspire.

I have forgotten all for love of Thee  
 And ask no other joy from destiny  
 Than to be rapt within Thy unity  
 And—whatso'er befall—  
 To hear no voice on earth but Thy sweet call,  
 To walk among Thy people as Thy thrall  
 And see Thy beauty breathing throughout all  
 Eternal ecstasy.

Lead me forth, Lord, amid the wide world's  
 ways,  
 To bear to Thee my witness and to raise  
 The dawn song of the breaking day of days.  
 Make my whole life one flame  
 Of sacrificial deeds that shall proclaim  
 The new-born glory of Thy ancient name;  
 And let my death lift higher yet the same  
 Triumphant chant of praise!

*George Townshend, circa 1924*

No other words are worthy to describe, or indeed can convey an image of, the all-consuming, ever-burning fire of devotion that dominated, governed and so remarkably sustained my father's life. Driven always by a restless urge to seek, to study and later to proclaim the Day of God, he seems not to have known real contentment nor, despite the tributes paid to him, to have realised what he had done or been aware that his prayer was granted. His great humility blinded him to his achievements. We saw only unattainable goals ahead.

Born in Dublin, where his father was a well-known figure and had a large family, he won a scholarship to Uppingham School and two exhibitions to Hertford College, Oxford, where he was awarded his half-Blue for long distance running and was graduated in Classics in 1899. In 1903 he was called to the Irish Bar, having served for some time as leader writer on the staff of the *Irish Times*.

He was troubled, however, by a feeling of restlessness and dissatisfaction, and his father having offered to send him to any country of his choice, he arrived in Provo, Utah, in the Rocky Mountains in 1904. Here he worked as a missionary among the Mormons, initiating a movement for the building of a church, and was ordained a priest in 1906. Four years later he joined the staff of the University of the South, Sewanee, Tennessee, as Assistant-Director of the University Extension Department, and in 1912 was appointed Assistant-Professor of English.

In the summer of 1916, after he had experienced a strange conviction that he was going to leave America, all his holiday plans fell suddenly through and he decided to come home.

My father stood on deck on the early July morning to take in the scene as the boat, driving westward, approached the harbour in Dublin Bay. Before he reached home he had decided that America, whose nationality he had embraced and where his possessions remained, would claim him no more. In the autumn he undertook the duties of a curate at Booterstown, County Dublin.

The Hill of Howth, with its seagulls, the scene of earlier holidays, had symbolized Ireland in my father's mind while he had been away, and it was Howth he chose for his first holiday after his return. On one of his first



days there — it was July again — there reached him, from a friend in America, one or two pamphlets containing some words of 'Abdu'l-Bahá, and as he himself expressed it, "When I looked at those, that was the beginning and the end with me."

*"To his honour Mr. George Townshend, Galway, Ireland; Upon him be greeting and praise.*

HE IS GOD!

"O thou who art thirsty for the fountain of Truth!

"Thy letter was received and the **account of thy life** has been known. Praise be to God that thou hast ever, like unto the nightingale, sought the divine rose garden and like unto the verdure of the meadow yearned for the outpourings of the cloud of guidance. That is why thou hast been transferred from one condition to another until ultimately thou hast attained **unto the fountain of Truth**, hast illuminated thy sight, hast revived and animated thy heart, hast chanted **verses** of guidance and hast turned thy face toward the enkindled **fire** on the Mount of Sinai.

*"At present, I pray on thy behalf . . . Upon thee be Bahá'u'l-Abhá.*

(Signed)—'ABDU'L-BAHÁ 'ABBÁS"

July 24, 1919.

Translated by Shoghi Rabbani

TO 'ABDU'L-BAHÁ \*

Hail to Thee, Scion of Glory. . .

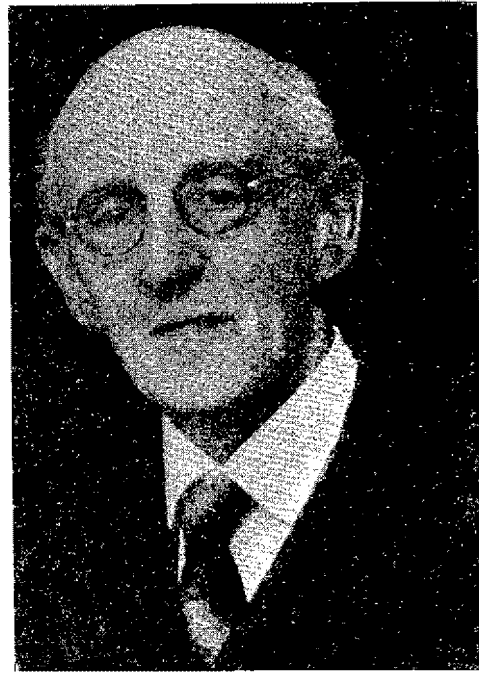
Thy words are to me **as** fragrance born from the garden of heaven,

Beams of a **lamp** that is hid in the height of a holier world. . . **Lo**, Thou hast breathed on my sorrows the sweetness of faith, and of hope,

Thou hast chanted high **paens** of joy that my heart's echoes **ever** repeat,

And the path to the knowledge of God **begins** to glimmer and ope before my faltering feet.

GEORGE TOWNSHEND



George Townshend

*"His honour the Rev. George Townshend, Ireland. Unto him be Bahá'u'lláh-el Abhá!*

HE IS GOD!

"O Thou illumined soul and revered personage in the kingdom!

"Your letter has been received. Every word indicated the progress and upliftment of thy spirit and conscience. These heavenly susceptibilities of yours form a magnet which attracts the confirmation of the Kingdom of God; and so the doors of the realities and meanings will be open unto you, and the confirmations of the Kingdom of God will envelop you. . .

"It is my hope that your church will come under the Heavenly Jerusalem. . .

*"Unto thee be the glory of Abhá!*

(Signed)—'ABDU'L-BAHÁ 'ABBÁS."

Dec. 19, 1920.

Translated by Luṭfulláh S. Ḥakím

\* The entire poem appears in *The Mission of Bahá'u'lláh*, published by George Ronald. 1952.

In January, 1919, within a year of his marriage, my father had taken up residence as Rector of Ahascragh (ford of the sand-hills), County Galway, a country parish in the west of Ireland where a large Georgian-built rectory looked out over a lawn surrounded by beech trees. Soon after the passing of 'Abdu'l-Bahá he wrote: "While I see in bold outline the forces and methods at work and constantly forecast how the attack — onrush — and victory of the upwelling and descending powers will be achieved, I am drawn to wonder how in particular these legions of the Unseen will make their activity manifest in Ireland and also in this Church (as in others). I consider what may be my part, as foretold by 'Abdu'l-Bahá..." At present, it seemed to him, the preparation lay in working among the people entrusted to him, and he continued to be a loyal servant of the Church.

He was elected, one of eight of all Ireland, a Canon of St. Patrick's Cathedral, Dublin, by his fellow clergy, by some of whom he came to be regarded as the best preacher in the Church of Ireland. After he became Archdeacon of Clonfert (also in 1933) the honour of a bishopric was twice suggested to him, but he declined to let his name go forward.

Meantime, after nine years' study of the Faith of Bahá'u'lláh, he published in 1926 a book of prayers and meditations entitled *The Altar on the Hearth* and sent a copy to the Guardian who wrote: "The enclosures you have sent me I will treasure, particularly the little book which I conceive as an exquisite expression of lofty thoughts impregnated throughout with the Bahá'í Spirit." Some of the contents reappeared in *The Mission of Bahá'u'lláh*, a miscellany of his writings published in 1952.

Ten years later, after publicly identifying himself with the Faith — a decision inadvertently thrust on him at short notice — at the World Congress of Faiths in London, he declared to the Guardian his eagerness to leave the Church and devote his energies to the service of Bahá'u'lláh. Eleven restless years, however, were to pass before this wish was fulfilled.

Before long my father became absorbed in his next book *The Heart of the Gospel* (1939), *The Promise of All Ages* having appeared

under a pseudonym in 1934, and would speak of it in enthusiastic terms in reply to my inquiries on my return from school.

While Germany over-ran Europe in 1940 he concluded a sermon on world perplexities by saying that he personally had found no answer to the problems of the modern world except that given by Bahá'u'lláh, the sound of Whose Name I can still hear as it was uttered by my father's voice that day amid the echoes of the great cathedral of the pioneer of Christianity in Ireland.

The following is recorded in his own hand: "Tuesday eveg. Nov. 3rd. 1942 at 8.30 [in a room at the Rectory] Nancy, Una and I conjointly presented the Message to... , a total party of nine. The Message was well received and all went away taking Bahá'í literature and promising to come next week and bring friends."

When it is remembered that my father, who for years wrote for the Church of Ireland *Gazette*, had also formed a Clerical Union in which the local clergy would meet informally each month in a hotel in Ballinasloe and each in turn prepare and read a paper on a topic of interest, it is clear that while he remained in it he did all he could do to bring his church "under the heavenly Jerusalem."

Haifa, July 7, 1947,

"Dear and valued co-worker:

I am thrilled by the news of your resignation — a truly remarkable and historic step. Your past and notable services, . . . your bold and challenging act at present in dissociating yourself from the Church and its creed, to accomplish better the purpose of that Church, and your subsequent resolve to pioneer in Dublin and help in establishing the administrative basis of the Bahá'í New World Order in Ireland are deeds that history will record and for which future generations will be deeply grateful and will extol and admire. . .

*Your true and grateful brother,*  
SHOGHI."

My father's first experience of taking part in Bahá'í teaching and administrative activities came after thirty years of purely academic study and contributed greatly, as he said, to the development of his thought.

A statement which, under the title "The Old Churches and the New World Faith," he now addressed to all Christian people on the relationship of the Bahá'í Faith to Christianity, was circulated to 10,000 leaders of thought in the British Isles. A copy was sent to the Bishop of Utah, where he was ordained, with a letter relinquishing his American Orders:

"... My motive is to be loyal to Christ as I know Him and to give to His Church the best service which in the special circumstances I have to offer. It is my settled conviction that the Glad Tidings brought by the Prophet of Persia, Bahá'u'lláh, represent the promised return of Christ; that Christ is and has ever been through all our difficulties in our midst though we have recognised Him not; that the Christian Churches in recent years have missed their way, and have lost their hold on human hearts because they are out of touch with their Lord; and that the path back to Him and to His Father lies wide open before them though they have not chosen to walk in it. I feel I must make any sacrifice in order to be free to help in transmitting to my fellow-Christians a Message which presents the one and only hope of respiritualising mankind and rebuilding the social order. . ."

Archdeacon Bulkley replied:

"Dear Townshend,

Bishop Moulton has just turned over to me as Secretary of the Convocation of Utah two of your letters asking for deposition. . . As an old fellow-worker with you in Utah I wish to slate my confidence in you and your conscientious withdrawal from our Church to accomplish better the purpose of that Church. God be with you and bring you happiness in success."

At the same time he produced a compilation for the Wisdom of the East Series, *The Glad Tidings of Bahá'u'lláh*. Booklets, articles and contributions made over many years to Bahá'í publications remain to be collected and enumerated. His witness to Bahá'u'lláh seemed indeed to have travelled through the wide world, where many who had never met him, and even whom he did not know, felt a sense of personal gratitude towards him and would speak of him with the greatest tenderness and affection. Some fulfilled a

wish and came to see him, greatly treasuring the memory of their visit. "There radiated from him such a penetrating love," says a letter that has come from Bermuda, "that one was immediately at ease. He seemed to understand so much so quickly. His love seemed to see into one's inmost spirit. He was unforgettable in the extreme." Fresh signs of the believers' regard for him were continually appearing, and it became clear that in the hearts of more than a few he was already numbered among those — how many? — who can truly say, and by their lives proclaim, "I have forgotten all for love of Thee."

He suffered more and more from a sense of loneliness, and as this feeling found no adequate solace, inhibitions and infirmities began to grow upon him, though when it was possible to make him happy they could almost disappear.

He was one of the first to be appointed a Hand of the Cause during his lifetime, in December, 1951, and his presence at national gatherings, which included five summer schools, came to be greatly valued. He would hold a well-attended study class and help with the program of morning lectures, as well as take a full part in the life of the school. His last attendance was the Intercontinental Conference at Stockholm in July, 1953. Thereafter, while he always hoped for recovery, he continued to inspire the friends, as he had always done in individual letters, by messages addressed to the various conferences and schools.

He was past his seventy-eighth birthday when he began a version of his last great work, *Christ and Bahá'u'lláh*, which his continually developing illness did not later compel him to abandon. By this time, however, he could speak and write only with difficulty, and this difficulty increased as the months went by. Near the end he seemed to be retaining and working out in his head whole portions of the book, or even the whole book, and then condensing it in his head into lengths he would be able to dictate, which he then, it was clear, memorised, fighting all the time a battle against his steadily failing strength. Without this great determination of my father's to give it to mankind, this highly valued work would not be ours to-day.

And yet in many ways the most lingering, the most remarkable, the most worthy of his

achievements, to me at least, was his reaction to his own infirmities and, particularly during his last years, the influence one felt from his presence on entering his room. While he sat there, he was conscious, from his deeper understanding, that he had much of unique value and real urgency to proclaim, for which eager hearts were waiting; and, though burning with desire to serve mankind, he was denied, without hope expressed of his recovery, all means of adequate communication of his thoughts. Yet he shed around him a gentle, benign radiance which conveyed comfort and cheer and affected all about him. Surely his soul was now a lyre on which the hand of the Almighty played. A Persian student, the last stranger to visit him, has said he will never forget how nty father, from his bed, waved, and waved again, as the younger man withdrew, reluctantly, through the door. And while his presence made this unforgettable impression, elsewhere, in the words of the Bermuda correspondent, "His name mentioned at a convention immediately caused a cathedral stillness."

As I look back on this time now and ponder his obvious, though not physical, sufferings, I am made to think of some of the words Bahá'u'lláh has written:

*"O Son of being! Thou art My lamp and My light is in thee. . ."*

*"O Son of Man! For everything there is a sign. The sign of love is fortitude under My decree and patience under My trials."*

*"O Son of Man! Write all that We have revealed unto thee with the ink of light upon the tablet of thy spirit. . ."*

On hearing of the passing, on March 25, 1957, of George Townshend, Hand of the Cause of God, the Guardian of the Baha'i Faith telegraphed:

"Deeply mourn passing dearly loved, much admired, greatly gifted, outstanding Hand Cause George Townshend. His death tomorrow publication his crowning achievement robs British followers Bahá'u'lláh their most distinguished collaborator and Faith itself one of its stoutest defenders. His sterling qualities, his scholarship, his challenging writings, his high ecclesiastical position unrivalled any Bahá'í Western world, entitle him rank with Thomas Breakwell, Dr. Esslemont, one of three luminaries shedding brilliant lustre annals Irish, English, Scottish Bahá'í com-

munities. His fearless championship Cause he loved so dearly, served so valiantly, constitutes significant landmark British Bahá'í history. So enviable position calls for national tribute his memory by assembled delegates, visitors, forthcoming British Bahá'í Convention. Assure relatives deepest loving sympathy grievous loss. Confident his reward inestimable Abhá Kingdom."

His fellow Hands of the Cause have paid their tributes:

"The passing of our dear revered great friend has deeply moved my heart. Let us endeavor to feel and see merely his radiant soul, his lofty station, his splendid example, his everlasting love."

"I shall never forget him and he will always rank among my most intimate dear ones."

"Dear George Townshend's sweet smiles and kindness will remain in my heart for all my life."

These words testify, along with the others, to an imperishable quality of his pure, kindly and radiant heart.

Close to Xieland's capital a gently rising hill dominates the city and the landlocked bay. Across the water lies the Hill of Howth. On its northeast side a tree-lined avenue, where my father held his first appointment in the Church of Ireland, runs in a straight line to the sea. Near the summit, to the northwest, stands the bungalow where he spent his years of unfettered service to the Cause; where, on his desk, the assembled friends signed the declaration of the first Spiritual Assembly in the land. Away to the south rises the dignified outline of Slieve Cualin, the most distinguishable peak alike from sea and land, standing over the village (Enniskerry — the rugged ford), where my father was welcomed on his return from across the Atlantic. Now, beneath this mountain, my father lies buried, while in the churchyard around him continue sounds of nature which he knew while he lived in the West.

The burial service, attended, at short notice, by seventeen persons, was conducted through church precincts, according to the requirements of the Bahá'í Faith, blending the customs of the followers, not yet united, of Christ and Bahá'u'lláh. Memorial meetings were held in local communities and in the

London Hazratu'l-Quds, and his former parishioners in County Galway gathered to hold a memorial service in the Church where he had ministered, when a worthy tribute to him was paid.

His body proved, unexpectedly for him, unable to retain a little longer a soul eager for further service on earth to Bahá'u'lláh — a disquieting event of this strange and not easily forgotten springtime, when the daffodils bloomed in the garden along with the last of the earlier season's roses and the may came out in March.

BRIAN TOWNSHEND

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### CORINNE KNIGHT TRUE

*"O ye who are set aglow with the fire of God's Love! Blessed are ye for having been chosen by God for His love, in this new age, and joy be to you for having been guided to the Great Kingdom! Verily, your Lord hath chosen you to show the path to the Kingdom of God, among the people. . ."*

It was thus that 'Abdu'l-Bahá in one of His Tablets addressed that luminous soul, Corinne Knight True.

Mrs. True was born in Oldham County, Kentucky, on November 1, 1861, and moved to Chicago with her family as a young girl. On June 22nd, 1882, she married Moses Adams True. She passed to the Abhá Kingdom April 3, 1961 — having been spared to work for the Kingdom of God on earth until her one hundredth year.

During her life she gave birth to eight children — four boys and four girls. The oldest daughter (Harriet Merrill) died in 1892, when nine years old, as the result of an accident. In Mrs. True's deep sorrow over this, she started her search for Truth and her investigations of "Unity," "Divine Science," and "Christian Science." In 1899 she first heard of the Message of Bahá'u'lláh which was being given by a group of Persian teachers in Chicago. She immediately became interested and commenced to study the Bahá'í Teachings.

The successive deaths of four sons and her husband between 1899 and 1909 caused her to turn more and more to, and to become further and further immersed in the Faith. Among her more than fifty Tablets from the Master, some of the most beautiful and certainly the most tender are those sent by Him at the time of these continuous bereavements,

Her childhood upbringing was strictly orthodox, with a father who was a Presbyterian minister. She would laughingly explain that her unusual knowledge of the Bible was because she was disciplined by having to read it — "so, I must have been a naughty little girl." She was always known for her independence in thinking, and often remarked as a child, "How wonderful it must have been to have lived in the days when Christ was on earth."

It was in 1899 that 'Abdu'l-Bahá sent successive teachers — Hájí 'Abdu'l-Karím, Mírzá Asadu'lláh, Mírzá Abú'l-Faql — and others, to the United States because of the defection of Dr. Khayru'lláh. Mrs. True was told of these teachers, who were then in Chicago. After accepting the Faith she turned at once to 'Abdu'l-Bahá, asking Him for a set of guiding principles to live by. She received the following Tablet from Him:

"O thou dear servant of God!

Thy letter was received and its contents noted, As to instructions which thou desirest, they are as follows:

Believe in God; turn unto the Supreme Kingdom; be attracted unto the Beauty of Abhá; remain firm in the Covenant; yearn for ascending into the heaven of the sun of the universe; be disinterested in the world; be alive with the fragrances of holiness in the Kingdom of the Highest; be a caller to love; king to the human race; gentle with humanity; interested in all the people of the world; wish far harmony and seek friendship and honesty. Be a healing for every wound, a remedy for every sick, a source of harmony among the people; chant the verses of guidance; pray to God; arise for the guidance of the people; let thy tongue explain and thy face illumine with the glowing love of God Rest not a moment and breathe not a breath of repose until thou become a sign of God's love and a banner of God's favor."



Corinne Knight True

She at once broke away from the traditions and orthodox teachings of her early life and from then on lived in complete dedication to the service of the Bahá'í Faith, following, for the rest of her life, those guiding principles given her by the Master.

Successive Tablets show that she turned to 'Abdu'l-Bahá in every phase of her life, and followed implicitly His loving counsel and advice. Her complete acceptance of and obedience to the Master's guidance, and her steadfastness in the Covenant, helped her to make the transition after the indescribable loss of the Master in 1921, and to understand and accept fully the station of the Guardian. She met the irreparable loss of the Guardian in turn with the same strength, courage and faith, saying, when told of his passing, "But we must know it is the will of God."

Although outstanding in her spiritual greatness, she possessed infinite love and tenderness for everyone, continuously doing little things at a telling moment which made the act live forever in the heart of the recipient,

As Financial Secretary of the Bahá'í Temple Unity she acknowledged every donation with a loving personal note, sharing with the friends the progress of the Temple Project, and news of some special event of development — letters which have been preserved by the recipients throughout the years.

She was held in such love and affection by the friends around the world that quite spontaneously came that precious, endearing title, "Mother True."

Her home in later years in Wilmette became a "mecca" for searching souls, and all who went there were revived, encouraged and inspired by the love, the kindness and the wisdom she bestowed upon them.

Early in 1907 (February 27 to March 24) Mother True realized her heart's desire and made her first pilgrimage to visit 'Abdu'l-Bahá. This was during the time of the Second Commission of Investigation by the Turks, when 'Abdu'l-Bahá had again been confined as a prisoner to 'Akká by order of the Sultán of Turkey. On this visit Mrs. True took a petition to the Master asking permission for the American Bahá'ís to begin planning for the erection of a "House of Worship." This petition was in the form of a parchment containing the signatures of over a thousand American believers. She tells the story of putting the parchment behind her on the divan and first presenting the little gifts sent by the loving friends. But the Master strode across the room, reached behind her and grasped the parchment, holding it high in the air. "This," He exclaimed, "this is what gives me great joy." "Go back," He told her, "go back and work for the Temple: it is a great work." How she longed to do this work, but it seemed such a great task. 'Abdu'l-Baha, looking at her with deep intensity said, "Devote yourself to this project — make a beginning, and all will come right." He then proceeded to give basic instructions about its design. It was to have nine sides, nine gardens, nine fountains, nine doors, nine walks, etc. And so a vision of the first Bahá'í Temple in the Western Hemisphere was born.

Mrs. True made nine pilgrimages in all, of which the following seemed to have special significance. Her first, in 1907, for reasons already stated. Her pilgrimage in 1919 at the close of the first world war was the last time she was to see her beloved Master. Early in



1922 she again made a pilgrimage. This was soon after Shoghi Effendi had become the Guardian of the Cause of God, at which time he instructed her, together with Roy Wilhelm, Mountfort Mills, and others then in Haifa, to return to the United States, as the first Convention for the election of the first American National Spiritual Assembly was to be called during Ridván. Corinne True was the first to be elected to this body.

On February 29, 1952, the Guardian bestowed upon Mrs. True the supreme honor of appointing her as a Hand of the Cause of God, so she made her last pilgrimage in this year, as the invited guest of the Guardian, and as a Hand of the Cause of God. The beloved Guardian was especially endearing to her during that last visit, losing no opportunity to show his love and high regard for her, presenting her with a precious gift — the Master's purse which He carried while in the United States (1912) and which contained a golden English coin bearing the same date (1907) of her first visit to the Master. It was at this time that the Guardian paid her a noble tribute, saying, "Mrs. True is to be regarded as the most venerable figure among the pioneers of the Faith of Bahá'u'lláh in the West."

Although Mrs. True was perhaps best known throughout the Bahá'í world for her unparalleled service in the development of the first Temple of the Western World, her record in the field of teaching is equally glorious. In her early and middle years in the Cause, while arduously working for the Temple Project, she also devoted time to teaching the Faith in Chicago, and in the towns between Chicago and Milwaukee—Kenosha, Racine and Waukegan. She introduced the Faith in the State of Michigan. In addition, she did a great deal of public speaking for the Faith, a difficult task for her. When asked by the Master to do this, she explained that she was without special training and was shy before the public. Then the Master told her to speak freely, never to be concerned, but to turn her heart and mind to Him, and He would never fail her. This she did with complete confidence and faith, and became an outstanding and effective speaker. For those who were present at the European Teaching Conference in 1950, in Copenhagen, it was an unforgettable experi-

ence to have heard Mother True's words as she spoke at the Unity Banquet at Elsinore. The friends listened, spellbound. The atmosphere was charged with light and spirit. Mother True was transfigured and the words fell from her lips like jewels. Asked afterwards where she gleaned such wisdom, she replied: "It was 'Abdu'l-Bahá speaking, not I. We told me when I said I could not speak, 'Get yourself out of the way and I will come through,' so I did just that."

In later years, under encouragement from the Guardian, she concentrated her efforts more on teaching potential teachers, and carried out regular fireside study classes in her home where the basic and most profound Teachings were enthusiastically and thoroughly studied.

When returning from her various pilgrimages to Haifa the Guardian always asked her to speak to the friends about the Covenant. This she faithfully did, and it became a subject which she conveyed to others with remarkable wisdom and clarity.

During the years 1948–1952 Mrs. True visited many new centers in Western Europe. In April 1957, when ninety-five years old, she was requested by the Guardian to act as his representative to the historic Convention of Greater Antilles, to be held in Port-au-Prince, Haiti. (Because of political reasons the Convention was actually held in Kingston, Jamaica.)

Mother True's entire Bahá'í life was closely bound to the building of the Mashriqu'l-Adhkár of the West. From the time of her first pilgrimage when she presented to the Master the appeal of the American believers to begin this enterprise, through the selection and purchase of the site and the various stages of construction, to the completion, she was an ardent and steadfast participant in the many triumphs and difficulties encountered. Certain events connected with this lifetime service proved to be of special significance.

From the outset Mrs. True felt that the Temple Project could not be carried entirely by the local believers in Chicago, so she wrote to the Master suggesting that the work of the administration be shared with believers from other parts of the United States.

The Master replied as follows:

"... Concerning the members of this

spiritual meeting, *you* suggested that they be selected from all the spiritual meetings of the other cities of America. I quite approve and am very much pleased with this plan. This will become the cause of harmony in the Word in all America. Therefore, ask every spiritual meeting in the other cities that they will each select one and send **him**, and from these selected ones and with those who are selected from the Chicago meetings, establish a new meeting for the provision of the needs of the Temple. If this be established with perfect fragrance and joy, it will produce great results. In this new meeting, especially for the establishment of the Temple, ladies are also to be members."

In November of the same year, representatives from various parts of the country met in Chicago and appointed a "Temple Site Committee" to locate a suitable piece of land on which to build the Temple. Corinne True, with Cecilia Harrison, found the present site, submitted it to the Committee, and it was accepted by unanimous vote. The Baha'is of Chicago immediately responded and in the words of the Guardian, ". . . arose, despite the smallness of their numbers and their limited resources to initiate an enterprise which must rank as the greatest single contribution which the Bahá'ís of America, and indeed of the West, have yet made to the Cause of Bahá'u'lláh."

In 1909 representatives from all centers of the United States of America, following instructions from the Master (39 delegates from 36 cities) assembled in Chicago on the very day the remains of the Báb were placed in His Tomb on Mount Carmel, and "established a permanent organization known as the Baha'i Temple Unity which was incorporated as a religious corporation functioning under the laws of the State of Illinois, and invested with full authority to hold title to the property of the Temple and to provide ways and means for its construction." Corinne True was elected Financial Secretary of this Bahá'í Temple Unity and served as such until the election of the first National Spiritual Assembly in 1922.

It had been *in May*, 1912, that the chosen site was blessed by a visit from 'Abdu'l-Bahá Who dedicated the Temple grounds. During this visit to Chicago, Mrs. True had the

supreme joy of receiving the beloved Master as guest in her own home at 5338 Kenmore Avenue.

Her crowning joy was to see this House of Worship, the Mother Temple of the West, completed in 1953 and to be present at its dedication on May 2nd of that year.

A few weeks after her passing, and at the request of the Hands of the Cause in Haifa, a memorial service was held for this revered and venerable maidservant, Corinne Knight True, in the Mashriqu'l-Adhkár during the 53rd National Convention of the Bahá'ís of the United States.

One remembers the words of the beloved Master addressed to this pure and selfless soul: "Verily, your Lord hath chosen you to show the path to the Kingdom of God, among the people."

CHARLOTTE LINFOOT

#### HORACE HOTCHKISS HOLLEY

April 7, 1887—July 12, 1960

Horace Holley was a tall, spare man with a pleasant, intellectual face and singularly luminous light blue-green eyes which regarded the world and his fellow man shrewdly and openly. Anyone who is unfamiliar: with the people of New England cannot expect to fully grasp his nature for he was a typical example of that race of hardheaded, independent, humorous and yet taciturn people, descendants of the first colonizers of America, who are renowned for their rugged individualism, who were largely responsible for winning the United States its political independence and who later played no small part in abolishing slavery from their nation. Of such a largely Puritan stock was Horace, whose ancestors included many educators and Congregational ministers. Born in the town of Torrington, Connecticut, he attended the Lawrenceville School in New Jersey, going back to New England for his higher education, where he studied at Williams College, in Williamstown, Massachusetts, from 1906-1909, majoring in literature and becoming a member of the Phi Delta Theta Fraternity. He was also a member of the Gargoyle Society.

There were two strongly defined sides to Horace Holley's personality, and part of the spiritual triumph that was his before he passed away, at the age of 73, was that these two sides of his nature flowered into a third creation, more beautiful and powerful than either of the others had ever been. To understand this process one must go back to the forces that shaped his life. Not only did he possess a brilliant, analytical mind, but at the same time he was a dreamer, idealist and mystic. His strong personal bent was literature and those of the Bahá'ís familiar with his books, his letters, articles and speeches as a Bahá'í, are perhaps unaware of the fact that he was a poet and had published between the ages of twenty-one and thirty three volumes of verse. His capacities and interests led him amongst a circle of artists and writers, progressive, independent, often Bohemian, but also astir with the new social concepts, the exploring and questing ideas so characteristic of the generation to which he belonged.

When he left college in 1909 he went to Europe where he travelled, studied and worked until war broke out in 1914. On that voyage two major changes in his life were to take place. He met a young artist, Bertha Herbert, who lent him a book to read; and shortly afterwards he married her in Paris. The book was *Abbas Effendi, His Life and Teachings* by Myron H. Phelps. Compared with the literature now available in English it was inaccurate and inadequate, but it opened a new world to the mind of the twenty-two-year-old young man who read it.

Years later, writing of this event in his life, Horace said:

"That was my first encounter with the Faith of Bahá'u'lláh. The wisdom, the universality of spirit and the profound love expressed in 'Abdu'l-Bahá, persecuted leader of a new religion, captivated me. He stood apart from the epic heroes and thinkers of history and brought a new dimension to my inexperienced, naive liberal culture. Without knowing what it meant I had become a Bahá'í. The pattern of life since then has been a series of efforts to find out what the Bahá'í World Faith is, what it means, and how it functions."

From that day he never turned back. His seeking mind and strong spirit had not only found personal answers to the problems of



Horace Hotchkiss Holley

life but also the arena in which he was to express himself, to labour, to be tested, to suffer and win his victories for over half-a-century. His own attitude to the metamorphosis which took place in him over the years, he expressed in 1956: "At first it seemed possible to encompass the Revelation of Bahá'u'lláh by reducing it to a formula or confining it within a well-turned phrase. Gradually my ventures proved to me that I myself was to be encompassed, re-oriented, re-moulded in all the realms of my being. For religion in its purity reveals God, and only God can reveal man to himself."

It was while Horace and his wife were living in Siena, Italy, in 1911, that he heard of the arrival of 'Abdu'l-Bahá and his party in Thonon-les-Bains, France. As they had been hoping to make the pilgrimage to the Holy Land in order to meet the Master they lost no time in seizing this golden opportunity to attain His presence and left immediately for the small watering place on Lake Geneva, where they arrived on the afternoon of August 29th. Horace, in his account of this meeting with 'Abdu'l-Bahá, wrote that he had felt that if he could only look upon the

Master from a distance, this would satisfy his pilgrim's heart. He then goes on to describe what this privilege of spending a few days near 'Abdu'l-Bahá meant to him:

"I saw among them a stately old man, robed in a cream-coloured gown, his white hair and beard shining in the sun. He displayed a beauty of stature, an inevitable harmony of attitude and dress I had never seen nor thought of in men. Without having ever visualized the Waster, I knew that this was He. My whole body underwent a shock. My heart leaped, my knees weakened, a thrill of acute, receptive feeling flowed from head to foot. I seemed to have turned into some most sensitive sense-organ, as if eyes and ears were not enough for this sublime impression. In every part of me I stood aware of 'Abdu'l-Bahá's presence. From sheer happiness I wanted to cry—it seemed the most suitable form of self-expression at my command. While my own personality was flowing away, a new being, not my own assumed its place. A glory, as it were from the summits of human nature poured into me, and I was conscious of a most intense impulse to admire. In 'Abdu'l-Bahá I felt the awful presence of Bahá'u'lláh, and, as my thoughts returned to activity, I realized that I had thus drawn as near as man now may to pure spirit and pure being . . . I yielded to a feeling of reverence which contained more than the solution of intellectual or moral problems. To look upon so wonderful a human being, to respond utterly to the charm of His presence—this brought me continual happiness. I had no fear that its effects would pass away and leave me unchanged. I was content to remain in the background . . . 'Abdu'l-Bahá answered questions and made frequent observations on religion in the West. He laughed heartily from time to time—indeed, the idea of asceticism or useless misery of any kind cannot attach itself to this fully-developed personality. The divine element in Him does not feed at the expense of the human element, but appears rather to vitalize and enrich the human element by its own abundance, as if He had attained His spiritual development by fulfilling His social relations with the utmost ardour . . ."

When the time drew near for them to leave, Horace, (like others), having received a gift of a Bahá'í ringstone, requested 'Abdu'l-Bahá

to take it in His hands as he wanted to give it to his child "a Messing", as he wrote, "for my baby girl who thus, as it were, accompanied us on our pilgrimage and shares its benefits". When 'Abdu'l-Bahá was in Paris, Horace again had the privilege of meeting Him and hearing many of His intimate daily talks. Doris Pascal, later to become Doris Holley, remembers being present on one of these occasions and seeing 'Abdu'l-Bahá holding on his knee Horace's daughter Hertha. This contact with 'Abdu'l-Bahá in the early days of Horace's Bahá'í life left a deep mark on him. The Master had entered the door of his heart and never left it again. Through many of the trials and bitter experiences of life this core of sweetness left by that great privilege sustained and nourished him.

It was during the years in Paris, before the outbreak of the war, that Horace's first two books of poems, *The Inner Garden* and *The Stricken King* were published. He had become the founder and director of the Ashur Gallery of Modern Art, situated at 211 Boulevard Raspail in Paris. It is clear that in spite of a mind preoccupied with the social and economic problems of the world, the arts were the predominating influence during these early years. Paris has always been known for its small but élite American colony and the days of the salon had not yet been swallowed up in the bedlam of the post-war years; Horace and his wife must have enjoyed the entrée to many interesting circles of artists and intellectuals, an environment eminently congenial and natural to them both in every way.

In 1913 Horace's first book on the subject of his new-found Faith was published in New York under the title *Bahá'ism—The Modern Social Religion*. A copy of this was forwarded to 'Abdu'l-Bahá and on the twenty-second of September, 1913, 'Abdu'l-Bahá sent to him from Ramleh, Egypt, the first of the two Tablets He wrote to him, praising his book highly and stating that the friends were busy reading it and that He Himself hoped it would be translated so He, too, could read it. He addresses Horace as "O Son of the Kingdom!" and goes on to say, "Thank God . . . thou art confirmed and assisted, thy aim is to render service to the Kingdom of Abhá and to promote the teachings of Bahá'u'lláh. Although the glory and greatness of this

service is not known at present, in future ages it will assume the greatest importance and will attract the attention of learned men. Therefore strive thou ever increasingly in such service in order that it may become the cause of thy everlasting glory . . . and thou mayest shine like a star on the Abhá horizon."

Returning with his family to the United States in 1914, Horace moved in New York City in very much the same circles as he had in Europe; he was engaged in writing a second book on the Bahá'í standpoint which appeared in 1916 under the title *The Social Principle*. It was during this year that he received his second letter from the Master, written from Haifa and dated March 20th, 1916, in which 'Abdu'l-Bahá addresses him as "O tree of the Abhá Paradise Laden with fruit." From the tone of this Tablet it is clear that Horace had been passing through deep waters in his own personal life. Unfortunately Horace's letter to the Master is not available, but 'Abdu'l-Bahá's letter says: "All that thou hast written was a cry from the depths of a sincere heart." He goes on to say, in sum, that although Horace has been silent, once again his voice is raised in new melodies and that every wayfarer must expect to be tossed on the rough seas of life; tests are stimulating and a sea with no storms brings stagnation and complacency.

In 1917 Horace's pen was again active and he published two books, one of poems, entitled *Divination and Creation* and a prose work *Read-Aloud Plays*. They were his last flights in poetry and prose to go to press. The present world is not too hospitable to poets or dreamers and the struggle to earn a living, to support a wife and now two daughters, Hertha and Marcia, as well as a growing unhappiness in his domestic life, all combined to clip Horace's wings.

I remember Horace from this period. My mother and he and his wife were old friends, joined in their common devotion to the Faith, the very essence of which had been poured into them through their meetings with 'Abdu'l-Bahá. Our association lasted until his death in 1960, so one can only take this as a personal impression.

These were the years, I believe, when Horace changed. It is hard to define in words. A race-horse has to give up racing and learn to pull a load; an artist, full of creative

impulses, inherits a farm, needs a means of support, goes and farms and in the endless round of pressing chores all his practical, inherited farmer-ancestry comes out in him. Every now and then the dreamer inside turns over restlessly in his sleep. Such to me is what happened to Horace. But at the end of his life the dreaming Horace awoke again and the two men became one, a much greater person than either could have been alone.

From 1918 to 1920 Horace went to work for the Iron Age Publishing Company in New York in its sales promotion department. These were the years when his marriage to Bertha came to an end and he married Doris Pascal, with whom he lived for forty-one years, serving the Cause constantly together. In 1921 he left the publishing firm and became chief of the copy department at the Redfield Advertising Agency, where he remained until 1925.

His preoccupation with serving the Bahá'í Cause was steadily growing. In 1922 the first American National Spiritual Assembly was elected. In 1923 Horace became a member of that body, on which he remained until 1959, serving as its secretary for thirty-four of those thirty-six history-making years. It was in 1921 that he wrote *Bahá'í—The Spirit of the Age*. His own spirit is revealed by the words in which he dedicated a volume of this work to 'Abdu'l-Bahá's much-loved sister: "Will the Greatest Holy Leaf lay this book in the dust of the Supreme Threshold as an offering of humility, of love, of evanescence from the servant of Bahá'u'lláh, Horace Holley, New York City, December 20, 1921." During that same year he edited the first comprehensive compilation of the Bahá'í Teachings in the English language, entitled *Bahá'í Scriptures*, a thick volume that for many years served as a sort of Bahá'í bible and was of inestimable assistance in educating the Bahá'ís themselves in a better understanding of their Faith. This book was later revised by him and published as *Bahá'í World Faith*.

At the very outset of Shoghi Effendi's ministry Horace's relationship to the young Guardian of his Faith was established, a relationship the importance of which to the development of Bahá'u'lláh's Administrative Order cannot be overestimated. As early as 1923 Shoghi Effendi wrote to the American Assembly in connection with the *Star of the*

*West*: "I have been impressed by the beauty and force of the various articles contributed to the Journal by Mr. Horace Holley and Mr. Stanwood Cobb and would indeed welcome with genuine satisfaction an even more active participation on their part in the editorial section of the Bahá'í Magazine." And in 1924 he wrote to Horace: "My most precious brother: The recent activities of the Publishing Committee with you as its central figure and moving and directing force, *are* indeed worthy of the highest praise. Words are inadequate to express my admiration, gratitude and appreciation."

Shoghi Effendi highly valued the qualities of Horace's mind and throughout the years encouraged him to write. "I am gratified", he wrote during those early years, "to peruse the able and masterly work of my dear fellow-worker, Mr. Horace Holley, a work which I have no doubt will by virtue of its subject matter, its comprehensiveness and uniqueness, arouse widespread and genuine interest in the Movement."

The relationship between Horace and the Guardian was an extremely interesting one. Shoghi Effendi desperately needed capable, loyal workers to assist him in his tasks. Such people, from East or West, were for the most part lacking, and of the few, relatively speaking, giants in the Cause, many instruments he seized upon crumbled in his hands, proving themselves sick of the disease of self and becoming Covenant-breakers and even bitter enemies. Other capable lieutenants, like Dr. Esslemont, died. Shoghi Effendi's work was staggering and the workers possessed of any real capacity were tragically few. Horace was therefore doubly precious. In 1925 Shoghi Effendi refers to him, in writing to the American National Assembly, as "Yoru distinguished secretary", and calls him "that indefatigable servant of Bahá'u'lláh, my esteemed brother, Mr. Holley . . .". The Guardian at this time was himself in desperate need of secretarial assistance and his thoughts naturally turned to this man of such marked ability. He writes to him, in May, 1926, very revealingly on this subject:

"My dear and valuable friend: I wish to re-assure you of my keen appreciation of your continuous efforts for the consolidation of the work of the Cause throughout America. I have often felt the extreme desirability of

having 2 collaborator like you working by my side here in Haifa. The loss of Dr. Esslemont is keenly felt by me and my hope is that the conditions here and abroad will enable me to establish the work in Haifa upon a more systematic basis. I am waiting for a favorable time."

But the Guardian realized that to bring Horace to Haifa was a solution to his own personal problem which the work in America could not afford. A month later he wrote to two of Horace's old Bahá'í friends: "Horace of course is the ideal man, but he mustn't leave his position at the present time."

Shoghi Effendi's attitude to what Horace was accomplishing in America and its relation to his own needs is fully clarified in his letter to Horace written in September of that same year: "My dearest co-worker: I have lately followed your activities and efforts, as reflected in the minutes of the meetings you sent me, with true satisfaction and pleasure . . . I have read with deep interest the article you wrote on Green Acre and published in the *Star*. Your personal contribution to so many aspects and phases of the Movement, performed so diligently, so effectively and so thoroughly are truly a source of joy and inspiration to me. Wow much I feel the need of a similar worker by my side in Haifa, as competent, as thorough, as methodical, as alert as yourself. You cannot and should not leave your post for the present. Haifa will have to take care of itself for some time. Your grateful brother, Shoghi."

It never materialized. In 1925 Horace gave up earning his living in various companies to devote his entire life to Bahá'í activity. It must never be thought that this was an easy step for a man of his character to take. It is always difficult for devoted Bahá'is to accept support from Bahai Funds. It was only Horace's passionate conviction of the rightness of Bahá'u'lláh's Teachings that persuaded him to give up all thought of a personal, independent career and become the full-time servant of an administration in which all too often his fellow believers criticized him for doing so. Shoghi Effendi was well aware of all this; his sympathy, understanding and approval were reflected in the letter he wrote to the National Assembly at that time: "I rejoice to learn that ways and means have been found to enable the National Secretary,



who discharges in such an exemplary manner the manifold and exacting duties of a highly responsible position, to devote all his time to the pursuit of so meritorious a task. I am fully conscious of the privations and sacrifice which the choice of this arduous work must involve for him, as well as his devoted and selfless companion; I cannot but admire and extol their heroic efforts and wish to assure them both of my continued prayers for the speedy fruition of their earnest endeavors."

With this instrument, the most powerful national body throughout the Bahá'í World, a national body responsible for the execution of the Divine Plan of 'Abdu'l-Bahá given to the American believers as their unique distinction and sacred trust, with a man of Horace's calibre devoting his entire time and energy to its work, Shoghi Effendi found that he could set the forces of Bahá'í Administration in motion. Halfway across the world there was a collaborator who grasped the import of his instructions and interpretations of the Teachings and who, as the "indefatigable and distinguished" secretary of that Assembly, as Shoghi Effendi characterized him, in conjunction with its other eight members, and backed up by a devoted and enthusiastic Bahá'í community, not only saw they were implemented, but expounded and classified them.

This partnership was of an importance impossible to overestimate. That it worked so well, bore such fruit and survived the acid test of time, is a great compliment to the two people involved. For Shoghi Effendi was not dealing with a sycophant but a man of strong personality, views and capacity, and Horace was not dealing with a mere leader but a divinely inspired, infallibly guided spiritual ruler. The execution of the tasks set by the Guardian for Horace was therefore not without its hazards, But the loyalty of Horace on the one hand and Shoghi Effendi's patience and tact on the other, avoided situations which in other circumstances might have led to difficulties.

In Shoghi Effendi's life there was a tragic lack of stimulating, creative individuals. Horace drew out of the Guardian many things that would have otherwise remained hidden or pursued some other course, It was Horace who really conceived the idea of some form of publication that would reflect the

world-wide activities of the Faith. Shoghi Effendi reacted enthusiastically to this idea and the series of Bahá'í World came into being. The Guardian was in reality the Editor-in-Chief, Horace the executor. At the Guardian's request, Horace, until he passed away, wrote every International Survey of Current Bahá'í Activities. The material was largely forwarded to him by Shoghi Effendi, together with pages and pages of instructions and not infrequent cables similar to this one sent in 1932: "Detailed letter mailed for International Survey confident your masterly treatment collected data". As this added periodically a tremendous amount of extra work for Horace, he was often behind schedule in writing these surveys and it was suggested to Shoghi Effendi that someone else should do the survey, a suggestion he would not hear of, as he considered no one else as qualified to produce such a key article for the Bahá'í World. In 1932 in a letter of the Guardian to Horace, Shoghi Effendi's secretary writes: "Were it not for your competence and his reliance on your efficiency and judgment he would have to do the work of the Bahá'í World alone and thereby neglect many of his other duties, He is still more thankful to God when he sees you hunger for service and enjoy being over-burdened." And in 1933, in his own hand, Shoghi Effendi wrote: "Dear and precious co-worker: I am deeply conscious of the complexity and strenuous character of the work you have undertaken for the Bahá'í World. I trust and pray that the forthcoming volume will be such as to fully repay your painstaking and valuable efforts, I am eager to receive a few copies of your survey as soon as completed."

"Your contributions to the Biennial", Shoghi Effendi wrote in 1933, "are outstanding, unique and exemplary. The more you contribute the greater my eagerness to have you add to the output of your already remarkable contributions."

It was Horace who so brilliantly titled the wonderful general letters of the Guardian to America and to the Bahá'ís of the West, picking out from the text such key, eye-catching phrases, as "The Promised Day Is Come", "The Goal of a New World Order", "The Dispensation of Bahá'u'lláh", and so on, and put subtitles throughout the texts to facilitate the study of such weighty, thought-

provoking material. Shoghi Effendi approved of this and it was a major service to the Bahá'ís everywhere.

One of the bonds that linked the Guardian and Horace was their common overwork. In one of Shoghi Effendi's letters to Horace his secretary writes: "He is always happy to hear from you, as he has a great deal of sympathy for what he fully realizes must be your continually overworked state. Hard-pressed for time as he himself constantly is, he well knows what it means!" And "he hopes you yourself are keeping in very good health and not overdoing?—Though he knows from long experience that it is almost impossible not to overdo when the work of the Cause keeps on piling up?"

The Guardian had the habit of addressing his letters to National Assemblies to their secretaries; usually this meant that they started "Dear Bahá'í brother", but there are dozens and dozens of letters to the American Assembly that just start "Dear Horace". It was a very personal relationship.

The evolution of the Administrative Order and the part Horace played in its unfoldment is too vast a subject to be dealt with here, but the messages sent to him by Shoghi Effendi adequately testify how great a rôle he played in the early history of the Formative Age of our Faith and how deeply the Guardian valued his services and constantly encouraged him: "Your ready pen, your brilliant mind, your marvellous vigour and organizing ability, above all your unwavering loyalty are assets that I greatly value and for which I am deeply grateful . . ." he wrote in 1931. In 1932 Shoghi Effendi wrote to him: ". . . your active share in the administrative activities of the Cause, your splendid letters of appeal in connection with the Plan of Unified Action, your wise leadership of the New York Assembly—all testify to your marvellous efficiency and your high spiritual attainments." That same year he cabled him: "May the Almighty sustain you in your stupendous efforts . . ." Another cable, in 1933, testifies to the esteem of the Guardian which Horace was winning for himself: "Assure you my ever deepening admiration your unrivaled services", and the same thought was echoed five years later; "Assure you my ever deepening admiration your unrivaled services love abiding gratitude." In this same year Shoghi

Effendi wrote to Horace: "Be assured and persevere in your historic services." And in 1943 Shoghi Effendi reiterates these sentiments in even warmer terms: "I greatly value, as you already know, your presentation of the various aspects of the Cause, for whose expansion, consolidation and defense you have, during so many years, laboured so indefatigably and served with such distinction. I will, I assure you, continue to pray for you and your dear collaborator Mrs. Holley, that you may both enrich still further the record of your past services."

Needless to say Horace's road was a thorny one. Periodically he had battles to win with himself, like most of us, and he usually had a lot of battles to win for the Cause. A time came when Shoghi Effendi wished the National Secretariat to move to the vicinity of the Temple in Wilmette, so that in the heart of the American continent the spiritual and administrative centre could be fused into one. It was not an easy thing for Horace to pull up stakes and leave New York, the biggest city in the world, where he had long lived in a congenial atmosphere—and with some degree of privacy—and take up residence in the middle west, in a small town, where his home would be constantly invaded by visiting Bahá'ís and the public who came to see the Temple. Shoghi Effendi appreciated all this and cabled him in 1939: "Aware, profoundly appreciate sacrifice personal convenience involved transference Temple vicinity deepest love." Having accepted to do it he put his heart into it; in a letter dated 1940 from Shoghi Effendi his secretary wrote: "The Guardian was pax-titularly gratified to know of the arrangements you have made in connection with the establishment of the National Office in Wilmette." His qualities were soon appreciated by a new circle of friends and he was made a Rotarian and founded the Wilmette Historical Commission, acting as its chairman for many years.

Horace was a clever, witty and distinguished lecturer. He had a rather high voice with a slight Yankee twang, which added spice to his clear, dry, gripping delivery of his subject. Throughout the years he was one of the finest speakers the Bahá'ís had in North America and, in addition to a great many public lectures to Bahá'í and non-Bahá'í audiences,

and participation in various symposiums, he frequently gave courses at Bahá'í Summer Schools, particularly Green Acre where he and his wife had a cottage of their own.

On Horace's initiative the American *Bahá'í News* was created and met with the Guardian's enthusiastic approval. "The first printed issue of the National Assembly's News Letter", he wrote in 1925, "prepared and signed on behalf of the Assembly by its capable secretary, stands as a bright and eloquent testimony to his thoroughness, his industry, his conspicuous ability, his undoubted self-sacrifice." Horace contributed many articles to *World Order Magazine*, and to various volumes of *Bahá'í World* (in addition to his Surveys).

To many people he was many things. Much loved by his personal Friends who understood and enjoyed his often caustic wit, his intense independence and individuality, he was not always understood by others. Nevertheless his comprehensive knowledge of the Teachings, his mastery of correct Bahá'í procedure, and the lucidity of his mind were invaluable assets to the Cause. It was Horace who was largely responsible for drafting, in conjunction with a Bahá'í lawyer, the American Declaration of Trust of the National Assembly and the By-laws of a Local Assembly which have been made by Shoghi Effendi the pattern for all such legal instruments of the Faith in other countries.

This great servant of the Faith, with just that kind of mind, ground a lot of edges off the administrative machinery of the Cause in America and in this process, lasting thirty-six years, had a lot of the sharp edges ground off his own nature and mind. Undoubtedly the greatest factor in his life, next to his having accepted so wholeheartedly the Faith of Bahá'u'lláh, was Shoghi Effendi. Horace loved Shoghi Effendi's ideas. We grasped, perhaps better than anyone else, just what the Guardian was constructing through the erection of the Administrative Order. He assisted in this through all the powers of his mind, giving, year after year, an unstinting service to its realization.

In 1944 he suffered a heart attack and was in hospital for some time. The Guardian was distressed by the news of this illness and

wrote to him in August of 1944: "I am so glad and relieved to learn you are on the road to recovery. I trust, however, you will not overtax your newly-found strength, and I feel confident that you will render our beloved Faith services as outstanding and unique as those that will remain associated with your name during the Formative Age of the Faith of Bahá'u'lláh". His continued solicitude for Horace's health and services is reflected in a letter to him written in 1945: "... my prayer to the Almighty is to give you all the strength you need to enable you to win still greater victories in the course of your historic labours for the establishment of His Faith and the consolidation of its nascent Institutions. Be happy, rest assured, and persevere. Your true and grateful brother".

In spite of weakened health Horace was present as representative of the old, outgoing National Spiritual Assembly of the Bahá'ís of the United States and Canada, at the convention held in Montreal to elect the first independent Canadian National Assembly in 1948. In 1951 he and Dorothy Baker, acting as representatives of the United States National body, attended the convention held in Panama City to elect the first Central American National Assembly, and in 1957 Horace, in his capacity as Wand of the Cause, and acting as Shoghi Effendi's own special representative, attended the convention in Lima, Peru at which the northern countries of South America elected their new National Assembly.

In a cable to Horace, dated December 24, 1951, Shoghi Effendi announced to him his appointment as one of the three Hands in America, chosen by the Guardian:

"Moved convey glad tidings your election rank Hand Cause stop Appointment officially announced public message addressed all National Assemblies stop May sacred function enable you enrich record services already rendered for Bahá'u'lláh". It was received at the National Office during his absence and when Mrs. Holley met him at the airport with this momentous news his first reaction was to push from him this station, so utterly unexpected and overwhelming. The dreamer and mystic, essentially humble before his God, shied away from the glorious rank so suddenly thrust upon him. But of course

there was really no question, for any of the Rands, of accepting or rejecting the honour their Guardian had seen fit to confer upon them; whether they felt themselves worthy or not they bowed their heads in submission. Like yeast the new office fermented in the character of Horace, bringing out the depths of his spirituality, raising him to new heights, releasing, after so many years of grinding routine and administrative work, that other side of his nature which had prevailed in his youth. Under the influence of this new form of service Horace mellowed and softened. Now he had another function to fulfil. For years he had instructed, admonished, fought for adherence to laws and principles, blended himself into the consultative process of the National Assembly as a body. Now he was called upon as an individual, one man, a high-ranking officer of the Faith, to work in a different way; to protect, to teach, to heal the hearts of the believers, to lead and help as Horace Holley, the Hand of the Cause, operating under the direction of the Guardian himself as part of his own Institution.

In 1953, during the Holy Year celebrations, and pursuant with the request of the Guardian that the Hands of the Cause attend as many of the Intercontinental Conferences as possible, Horace was present in Kampala, Stockholm, Chicago and New Delhi. In December, 1953, at long last, and for the first time, he came to Haifa as a pilgrim and met face to face the man he had served for the best years of both their lives. My own impression of the significance of that meeting is, of course, personal, but it seemed to me that Horace, who had always been a man standing alone in his own wilderness, bowing only to his God, and vigorously protecting his inner independence, had been, a little afraid, probably sub-consciously, of meeting this Shoghi Effendi. I think he suspected his soul would be seduced by that meeting, and to me that is what happened. Horace surrendered completely to love. As to the Guardian, he too had been aware of the intense independence of this rare Bahá'í giant and wondered what their meeting would be like. I remember the first night something prevented Shoghi Effendi from going over to the Pilgrim House and so he did not meet Horace until the second night of his pilgrimage; but then the last barricades of Horace's heart went down like

a sand fortress when the tide comes in, and I suspect this must have been a great inner release for this essentially sensitive, deeply spiritual man.

When Shoghi Effendi passed away in November, 1957, Horace was again ill in hospital and unable to attend the funeral in London. Increasingly for some years he had been suffering from some impingement on the nerves of his legs and towards the end of his life he was almost constantly in pain. This condition, combined with his weakened heart, now left him near to being an invalid, yet in spite of his frailty he attended the tragic and historic first gathering of the Hands of the Cause held in Bahjí in December, 1957 after the passing of their Guardian. To me, it was here that Horace crowned his lifetime of service to the Cause of Bahá'u'lláh by producing the finest fruit of his knowledge and understanding of its teachings—the Proclamation issued by the Hands, the first draft of which and major portion, we owe to his pen alone.

His fellow-Hands desired that he should come and serve as one of the nine Hands in the Holy Land, and after returning to America to get his affairs in order and resign from the American National Assembly, he and his wife arrived in Israel on December 31, 1959. As his wife later wrote, "When he was in Haifa he was so ill and so depleted by pain that he was hardly a shadow of his real self." Indeed, little time was given him to serve in this new capacity, for six months later he died, suddenly and peacefully, and is buried at the foot of Mount Carmel, not very far from the resting place of 'Abdu'l-Bahá Himself.

It was very touching to see how Horace, so frail that one felt a breeze would blow him away, would cross the street and struggle up the short flight of steps to the Hands' meeting room. He listened attentively to the discussions, signifying agreement through a nod of his head or raising his hand, saving the very little strength he had left to express his opinion in words should the need arise. In spite of his extremely fragile condition he was still the old Horace, and his clear mind and wisdom were of inestimable help in our decisions and his personality a joy to me.

No account of this great Bahá'í would be complete if it did not cite at least a few of

his delightful *bon mots*, gathered from the recollections of one of his fellow-Hands and long-time fellow-member of the American National Assembly: one midnight, when the members of that Assembly were still consulting at the end of a long week-end of constant meetings, this friend, trying from a tired-out mind to express himself, apologized in advance if he did not succeed in conveying his thought lucidly; Horace remarked, "I assure you, my dear boy, you have more capacity to give than we have to receive." Being called upon late at night by a Bahá'í woman, who volubly expressed, at great length, what she thought should be done; about a certain administrative problem that had arisen in her community, Horace informed her, "You are very sincere, dear—but you are sincerely wrong!" On the occasion when, after months and months of patience, during which the man concerned had insisted on his own rightness and the National Assembly's wrongness and had been an ever-increasingly disturbing element to the American Community, this individual had at last been deprived of his voting rights. Horace pronounced the following obituary: "Mr. So and So has been unable to adapt the Bahá'í community to himself."

His fellow-Hands, deprived of his counsel and support, paid a last tribute to his memory and services in the message they sent to the Bahá'í world at the time of his death: "Grieved announce passing Haifa much loved dis-

tinguished Hand Cause Horace Holley outstanding champion Faith since days Master praised by beloved Guardian for unique contribution development Administrative Order. His indefatigable services protection teaching administrative fields culminating service Holy Land inspiring example present future generations Baha'is." Great as this tribute is, one cannot help wondering what the golden pen of Shoghi Effendi would have written, on such an occasion, of such a man as Horace Holley. But let Horace's own words reveal him as he was during the end of his life: "Now what we have here is, indeed, a Divine creation. It is humanity being raised toward God and 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."

RÚHÍYYIH

## CLARA DUNN

1869-1960

As with several distinguished Bahá'í pioneers gone before her, Clara Dunn arose to undertake her life's main work at an age when many women are thinking of "some time for themselves" after years of devotion to their families. The decision she made at the age of fifty, to leave American shores for Australia with this mightiest of all Revelations, the Baha'i Faith, was, and still is, the greatest thing that has ever happened to that continent; further, it constituted a major decision in the history of the world.

Little did the London policeman, Thomas Holder, and his Irish wife, Maria, guess that when they gave birth to their sixth child, Clara, in London, England, on May 12, 1869, they had brought into the world a girl destined to become the "mother" of a continent! For that is what she did become, in spirit and in word. To Bahá'ís the world over, and to Australians in particular, Clara Dunn was our most loved and revered "Mother". It was not until some time after coming to Australia that Mother received a letter from an early believer which began, "Dear Mother, (May I)." It was then that Mother recalled a dream that she would be widely called mother some day, and from that time she and her husband, John Henry Hyde Dunn, became known affectionately among Baha'is, not only in Australia but throughout the world, as "Mother" and "Father" Dunn.

It was when she was in her late thirties that she first met John Henry Hyde Dunn and upon joining in conversation with her he asked her if she were interested in spiritual things. With delicate humor she replied, "I would be if I knew of any spiritual things."

He then told her of the Bahá'í Faith and invited her to attend a lecture that evening. Before ever hearing of the message, Mother's outlook was a universal one: she has said that she was interested only in a religion that was "for everybody in the world, of every kind and colour." After hearing Father Dunn's message, Mother said, "I'm sure it's from God."

The strength of this conviction was well and truly put to the test in Seattle, Washington, where Mother spent the next five years teaching tirelessly on behalf of the Faith with absolutely no seen result. Such was her mental anguish during this time that she suffered a nervous breakdown and had to enter a hospital. Some friends eventually took her from the hospital and cared for her. Unfortunately, not all Mother's "friends" at that time were sincere. Her landlady "loved me as much as she could love her own daughter" and provided her with an attic in which to sleep when Mother had no money, having had to give up the good job she had with the doctors. This same landlady, however, carefully warned all who came in contact with Mother that she was mad and belonged to a crazy religion about which she wanted to tell everyone.

It was at this unhappy time that Mother learned that 'Abdu'l-Bahá was coming to San Francisco and she determined, in response to a telegram from a San Francisco believer, to travel there to meet Him. That she was penniless did not deter Mother one instant and she eventually arrived in San Francisco, hungry and in low spirits. She had no idea where to go beyond the name of the street where 'Abdu'l-Bahá was staying, so she asked a tram conductor if he knew where there were Persians staying in Market Street, San Francisco. The tram took her right to the door of the very house in which 'Abdu'l-Bahá was staying, and feeling her journey accomplished, Mother knocked thankfully at the front door, only to receive no answer. Time and again she knocked and rang but to no avail. "So I began to cry and then I got mad," Mother recalled with a chuckle. She pushed the door, found it unlatched and entered.

'Abdu'l-Bahá had just completed a press conference when Mother arrived and He was exhausted. Mother left His presence and only twenty minutes later was recalled by 'Abdu'l-Bahá, now completely refreshed, to join the company at His dinner table. Mother's memory of that meeting was one of such laughter and joyousness as she could never before remember. "Oh, His smile was so beautiful!" Mother said, and it was also at that meeting that 'Abdu'l-Bahá, "radiant and glorious looking", told a story with





Clara Dunn

profound happiness and ringing laughter, looking at Mother all the while, It was not until Mother and Father had brought the light of His Message to the Australian continent, that she realized that 'Abdu'l-Bahá's story **was**, in fact, telling of their most glorious destiny. No wonder He was happy! ('Abdu'l-Bahá had said, "Unless your love attracts me, I will not come to the West." Father and two other believers had stayed up all night and prayed that 'Abdu'l-Bahá would come.) To have met souls of the calibre of Mother and Father Dunn and to have known their sincerity and courage must indeed have gladdened 'Abdu'l-Bahá's heart; for here was not only the love which He sought to bring Him to the West but also a devotion and servitude that would carry the Message of His Father to a distant land where He Himself could not go,

How often we can look back and see in a train of seemingly unconnected events a very orderly plan. Consider the events which immediately preceded Mother's visit to 'Abdu'l-Bahá. Had she, for any reason, been unable to reach San Francisco that night, the present history of the Bahá'í Faith in Australia might never have been written. For at nine o'clock the following morning 'Abdu'l-

Bahá left San Francisco. As it happened, Mother not only achieved her personal wish to hear the Master, — she was the last person from anywhere in the world to arrive in San Francisco for 'Abdu'l-Bahá's last night there — but she also received at that meeting the spiritual stimulus that was to send her to Australia, together with Hyde Dunn whom she married on July 9, 1917, as pioneers to that continent.

On His return to the Holy Land after His visit to America, 'Abdu'l-Bahá revealed the Tablets of the Divine Plan in which He called upon the believers in America to arise and spread the Message of Bahá'u'lláh throughout the world. He expressed the longing to travel "if necessary on foot and with the utmost poverty" and raise the cry "Yá Bahá'u'l-Abhá" and regretted that "now this is not feasible for me. . ."

In 1919 Mother and Father Dunn were holidaying at Santa Cruz when Dr. D'Evelyn returned from the 1919 Convention where the Tablets of the Divine Plan had been unveiled; and when Mother read the penetrating call to open the Australian continent to the Faith, she said to Father, "Shall we go?" and Father replied, "Yes."

True to 'Abdu'l-Bahá's call to action, Mother and Father began making preparations to leave for Australia immediately after returning from their holiday. For a moment Mother was uncertain whether 'Abdu'l-Bahá would wish for both Father and herself to go but she prepared nevertheless and was, in fact, "waiting in the wee garden" when "a telegraph boy appeared with a cable from 'Abdu'l-Bahá containing these words — 'Highly commendable'." They were delighted, for, as Father wrote, "This made our future an open door for service on this (Australian) continent." They finally set sail aboard the *S. S. Sonoma* early in 1920, arriving in Sydney on April 18, 1920 after spending two months in Honolulu.

The first two years on Australian soil were trying ones for these pioneers. Soon after their arrival they established their home in Sydney, New South Wales, but Father took ill and Mother was obliged to take a job until Father's health was restored. This accomplished, Father joined the Nestlé's Milk Company as a travelling salesman and in this role he was able to cover the whole of Aus-

tralia, Tasmania and New Zealand, with Mother accompanying him from place to place. Arriving in a city she would set up housekeeping and while Father was away during the week on his business throughout the surrounding towns she would make friends, entertain and teach the Faith. She would then have meetings arranged for Father to address during week-ends, and in this way the Teachings spread throughout the breadth of the Commonwealth. Nevertheless, it was two years before the first believer accepted the Faith — in Sydney. The loneliness, determination and courage of that first "breaking-through" period was matched only by the unflinching Faith that Mother and Father held, that they would be assisted and victory would most certainly come.

And how truly it did come! Leaving Australian shores for a brief period. Mother and Father crossed to neighboring New Zealand in 1923, not knowing that there was already a believer in that country. That believer was Miss Margaret Stevenson, who had spoken of the Faith to many people, but it was, as she said herself, "not until Mr. and Mrs. Dunn's visit that the Cause in Auckland grew." In late 1923 Mother and Father went to Melbourne where they established the Faith, leaving behind them Australia's first Spiritual Assembly when they went to Adelaide a year later. In Adelaide, where they stayed for some time, the Faith was firmly established before Mother and Father returned to Sydney where, except for brief periods, they spent the remainder of their lives. Thus in three years two major countries had been opened to the Cause of Bahá'u'lláh by these gallant souls. In 1932 Mother interrupted her teaching activities for a time to go, alone, on a pilgrimage to the Holy Land. While there she signed the visitors' book at the Mansion of Bahjí on January 15th of that same year.

Returning to Australia she renewed her teaching activities and in 1934 witnessed the fruits of this work in the establishment of the National Spiritual Assembly of Australia and New Zealand, and by this time Spiritual Assemblies had been established in several states in Australia and in Auckland, New Zealand.

Then, for the second time in her life, Mother became a widow when John Henry Hyde

Dunn passed away on February 17, 1941, leaving Mother to carry on alone. This she did with, if possible, even more vigor than she had done before. Where Father had many times shouldered the public meeting responsibility, Mother was now left to hold the platform herself. **This** she did with the vigor and forthrightness that characterized her basic personality. She was now Australia's last remaining direct link with 'Abdu'l-Bahá and, until the time of her death, she continued to impart to the believers of that continent the same spiritual impetus that she had received from the Master Himself. How else could the miraculous development of the Faith in that land in just over a quarter of a century have been accomplished?

The consummate honor bestowed on Mother in recognition of her sterling service to the Faith came on February 29, 1952 when she was elevated to the station of Hand of the Cause of God by the Guardian. Father Dunn was subsequently elevated to the same rank, posthumously, when the National Spiritual Assembly of Australia received the following cable, "Hyde Dunn regarded Hand. Shoghi". At the age of eighty-four, Mother was frailer in body but her remarkable memory and vibrant personality had never been more alert. In 1953, she attended the first Intercontinental Conference held in Delhi, India. How her heart must have filled with happiness to have witnessed that truly universal gathering under the banner of Bahá'u'lláh! Here was the first material evidence of the gradual fulfillment of 'Abdu'l-Bahá's Divine Plan: an assemblage of Bahá'is representative of world-wide communities — the fruits of pioneers such as herself — gathered together to stimulate even further the teaching efforts which would eventually fulfill the goal of the Divine Plan.

The following year 1954 saw Mother as a Hand of the Cause of God, once more in New Zealand. This time it was to attend the New Zealand Summer School at Henderson Valley. The visit was commemorated by the planting of a Kauri tree on the Hyde Dunn School property there.

Towards the latter part of the same year, and despite her advanced years, Mother visited all the states of Australia. Three years later, in 1957, Mother returned to New Zealand for a third time; on this occasion as the rep-

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representative of the Guardian at the formation of the National Spiritual Assembly of that country. Upon the *passing* of the Guardian, Mother, as Hand of the Cause went to Haifa where she attended the first Conclave of the Hands of the Faith in the Mansion of Bahjí, Israel. Although physically now very weary, Mother's desire and determination to serve was as strung as ever.

The closing years of Clara Dunn's life witnessed many wonderful things. Not only did she behold the growth and development of her own spiritual children around her, but she also saw the fruits of her service reflected in the islands of the Pacific, as pioneers from the Australian continent arose with equal devotion to open the territories virgin to the Message of Bahá'u'lláh. These teaching efforts culminated in the establishment of the Regional Spiritual Assembly of the South Pacific Islands. Further, from the days of teaching the Faith without books or any material assistance for guidance, Mother witnessed the rearing of two National Spiritual Assemblies, Australia and New Zealand, as well as a National Ḥazíratu'l-Quds. She was further to see the crowning glory of Australia — the erection of the first Mother Temple of the Antipodes, set within these shores. It was, in fact, in March 1958 and at the request of the Guardian, that Mother placed "plaster from the Castle of Máh-Kú" in the foundation of the Australian Bahá'í House of Worship during the Australian Intercontinental Conference.

The remaining years of Mother's life were spent in a flat at the National Ḥazíratu'l-Quds in Sydney. Until the time of her passing on November 18, 1960, at the age of 31 years, Mother never lost her scintillating Irish wit which seized upon anyone and everyone, sometimes with fiery pointedness, sometimes with most delightful and delicate subtlety, but always with twinkling enjoyment. Fresh to the end, too, was her remembrance of many of the beautiful Bahá'í prayers, her favorite among them seeming to have been. . . "O Lord, my haven in my distress! My shield and shelter in my woe, . . ." for she was reciting it up to her last breath. How many occasions must Mother's heart have been heavy for that to have been her favorite prayer; but how faithfully was her prayer answered to have enabled her to persevere for forty-one

years in the quest that she started at the age of fifty.

The Guardian said of the Dunns that they were the true conquerors because they stayed where they pioneered.

On November 28, 1960 after a befitting ceremony at the National Ḥazíratu'l-Quds, Hand of the Cause of God Clara Dunn's cortège left for the Woronora Cemetery, Sydney, where she was laid to rest beside her husband. Unique in the annals of the Bahá'í Faith is the fact that two souls, both Hands of the Cause of God and pioneers of a continent, should lie together.

National Spiritual Assembly  
of the Bahá'ís of Australia.

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### JULIET THOMPSON

"Deplora loss much-loved, greatly admired Juliet Thompson, outstanding, exemplary handmaid 'Abdu'l-Bahá. Over half-century record manifold meritorious services, embracing concluding years Heroic opening decades Formative Age Bahá'í Dispensation, won her enviable position glorious company triumphant disciples beloved Master Abhá Kingdom. Advise hold memorial gathering Mashriqu'l-'Adhkár pay befitting tribute imperishable memory one so wholly consecrated Faith Bahá'u'lláh fired such consuming devotion Center His Covenant.

SHOGHT."

At a memorial service, held on February 9, 1957, two months after her death, tributes were offered by several people who had known her well.

At an early age Juliet became interested in painting. She studied at the Corcoran Art School in Washington and at seventeen was doing portraits in pastels professionally. By the middle 1890's, when in her early twenties, she had already made a name for herself.

Around the turn of the century the mother



Juliet Thompson

of Laura Clifford Barney invited the young artist to come to Paris for further study. Juliet went accompanied by her mother and brother.

It was *there* that she met May Bolles — the first Bahá'í on the European continent — and through her, accepted this new Faith. Mrs. Barney wrote of Juliet that she had accepted it "as naturally as a swallow takes to the air."

Juliet became one of that first group of Paris Bahá'ís, **which** included Mrs. **Barney**. Enthusiasm and activity were at a high point, partly because of the presence of Mírzá Abú'l-Faql, whom 'Abdu'l-Bahá had sent to France. His lessons, together with May Bolles' influence, were very confirming to Juliet, and the process was completed when Thomas Breakwell, the first English believer, gave her Count de Gobineau's stirring description of the Martyrdom of the Báb.

From the beginning of her acceptance of the Faith, Juliet served it. Following her Paris sojourn she spent most of the rest of her life in New York, and her studio *there* became a center for Bahá'í meetings. Juliet's great love for and devotion to the Master made her a natural channel for the spreading of the Faith. Her enthusiasm was so soul-warming and contagious that, through her, many people

accepted the Cause. She also made it a practice to hold a weekly meeting for the believers.

"Never," wrote one of her close friends, "will these meetings be forgotten. Those who were fortunate enough to assemble there in those pioneer **days** were tasting the spiritual happiness they had always **read** about, which sings on in the heart regardless of the turbulent waters of **the** outer world... Every evidence of a worldly atmosphere was absent..."

The year after the Master's release from the prison city of 'Akká, in 1908, Juliet was one of the Kinney party who made *the* pilgrimage to Haifa. It is not difficult to imagine her exaltation on attaining this longed-for goal.

On her return to New York, her meetings were resumed. Pages of a new volume were being written in the Lives of many devoted American believers; all were looking forward to a possible visit of 'Abdu'l-Bahá to the United States. But in Juliet's **case** the interval of waiting seemed to be too long; in the summer of 1911, when the Master was in Europe, she again sought His presence, first at Thonon-les-Bains, **France**, and then in Vevey, on Lake Geneva in Switzerland. Eagerly **she** listened to His vivifying words, **and** faithfully she recorded in her diary the priceless impressions of those days.

On April 11, 1912, 'Abdu'l-Bahá arrived in New York, and when He stepped off the steamship *Cedric* one of those who met Him was Juliet Thompson. She followed the Master everywhere, attending all meetings in New York, Brooklyn and New Jersey\* and the **Master** graciously addressed a gathering in her studio. Several times He called her to walk with Him on Riverside Drive, accompanied by Valíyú'lláh Varqá as interpreter. It was through her efforts that the rector of the Church of the Ascension in New York received 'Abdu'l-Bahá at a Sunday evening service, seating the Master in the bishop's chair beside the altar. Here 'Abdu'l-Bahá answered many questions about the Teachings that were asked by the congregation.

Juliet reached the pinnacle of success and happiness when the Master granted her request to paint His portrait. This she executed in pastels, unfortunately a somewhat perishable medium. Photographic reproductions of the portrait are to be found in many Bahá'í homes, but the original has been lost.

Miss Thompson was by now a well-known portrait painter, executing many commissions in New York and Washington. Among these was a portrait of Mrs. Calvin Coolidge.

Juliet kept a complete diary of the tremendous events that transpired during 'Abdu'l-Bahá's visit in and around New York. Her article, "'Abdu'l-Bahá, the Center of the Covenant," gives examples of the response of people from all walks of life to the dynamic personality of the Master — responses which in most cases she herself witnessed.

Then came World War I — which the Master had prophesied would occur — when all communication was severed between 'Abdu'l-Bahá in the Holy Land and the friends in the United States. Throughout this time of trial and testing, Juliet did not lose the vision of the Bahá'í promise of peace. In collaboration with her spiritual mother, May Maxwell, she collected the utterances of Bahá'u'lláh and 'Abdu'l-Baha on this subject. These were published in 1918 under the title, "Peace Compilation."

Because of her ardent advocacy of peace, Juliet attracted the attention of federal agents, some of whom were present at Bahá'í meetings in her home. She was never afraid; she knew she spoke the Teachings of God for this day. Throughout her entire Bahá'í career she was courageous, staunch, and firm as a rock in her faith.

That Juliet was a sensitive writer was demonstrated in her book, "I, Mary Magdalen," published in 1940. Here she paints with words a portrait of the woman whose life was deeply influenced by the teachings of Jesus the Christ, just as Juliet's own life had been galvanized by the radiant loving-kindness and wisdom of 'Abdu'l-Baha. This book has been characterized as "one of the most graphic and lofty delineations of Christ ever made in literature."

Juliet was for many years a member of the Spiritual Assembly of New York and a delegate to the annual convention. In 1926 she made, with Mary Maxwell, the daughter of her beloved friend and teacher, a second pilgrimage to the Holy Land. After years of service in New York, and not long after Shoghi Effendi had sent the first Bahá'í pioneer teachers to Latin American countries, Juliet spent over a year teaching in Mexico.

In the later years of her life, she was incapacitated physically; nevertheless, wherever she was, there was a center around which Bahá'í thought and activity revolved. Doubtless many of her friends did not realize the seriousness of the heart ailment that afflicted her because her spirit was so alive and vibrant. Although she was then in her early eighties, those closest to her never thought of age in connection with Juliet; she seemed ageless. Her earthly life came to an end on December 9th, 1956.

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### CARRIE KINNEY

1878-1959

Mrs. Carrie Kinney, whose maiden name was Helene Morrette, was born in New York City in 1878. After more than two years of serious illness she passed from this life to the heavenly realm on August 16, 1959, there, as she often expressed it, to meet her Lord,

She was affectionately known to the believers from all parts of the Bahá'í world as "Vaffa", a name bestowed upon her by the beloved 'Abdu'l-Bahá. Her many years of constant, loyal, devoted and loving service to the Cause extended to many channels. Her feelings of universal love and affection encompassed all those who were privileged to enter her home, a home truly dedicated to the service of Bahá'u'lláh, 'Abdu'l-Bahá and the beloved Guardian.

Vaffa and Edward Beadle Kinney met in 1893 and two years later were married. That same year Mr. Kinney attended a Baha'i meeting at the home of Howard MacNutt where for the first time he heard the Message of Bahá'u'lláh. He accepted what he heard immediately and rushed back home to tell Vaffa about it, saying excitedly, "I have just heard a wonderful story. Our Lord is on earth. I must write to Him at once and plan to go to see Him." Coming from a strong Catholic background, Vaffa was a little afraid of this announcement and ran and hid in the closet. However, several days later Mr. Kinney took Vaffa with him to the next Bahá'í meeting and immediately she, too, accepted the Faith and together they wrote a letter to 'Abdu'l-



Carrie Kinney

Bahá who was still held a prisoner in 'Akká, Palestine.

After 13 years their cherished longing came true and they, with their children, found themselves on the way to visit 'Abdu'l-Bahá. Their visit was an extended one, a period of some eight months, and during their stay they expressed the wish that when 'Abdu'l-Bahá came to America He should make their home His place of stay.

When 'Abdu'l-Bahá paid a visit to America in April of 1912 there were many friends at the dock to greet Him, 'Abdu'l-Bahá however, sent word for the friends to leave the dock **and** that He would meet with them at the Kinney home in the afternoon. He then called for Mr. Kinney to come onto the ship to see Him, and later that afternoon the first meeting with the Master in America took place in the Kinney home. During His stay the Master told Mrs. Kinney, "I am returning your visit, but while I am in your home I will be the host and you will be the guests." For many days and nights people came to meet with 'Abdu'l-Bahá, and the Kinneys spared neither time, effort nor money to have everything as well arranged for 'Abdu'l-Bahá as possible.

The Kinneys' last place of residence, after living for some time in Boston, was the Woodward Hotel Annex in New York City and here they continued to carry on the weekly meetings. Shortly after her husband's death, Vaffa responded to the call of the beloved Guardian to pioneer, and in 1952 moved to River Edge, New Jersey, where she established her home. There, with a devoted friend and believer, Mrs. Maud Gaudreaux, weekly firesides were again held and through this teaching effort several friends were attracted to, and accepted, the Faith.

In 1956 Vaffa became seriously ill, but after a serious operation she appeared to be recovering very well and was longing to return to active teaching. At this time the news of the passing of the beloved Guardian reached her and it was such a shock to her that her physical health and vitality never fully returned, and she was taken to her son's home where she spent the last two years of her life.

When the friends would call to see her they would talk about the Cause and this would always brighten her spirits, but on the morning of August 16, 1959 her soul, entering her room, found that she had quietly ascended into the Abhá Kingdom.

Vaffa was not an eloquent speaker **but** no one who met her failed to hear about the glorious Message and to be brought dose to its spirit. She followed the instruction of the Master explicitly to "... consider her audience like beautiful birds waiting to hear a wonderful melody, and herself like an organ **played** on by invisible hands, and be sure to take this attitude because you are alive by the breath of the Holy Spirit." Both Vaffa and her husband were designated as "Pillars of the Cause of God", by the Guardian, who had written to them a letter in which he stated, "The Cause of God in North America will remain strong in the hands of such lion-hearted and staunch believers as yourselves."

CURTIS D. KELSEY



## HARLAN FOSTER OBER

1881-1962

Harlan Foster Ober came into the Faith a young man just out of college. At that time there were no Spiritual Assemblies, local or national, and all teaching was on an entirely individual basis, guided by Tablets from 'Abdu'l-Bahá. The fire of the love of God reached the hearts that were open; Harlan's was one of these. He lived to take an active part as a pioneer in Shoghi Effendi's Ten Year plan, to see the growth of the Administrative Order from its beginnings to a structure of fifty-six National and Regional Spiritual Assemblies at the time of his death, and to see the Faith established all over the world. Harlan was always actively engaged in Bahá'í service. The period of this service covered fifty-seven years, a unique and outstanding record as Bahá'í teacher and devoted, steadfast, inspired and inspiring worker in the Faith of Bahá'u'lláh.

'Abdu'l-Baha wrote to Harlan on June 24, 1919:

"Today the stirring power that exhibits itself throughout all regions is the power of the Covenant which, like unto the artery, beats and pulsates in the body of the world. He who is firmer in the Covenant is more assisted, just as ye are manifestly witnessing how firm souls are enkindled, attracted and confirmed.

"Strive, therefore, day and night that ye may cause the hearts to become firm and resolute. The journey of teachers to different parts is like unto the rays of the sun which radiate from a central point to the surrounding regions and undoubtedly great illumination will be obtained."

Thus Harlan Ober's path was early charted by 'Abdu'l-Bahá.

In a Tablet sent at the same time "To the members of the Executive Board of the Mashriqu'l-Adhkár", of which Harlan was then president, 'Abdu'l-Bahá wrote:

"Praise be to God, that ye have been confirmed with such a supreme bounty and have arisen with all your power in the service of the Kingdom, which is no other than service to the oneness of the world of humanity. The magnet attracts unto itself the iron, while

this promulgation of divine teachings attracts heavenly confirmation. Soon ye shall consider what a profound effect it shall exert and what a manifest sign it shall display,"

On May 1, 1912 Harlan was present at the laying of the foundation stone by 'Abdu'l-Bahá of the Mashriqu'l-Adhkár in Wilmette; on May 1, 1953, just forty-one years later, he took part in the program of dedication of this "Mother Temple of the West." And in January, 1958, he was present at the laying of the cornerstone for the Bahá'í House of Worship in Kampala, Uganda the "Mother Temple of Africa."

Harlan was born on October 6, 1881 in Beverly, Massachusetts, in a well-known and highly-respected New England family. His mother, Marcena Harmon Ober, was a school teacher before her marriage. His father, George Oliver Ober, was in the shoe business which fluctuated considerably in these years. Harlan earned his way through college and graduated from Harvard University, receiving his B. A. degree in 1905. In his biography for the Harvard Class of 1905 Fiftieth Anniversary Report he wrote:

"Although lectures had been given on this subject [the Bahá'í Faith] at Phillips Brooks House, I had not heard of it while at college. After about nine months of investigation, I recognized the truths unfolded in its movement. During the following year I travelled to the Holy Land, Egypt, India, and Burma which gave me an opportunity to discover at first hand the application of the Bahá'í Faith. I also lectured on the Bahá'í Faith in colleges, in Young Men's Christian Associations, forums and other public meetings."

Harlan was not only a graduate of Harvard University but held a law degree from Northeastern University in Boston, Massachusetts.

On July 17, 1912 'Abdu'l-Baha Himself united in marriage Grace Robarts of Cznađa and Harlan Foster Ober. 'Abdu'l-Bahá suggested this marriage and these two devoted believers were immediately and joyously obedient to His wish. The simple Bahá'í service took place at 309 West 78th Street, New York City, and was followed later that same day by a legal ceremony performed by the Reverend Howard Colby Ives (not yet a Bahá'í), in the presence of friends from East

## IN MEMORIAM

and West. Description of this event stated in part (*Star of the West*, Vol. 3, No. 12, p. 14):

"Never before in America had such a wedding as this been witnessed. All seemed to feel the power of the Holy Spirit,"

The prayer, chanted by 'Abdu'l-Bahá, was revealed ~~for~~ Harlan and Grace:

"Glory be unto Thee, O my God! Verily, this Thy servant and this Thy maid-servant have gathered under the shadow of Thy mercy and they are united through Thy favor and generosity. O Lord! Assist them in this Thy world and Thy Kingdom and destine for them every good through Thy bounty and grace. O Lord! Confirm them in Thy servitude and assist them in Thy service. Suffer them to become the signs of Thy Name in Thy world and protect them through Thy bestowals which are inexhaustible in this world and the world to come. O Lord! They are supplicating toward the Kingdom of Thy mercifulness and invoking toward the realm of Thy singleness. Verily they are married in obedience to Thy command. Cause them to become the signs of harmony and unity until the end of time. Verily Thou art the Omnipotent, the Omnipresent and the Almighty!"

The marriage certificate was signed by 'Abdu'l-Bahá, M. Hippolyte Dreyfus-Barney and the Reverend Howard Colby Ives. Several years after their marriage Harlan and Grace adopted three children, of English, German and Russian back-grounds. There are now seven grandchildren and a great-grandchild.

During 'Abdu'l-Bahá's stay in America He visited Green Acre, in August, 1912, the nineteenth year of its existence. Of this visit Harlan wrote:

"'Abdu'l-Bahá rescued the Green Acre Conferences from oblivion . . . His talks dealt with reality and gave a new direction to Green Acre."

With this new direction Harlan and Grace and Harlan's close friend and classmate, Alfred Lunt, had an increasing amount to do, as they were for many years active in the Bahá'í conferences and schools carried on there.

Harlan's early services to the Faith included, besides those as president (1919-20) and secretary (1918-19) of the Bahá'í Temple Unity Executive Board, membership on the

National Spiritual Assembly of the Bahá'ís of the United States and Canada for three years (1938-41) and on several national committees.

The Bahá'í Temple Unity Board's constitution states that it was drawn up by "the Bahá'í Assemblies of North America, inanity convened at the City of Chicago, to the end that we may advance the Cause of God in this western hemisphere by the founding and erection of a Temple with service accessories dedicated to His Holy Name, and devoted to His love in the service of mankind." Its object was "to acquire a site for and erect and maintain thereon a Bahá'í Temple or Mashriqu'l-Adhkár, with service accessory buildings, at Chicago, Ill., in accordance with the declared wish of 'Abdu'l-Bahá." The Executive Board consisted of nine members, elected at the Annual Convention. This work was taken over by the National Spiritual Assembly of the Bahá'ís of the United States and Canada when it was established in 1922.

It was from Harlan and Grace's home, at 37 Trowbridge Street, Cambridge, Massachusetts, a room of which was given over to the office of the National Teaching Committee, that the first Teaching Bulletin, dated November 19, 1919 was issued. This bulletin evolved into the U.S. *Bahá'í News*.

Harlan was chairman of the Local Spiritual Assembly in several cities as he moved about. As such he was instrumental in obtaining the incorporation of the Spiritual Assemblies of the Bahá'ís of Boston, Mass, and of Beverly, Mass. He also assisted in obtaining the marriage license issued by the Commonwealth of Massachusetts in 1946, authorizing the Spiritual Assemblies of the Bahá'ís of Massachusetts to solemnize Bahá'í marriages.

Numerous teaching trips were made by Harlan over a period of many years throughout the United States and Canada. Early in his Bahá'í life he planned to spend half his time in teaching and in the affairs of the Faith and the other half in earning a living. He was confirmed in this endeavor at every step throughout his life.

His close friendship with Louis Gregory, outstanding Bahá'í teacher, who was appointed posthumously first Negro Hand of the Cause of God by Shoghi Effendi, took him on many teaching trips to the southern states.

Harlan was constantly in demand as a speaker at Race Unity Conferences, at Bahá'í Summer and Winter Schools and Conferences held in the United States and Canada. Of one of these John Robarts, formerly of Toronto, nephew of Grace Robarts Ober and now a Hand of the Cause in Africa, writes:

"... With a little persuasion Harlan would begin to tell a story about 'Abdu'l-Bahá, a hush would settle on the gathering and all eyes and ears would be turned to him. Then I knew the conference had begun. The Holy Spirit, with all its glory and joy, had descended upon us, Sometimes we wouldn't let him stop and he would go on and on telling us those beautiful stories, bringing 'Abdu'l-Bahá right to us. What times these were! I am sure I owe my love for 'Abdu'l-Bahá to dear Harlan."

In 1906, Harlan was one of the first American Bahá'ís to visit 'Abdu'l-Bahá, who was still confined in the Turkish prison city of 'Akká. After returning, Harlan gave a talk from the notes of which the following facts emerge:

When the need arose to send American Bahá'ís to India to spread the teachings and show that the Bahá'í Faith was accepted in the West, 'Abdu'l-Bahá inquired of Mírzá Abú'l-Faḍl who should be sent. The latter recommended Mr. Hooper Harris, whom he had taught in New York City. In due time a Tablet came to America from 'Abdu'l-Bahá asking that two teachers be sent to India, Mr. Hooper Harris to be one and a companion to be chosen to go with him. Dr. William Moore, brother of Mrs. Lua Moore Getsinger, was chosen. When Dr. Moore suddenly died, Mrs. Getsinger suggested to Harlan Ober that he should go in her brother's place. Harlan was delighted at the prospect, and 'Abdu'l-Bahá approved the plan. Harlan's family, however, had not accepted the Bahá'í Faith and opposed his trip to India, with its dangers from plague, cholera and cobras, and Harlan did not have the means for financing such a journey. But money was borrowed by Mrs. Getsinger and on November 10, 1906 Hooper Harris and Harlan Ober sailed from Hoboken, New Jersey, for Naples and 'Akká.

They arrived in 'Akká after dark. When 'Abdu'l-Bahá came to welcome them that evening, He told them He was giving a Feast for forty pilgrims from Persia who were leaving the next day, and He invited the two



Harlan Foster Ober

newly-arrived pilgrims to the Feast. Harlan continues:

"It was about ten-thirty in the evening. It impressed me because it was like the *Last Supper* by Leonardo da Vinci. 'Abdu'l-Bahá went around the long table, heaping high each plate. Then when all were served He walked back and forth, the lights showing on His face and flowing robe, and gave a talk which He repeated for us the next morning at breakfast. While He was sealing us at the Feast, two young Persian men chanted poems and Tablets. The large room, the long table, the varied Oriental costumes, the wonderful faces of the believers, the spirit that was present as everyone turned to 'Abdu'l-Bahá etched an unforgettable picture on our hearts."

It was at this table that Harlan was introduced to, and seated next to, Mírzá Ḥaydar-'Alí.

As time passed the two pilgrims from America grew anxious because nothing had been told them about their trip to India and what they were supposed to do. Twice they spoke to the interpreter (Miss Laura Barney) and asked her to speak to 'Abdu'l-Bahá about

it. He replied that He would send for them later. On the third day He asked them to come to His room. **We** then said:

"I will now speak to you about India. In India people believe **that** God is like the sea and **man** is like a drop *in* the sea, or that God is like the wasp and man is like the woof of this coat. But the Bahá'ís believe that God is like the sun and man is like a mirror facing the sun."

After this **was** translated to them, 'Abdu'l-Bahá began to repeat the statement. Miss Barney said: "'Abdu'l-Bahá, I have already told them." Then He said: "Tell them again." Which she did. Then He ended by saying:

"Whenever difficult questions or problems come to you, turn your hearts to the heart of 'Abdu'l-Bahá and you will receive help."

This **was** all that 'Abdu'l-Bahá told them about teaching in India but it was adequate. By following His instructions, every question was answered, and often the answerer was as astonished as the questioner. The Indian Bahá'ís were delighted, and on one occasion when Ms. Harris was speaking to members of the Arya-Somaj they were astonished at the answers. These few words of 'Abdu'l-Bahá were like seeds coming into fruition whenever the hearts were turned to Him.

Later 'Abdu'l-Bahá told Harlan: "Serve the people, speak in the meetings, love them in reality not through politeness, embrace them as I have embraced you. Even *if* you should never speak, great good will be accomplished."

Concerning this visit to India, 'Abdu'l-Bahá wrote in a Tablet to Harlan and Grace Ober dated July 11, 1316: "Truly I say Mr. Ober rendered a great service to the Kingdom of God and undertook *a* long and arduous trip to India." The beloved Guardian wrote in *Gad Passes By* that this trip lasted "no less than seven months".

Harlan's second pilgrimage was in July 1920, when, with Grace, he visited 'Abdu'l-Bahá in Haifa. They returned via Germany and England, where they had the privilege of meeting Shoghi Effendi, then a student at Oxford University.

In Germany, at the suggestion of 'Abdu'l-Bahá, Harlan and Grace went to Leipzig to speak on the Bahá'í Faith. **At** a public meeting

at the Theosophical Society, two listeners became convinced of the truth of Bahá'u'lláh's Message: one was Dr. Hermann Grossmann, now a Hand of the Cause; the other was Frau Lina Benke, who told her husband, (absent from the city when the meeting was held), of what she had learned. He later became the first European Bahá'í martyr.

Harlan's third pilgrimage to the Holy Land was made in 1956, to visit Shoghi Effendi. On this pilgrimage Harlan was accompanied by his second wife, Dr. Elizabeth Kidder Ober. She and Harlan had been married in Beverly, Mass. on June 21, 1941. (Harlan had been widowed *in* 1938). After their pilgrimage they went to South Africa as planned, and were able to carry out the wish of the beloved Guardian to help form the first all-African Local Spiritual Assembly in Pretoria. They returned to the United States to settle their affairs and, in December 1956, settled in Pretoria as pioneers. At that time the Guardian spoke of Harlan as a champion of the Cause of God.

Harlan was appointed a member of the Auxiliary Board for Protection in Africa in October, 1957. He served on the National Teaching Committee of South and West Africa for two years. In November, 1957 he flew from South Africa to attend the funeral service of the beloved Guardian in London. On his way back he visited the friends in Douala, Cameroon, and Luanda, Angola.

John Robarts' letters tell of the spirit that animated Harlan's services:

"Harlan wrote inspiring and most loving letters to the friends in his territory. He brought 'Abdu'l-Bahá close to us **with** his wonderful stories about Him. He had great knowledge, wisdom, life-long experience in the **Faith**. He loved to answer questions and to help others to a better understanding of the **Faith**, its significance in the world, its history, *its* teachings, its believers, its administration. He was dedicated, devoted, living a life of service. His perception of the inner meanings of the teachings was keen and he could clarify them, often very vividly, so that others could perceive them. He always had a ready, merry laugh. He visited the friends whenever possible. He read and studied the teachings constantly and could relate them to whatever was the problem at hand. His approach in helping others to set

their problems in perspective was heart-warming. We left one free, after looking squarely at various aspects, to think out a solution and make one's own decision."

Another friend writes: "Harlan never tired of trying to find common ground between the believers on which he could build unity. . . , Harlan would be aglow with joy when he spoke about his association with the Master; so alert was his mind that he would speak of those experiences of nearly fifty years ago as if they were matters of just five years earlier."

At the end of a few days spent by Elizabeth and Harlan in Lourenco Marques, Mozambique, a young African friend said: "Tears wing their way across my heart at your going."

When Harlan passed away, on July 20, 1962, the Hands of the Cause in the Holy Land sent the following cable, befittingly summing up almost half-a-century of service to this Faith:

"Deepest sympathy passing dear Harlan Ober, devoted, distinguished American believer both Heroic Formative Ages Faith. Early global travels, membership Temple Unity Board and later National Assembly, historic services Africa pioneer Board member unforgettable. Assure loving prayers Shrine. Hands-

He is buried in Zandfontein Cemetery, Pretoria, next to an African Location in a valley surrounded by lovely hills.

During a period of over thirty years Harlan received letters from Shoghi Effendi which guided not only his own services but also illumined the path of newly-formed administrative bodies, of committees and of individual Bahá'ís. The first of these, dated February 14, 1924 read:

". . . Just a word to assure you in person of my affection and esteem and constant prayers for your welfare and success in the service of our beloved Cause! May your beautiful spirit kindle many a receptive heart and may the radiance of such lives illumine all the continent of America. I have great hopes in both of you and you may rest assured that our beloved Master is with you always."

"I am adding a few words in person in order to assure you of my great love for you, my deep-felt appreciation of your past and present services, and of my constant prayers for your spiritual advancement and success.

The Beloved, whose Cause you are serving with distinction and exemplary fidelity, will no doubt continue to bless your high endeavors."

In October, 1937 after the passing of Alfred Lunt, Dr. Zia Baghdádí and Mrs. Mary Hanford Ford, "outstanding figures in the Cause in America," the Guardian, writing through his secretary, advised Harlan to "remain in the United States and assist in the teaching work there. Your presence in America, he feels, is now absolutely necessary, as the friends can ill afford to lose the varied and rich experiences which they can draw through their close association with an old and outstanding teacher like yourself."

Shoghi Effendi wrote to Harlan on June 30, 1938:

"Dear and prized co-worker:

The vigor, the zest and fidelity with which you are discharging your duties, in spite of the severe and crushing blow you have recently sustained, heighten my admiration for you and reinforce the ties of brotherly affection that knit our hearts together. I greatly value your observations, your accomplishments, your motives, your example and the hopes you cherish. . ."

And on June 30, 1939:

"Your letters are so illuminating and so reassuring in the spirit of selfless devotion, and of exemplary loyalty which they invariably breathe. Your activities, strivings, vigilance, patience and accomplishments are invaluable assets for which I feel genuinely grateful. May the beloved, whose Cause you are furthering in so many ways and with such a noble spirit, cheer and sustain you always, and reward you a thousandfold."

And on November 18, 1939:

"You are often in my thoughts, in these days of anxiety, stress and turmoil, and your work, as a devoted, capable and zealous member of the National Spiritual Assembly I profoundly and increasingly value. I will continue to pray for you from all my heart, and trust that your highest aspirations in His service will be fully realized. Your true and grateful brother, Shoghi."

In October, 1941, after Harlan was not re-elected to the National Spiritual Assembly, the beloved Guardian wrote in his postscript:

"Now that you are relieved of national administrative responsibilities, I look forward to an intensification of your devoted and

highly appreciated efforts in the **teaching field** — a field in which the American believers can achieve, in these concluding years of the First Bahá'í Century, their most brilliant and memorable victories."

In this same letter the Guardian stated, through his secretary:

"Shoghi Effendi entirely approves of the manner in which you conducted your marriage and feels you did entirely right. . . not having any church ceremony or minister to unite you. The more we associate with churches and other religious bodies the better, but we should not in any way identify ourselves with their doctrines and usages."

In his letter of December 30, 1945 Shoghi Effendi said:

"I was very happy to hear from you and to learn of your continued and highly valued activities in the service of our beloved Faith. You are, I assure you, often in my thoughts and prayers, and I will continue to pray from the depths of my heart for the extension of your labors to which I attach the utmost importance. Persevere in your valued activities, and rest assured that the Beloved is well pleased with the long record of your distinguished and meritorious services."

After the launching of the World Crusade the Guardian wrote to Harlan, through his secretary:

"If by any chance it should seem economically sound and feasible for you to go to Pretoria, and assist in the establishment of an Assembly there, he feels this would be highly meritorious."

Accordingly Harlan and his wife Elizabeth went to Pretoria the following year. In the Guardian's last letter to them dated January 4, 1957 he said:

"Nay the Beloved bless your meritorious services, aid you to overcome all obstacles, and enrich the record of your past achievements for the promotion of His Faith and the consolidation of its institutions."

ELIZABETH KIDDER OBER  
MATTHEW W. BULLOCK  
BEATRICE ASHTON

## HUSAYN USKÚLÍ

1875-1956

At the time of the passing of Husayn Uskúlí to the Abhá Kingdom two messages were received from the beloved Guardian:

"Deplore loss ardent steadfast servant Faith. Fervently supplicating progress soul Kingdom. His services unforgettable."

"Grieve passing dear steadfast promoter Faith Uskúlí. Reward great Kingdom. Praying progress soul."

Husayn Uskúlí, a faithful and dedicated Bahá'í and pioneer, was well-known for his steadfastness, simple life, and his hospitality to friends and non-Bahá'ís, whether in Tabriz, 'Ishqábád or China. He was born in Usku — a township in Adhírbáyján, not far from Tabriz — in 1875, and passed away in Shanghai, China, on February 25, 1956. His mortal remains were laid to rest in the Shanghai Kiangwan cemetery.

He heard of and accepted the Faith through a noble soul, Mírzá Haydar-'Alí, of the same town of Uskú, at the age of eighteen. He was born to a moderately well-to-do family, but in accepting the Faith had to pay the price of severe trials at their hands. They opposed him bitterly and persecuted him to the extent that, after giving up all his inherited possessions, he left his native place for good. He stayed for a while in Tabriz, enjoying his newly-born life amidst the friends. Soon after, he attained the presence of 'Abdu'l-Bahá, and returned from this pilgrimage with fresh zeal; wherever he settled he soon distinguished himself by his active service and devotion.

After marrying he moved with his family to 'Ishqábád, remaining there many years, and serving as a member of the Spiritual Assembly, the Bahá'í School committee, the Mashriqu'l-Adhkár and Welfare committees. One of the joyous experiences of those days in Turkistan, our father often used to relate, was the visit of a group of American Bahá'ís in 1908 to the Mashriqu'l-Adhkár and the friends in 'Ishqábád, when father with some other friends went to Krasnovodsk, a Caspian seaport, to welcome them.

In 1914 Husayn Uskúlí traveled to Shanghai, China, first with two Bahá'í friends and later with his family. He settled permanently in



Shanghai, except for an interruption of a few years, and remained there to the end of his life. During the first World War he was one of the mediums of intercourse through Shanghai, between the Eastern friends and the Holy Land.

Prior to the change of régime in China, there were resident Bahá'ís and visitors in Shanghai, chiefly Americans. Most of them, however, dispersed and left the country and Ḥusayn Uskúfí was the only known Bahá'í to remain; he self-sacrificingly kept the lamp of the Faith unwaveringly alight. During the last years of his life the situation there, in regard to contact of Chinese citizens with foreigners, became difficult and open to suspicion on the part of the authorities. In order to avoid misunderstanding, he wrote in one of his last letters, that all contact was nearly at a standstill. While he had many contacts in normal times, as the situation gradually changed, fewer and fewer people sought intercourse with him to avoid suspicion. He wrote that some of his contacts were more daring and still visited him once in a while; when one of those few also stopped coming Mr. Uskúfí, thinking that he might have fallen ill, decided to visit this man. When he did so, his friend tenderly explained that lately he, too, had fallen under suspicion and was subjected to an inquiry as to his relations with the foreigner and the reason for his visits.

It is surely significant that Ḥusayn Uskúfí, in playing his part in the unfoldment of the Divine Plan for the redemption of mankind, passed away in China, the "land of his choice," which he so dearly loved. The memory of his dedication to the Cause and his tender affection for the people of China will remain.

'Abdu'l-Bahá honored Mr. Uskúfí with numerous Tablets, in one of which He wrote: "O Namesake of the Best Beloved!

"May my soul be a sacrifice to your name. May many lives be sacrificed for your name. May the bird of love sing upon your home, and may the bright dawn break your dark nights. These are because your name is famous, you are well esteemed, and you have achieved eternal happiness. You are under the shadow of the blessings of the Beauty of Abhá and the recipient of the bestowals of God. Be steadfast in servitude to the Greatest Name like this Servant so that your name may



Ḥusayn Uskúfí

become great and respected also in the Kingdom of Abhá."

Ḥusayn Uskúfí has many times been graciously mentioned in the beloved Guardian's loving messages. One of these reads:

"Please assure dear Mr. Uskúfí that his devotion and his services are deeply appreciated and the Guardian attaches the greatest importance to his remaining in Shanghai. He strongly advises him, however, to be very discreet and to have as little as possible to do with the government authorities lest he jeopardize his position there as a Bahá'í."

In another message, written by Amatu'l-Bahá Rúḥíyyih Khánúm on the Guardian's behalf on July 1, 1955 and signed by him, are these lines:

"Dear Spiritual Brother:

"Shoghi Effendi was very, very happy to hear from you after all these years, and to know that you are well, and still in Shanghai. He wants you to know that he admires your wonderful, selfless devotion to the Blessed Beauty, and the way you have remained in Shanghai, the land of your choice, through

all the changes the years have brought. He also greatly admires your **devoted** daughter and son-in-law. He hopes you will keep in good health, and that you will meet with success in your work, and assures you of his prayers, . . .

"May the Almighty bless your highly meritorious efforts, guide and sustain you in your historic task, and enable you to enrich the record of your splendid services.

Your true brother,  
SHOGHI."

With what joy and radiant spirit Husayn Uskúli must **have** ascended to the Kingdom Beyond on his release from the mortal cage in his **eighty-first** year, with such a blessed record of services to the Holy Threshold!

R. AND S. A. SULEIMANI

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**ALBERT R. WINDUST**  
1874-1956

"Deeply grieved passing much loved greatly admired staunch ardent promoter Faith, Albert Windust, Herald Covenant, whose notable services Heroic Formative Ages Faith unforgettable. Assure friends relatives fervently supplicating progress soul Kingdom.

SHOGHI"

Albert Robert Windust was horn on Chicago's west side near Hull House on March 28, 1874. His parents were Thomas and Sarah Sheffield Windust. His father was a printer, who, shortly after Albert was born, moved with his family to a section of Chicago known as Woodlawn. They were members of the Episcopal Church. Mrs. Windust, a school teacher and a very active church worker, was the founder of the First Christ Church of Woodlawn (Episcopalian).

In his early years, Albert Windust was not physically strong and this may have accounted for the fact that he had very little formal schooling. He was tutored in his early years by his mother and entered a public school at



Albert R. Windust

the fourth grade level. He ended his formal education in the sixth grade. Despite this, Albert Windust during his life attained a depth of knowledge and spiritual wisdom reached by very few.

At the age of fourteen Albert became an apprentice in the printing firm where his father worked. The following November his mother died.

His interest in nature awakened a desire to draw, and he became a pupil at Chicago's Art Institute. Through associations made in the printing business, he illustrated storks of many authors, including Opie Read and H. Rider Haggard.

Albert had an inquisitive and questioning nature. He learned of and became interested in the Bahá'í Faith. Word of this came to the ears of the minister of the Methodist Church of which he was a member. The sermon the following Sunday dealt with following false gods. While the sermon thundered around his ears, Albert Windust heard the words of the Lord that had been said to Abraham: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." He left the church.

Thornton Chase, the first American believer,

became instrumental in attracting a small group, among them Albert who, in 1897, became a Bahá'í and gave undeviating devotion to the Faith until the day of his death. He was unquestionably one of its strongest and *most competent* servants. No activity that concerned the Cause in America but was strongly influenced by his devoted efforts.

In 1900 he married Lucy Roberts and they had three daughters, Sarah, Isabelle and Ethel.

The list of Albert Windust's achievements for the Bahá'í Faith is a long one. He was a member of the first Spiritual Assembly (Chicago). This body enjoyed the distinction of bearing the name of Baytu'l-'Adl (House of Justice) and was so addressed by 'Abdu'l-Bahá in a series of Tablets, the first of which, before it was dispatched from the prison of 'Akká, had been engrossed by Mishkin-Qalam, the celebrated Persian penman, in all the known forms of Persian writing.

As a member of that first Assembly, Albert was active in carrying on correspondence with the Bahá'ís of the Orient which led to building the Bahá'í House of Worship in the United States. Through *letters between* the Bahá'ís of 'Ishqábád, Russia, and the "House of Spirituality" in Chicago, news was received concerning the erection of the House of Worship in 'Ishqábád. This activity had been initiated by 'Abdu'l-Bahá and was a marvelous means of stimulating the work of the Cause in America. Albert Windust was a member of the committee which drafted the supplication to 'Abdu'l-Bahá asking permission to erect a Bahá'í Rouse of Worship in the United States.

Albert became the first publisher of the Writings of the Faith in America. He printed booklets, early editions of prayers, and the *Hidden Words* of Bahá'u'lláh; in 1910 he founded and started printing the first Baha'i monthly publication, *Star of the West*. In its early years this publication carried a Persian section. The *Star of the West* was circulated in the Orient and thus served to bring the oriental and occidental Bahá'ís into close contact. He gathered and published the well-known three volumes of *Tablets of 'Abdu'l-Bahá* from Tablets written to the Bahá'ís in North America. He also assisted Howard MacNutt in publishing the addresses of 'Abdu'l-Bahá delivered in the United States and Canada, in 1912, under the title *Promulga-*

*tion of Universal Peace*. Albert also helped in the compilation and publication of the first five volumes of *The Bahá'í World* for the years 1926 to 1934.

In 1931 he made a pilgrimage to the Holy Land to visit the Shrines of Bahá'u'lláh and the Báb and to see the Guardian of the Faith, Shoghi Effendi. He deemed it a privilege he was chosen by Shoghi Effendi to carry to the Holy Land the twenty original Tablets of the Báb reproduced in Shoghi Effendi's translation of *The Dawn-Breakers*, published in 1932.

Albert, from the moment he heard of the Bahá'í Faith, was active in spreading it in America. He was a deep student of the Writings, an able speaker, a profound teacher of the Laws and Ordinances. His classes on the Covenant and Bahá'í Administration were most helpful both to newcomers and Bahá'ís of long association with the Faith. There was a freshness and vigor in his teaching; he radiated a love that reached the hearts. In his every-day life he demonstrated the power of the revealed Word of Bahá'u'lláh.

Albert Robert Windust will long be remembered. The inspiration of his faith and devotion has without doubt moved a great many souls into the orbit of the Faith of Bahá'u'lláh. Here was a man who was truly a channel of a great spiritual force — it shone in his countenance. Its radiance was felt by all who knew him and its influence spread to all with whom he came in contact.

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PRITAM SINGH

1881-1959

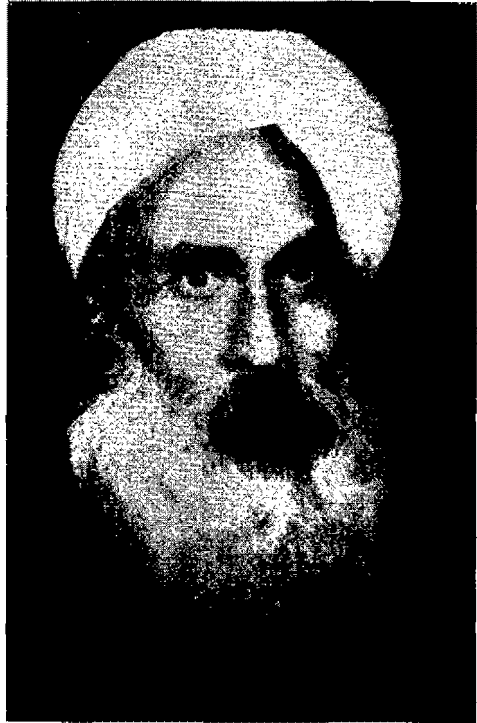
Professor Pritam Singh will always occupy a unique position in the history of the Bahá'í Faith in the Indian subcontinent as the first member of the Sikh community of India to accept Bahá'u'lláh as the Promised One. After accepting the Faith he devoted his entire life to the promotion of the Cause of Bahá'u'lláh. A very great number of people of this country who have heard about the Faith did so through Professor Pritam Singh, for he traveled far and wide to the remotest corners of this country in its service.

Professor Pritam Singh was born on November 16, 1881, in the family of a judge in Sialkot City, now in West Pákestán. We studied in Amritsar, the holy city of Sikhs, and later on in Lahore he received his higher education in the University of Punjab. From 1905 to 1908 he was a teacher in the Achison College, Lahore. It was during this period that he came in contact with Mírzá Maḥmúd Zarqani, a distinguished Bahá'í teacher and the compiler of the famous diary of 'Abdu'l-Bahá's travels to Europe and America.

Later on in Bombay he met Mírzá Mehram, and through the blessings of Bahá'u'lláh was won over to the Faith. Meanwhile, in 1909 for his postgraduate studies, he went to Calcutta to receive his Master's Degree in Economics from that famous University. He became Reader of Economics in the University of Allahabad from 1917 to 1920. Up to 1927 he continued to be a professor in various universities, but his main interest was to teach the Faith of Bahá'u'lláh to his colleagues and students and to spend most of his time in promoting its interests. Therefore, he gave up his profession and served Bahá'u'lláh.

Professor Pritam Singh belonged to a wealthy family. His family was embarrassed that he, with all his brilliant career and bright future, should leave not only his comfortable way of life, but also his hereditary religion. Therefore, they started to place Professor Pritam Singh under economic and other pressures. However, when their persuasions, flavored with the promise of a large fortune to be bequeathed to him by his father, failed, they even begged Professor Pritam Singh to remain a Bahá'í if he wanted to, but at least far the sake of the reputation of the family, to give up his public lectures and teaching tours. But the love of God was more precious to him than all the fortunes of the world. His firmness in the Faith did not waver with all these threats and persuasions. He asked his brothers to take care of all the wealth belonging to him and he, with freedom from all worldly attachments, engaged himself in the service of Bahá'u'lláh to his very last breath. On August 25, 1959 he died as a pioneer in Amritsar in the vicinity of the famous Golden Temple of Sikhs. He was buried as a Bahá'í.

He was one of the earliest secretaries of the National Spiritual Assembly of the Bahá'ís of India and continued to be a member of the



Pritam Singh

National Assembly for a number of years. His contribution to the Administrative Order of Bahá'u'lláh in this land is as outstanding as his teaching work.

Professor Pritam Singh has left a lasting impression in the pages of the history of the Formative Age of the Bahá'í Cause in the Indian subcontinent. He, almost single-handed, established a Bahá'í weekly, to be numbered among the first Bahá'í periodicals of the world. The name of this periodical was "The Bahá'í." He was a distinguished writer. Some of his articles have been printed separately after their publication in various Bahá'í magazines, such as "The World Order," "Kaukab-e-Hind," "Payambar," etc. Being well-versed in Persian, he acted as a unique interpreter to famous Bahá'í teachers of Irán, visiting India. He was also a companion of Mrs. Keith Ransom-Kehler, Miss Martha Root, Mr. Siegfried Schopflocher and others in their Indian tours. Perhaps nobody else in this subcontinent has visited so many universities, colleges, clubs, societies, regional and national

conferences throughout the length and breadth of India, Burma, and Pákestán, as Professor Pritam Singh did.

As a token of the appreciation of the Bahá'ís of the country for his memorable services to the Cause of God, the National Spiritual Assembly has made plans to erect a tomb for Professor Pritam Singh in Amritsar.

On hearing the news of his passing to the Abhá Kingdom, the Bahá'ís of the subcontinent held memorial meetings and prayed for the progress of this precious soul, who was lovingly called by them "Pritam Kaka" (Uncle). The Wands of the Faith in the Holy Land communicated to the Bahá'ís of India the following cable expressing their sorrow over the loss of such a distinguished servant of Bahá'u'lláh:

"Grieve loss outstanding Indian believer Pritam Singh, distinguished teacher administrator Faith much loved praised by beloved Guardian. His devoted, untiring services so long period so many fields unforgettable. Praying shrines rich reward Kingdom."

H. M. ILMÍ  
S. H. KORESHI

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LOUISA MATHEW GREGORY  
1866-1956

"Grieved news passing faithful, consecrated handmaid 'Abdu'l-Bahá. Confident rich reward Kingdom. Pioneer services highly meritorious.

SHOGHI"

This cablegram attests the value of the teaching services performed by Louisa Mathew Gregory in the pioneering field of the Bahá'í Faith.

Born Louisa Mathew, on February 1, 1866 in southern England, she was raised in a large, comfortably wealthy family. Her parents were very advanced and liberal in their attitude toward education. Louisa not only received the conventional education of a girl of that time, but was permitted to attend Cambridge University. There she studied economics and languages, as well as voice culture. She received her Certificate of Education in 1895,

following which she spent several years in social work,

Possessing a beautiful lyric soprano voice, she left England to pursue her musical studies in Paris. It was here she learned of the Bahá'í Faith. In a short time, after she had become a deeply confirmed believer in the Teachings of Bahá'u'lláh, she was inflamed with a desire to visit 'Abdu'l-Bahá, who was at that time in Egypt. She wrote to Rim, expressing her longing to see Him, and her happiness knew no bounds when she received permission to make the pilgrimage.

Time and again her carefully laid plans to travel to Egypt met with delays, but at last she set out to realize her fondest desire. From this moment her will was gently laid at the feet of 'Abdu'l-Bahá. Henceforth He was her guide and her Master.

From America there came to Egypt a tall, dark, Negro Baha'i, his heart burning with love and an all-consuming desire to serve the Faith. He too had met with many delays in his attempt to reach the goal of his heart's desire, 'Abdu'l-Bahá. Thus Louis Gregory and Louisa Mathew's pilgrimages coincided,

Louisa had to return to Paris before sailing to America. Thus it was that she met 'Abdu'l-Bahá again in France, and came to America in 1912.

It was in America that one day 'Abdu'l-Bahá summoned Louisa and Louis Gregory to His presence. He asked Louisa if she liked Louis. She stammered, "Yes." He further questioned her, "Do you love Louis?" She replied, "Yes, as a Bahá'í friend." To Louis, 'Abdu'l-Bahá put the same questions and received similar answers. Then 'Abdu'l-Bahá placed their hands together and married them in New York, on September 27, 1912. This became a tangible evidence of the power of the Bahá'í Faith to wipe out the barrier of color in marriage, a symbol of the Will of God as expressed by 'Abdu'l-Bahá, and a living demonstration of the keynote of the unity of the races as sounded by Bahá'u'lláh.

Many were the cruel strictures which an unthinking and blindly prejudiced generation inflicted upon them. 'Abdu'l-Bahá was once informed by a visitor in Haifa that, "It is not easy for them to travel together, and sometimes they cannot go to the same hotel." The Master replied emphatically that at Haifa they would be received with open arms.

Throughout the many years of their marriage, whether together in the northern states or in Haiti, or separated as they followed their individual paths of service in the southern states and in Europe, these two radiant souls kept the underlying significance of their union forever in their hearts. In a letter of July 1, 1916, Louis wrote:

"My darling Wife:

"... Received a long, interesting and beautiful letter from **Mrs. Brittingham**... Reading this, I was most happy, as well as thankful to recall what **was** once told me by Mrs. True. She says that 'Abdu'l-Bahá was asked by someone about our marriage and replied: 'Those two souls found each other.'

"How grateful we should be to God for His great bounty and protection! This also explains some difficulties we have had and how by divine favor, our **lives** grow more and more harmonious. . ." In 1920, 'Abdu'l-Bahá wrote to Louisa:

"O thou revered wife of his honor, Gregory! Do thou consider what a bounty God hath bestowed upon thee in giving thee a husband like Mr. Gregory who is the essence of the love **of** God and is a symbol of guidance. . ."

In addition to the many bounties bestowed upon her by 'Abdu'l-Bahá and Shoghi Effendi during the lifetime of her dear husband, she was destined to survive him and witness that the Guardian of the Faith had conferred upon him the highest rank possible: after his death he became the first Negro Hand of the Cause.

In 1927, when Louis was devoting every moment of his time to extensive teaching trips throughout the United States, Louisa turned her steps toward Central Europe and joined Marion Sack in Sofia, Bulgaria. In April, 1928 with Martha Root, she attended the Esperanto Congress at Prague. It was in Sofia that Louisa used a technique of finding believers which has subsequently been used by Bahá'ís throughout the world. She gathered about her young students and business men, who were interested in learning French, English or Esperanto. After her classes were firmly established, she selected those who were receptive to the Faith, and from these she formed a new class to study the Teachings of Bahá'u'lláh.

Summer, 1928 when the heat of the city became almost unbearable, Louisa wrote to Shoghi Effendi asking permission to return



Louisa Mathew Gregory

to the United States; she indicated in her letter that she would remain at her teaching post if he so desired. So confident was she that the Guardian would grant her permission that she booked her passage. But on the day before she was to leave, a letter came from Haifa saying that he wished her to remain in Sofia, and that he hoped there might be a strongly confirmed group of believers before she left. He wrote that he hoped Bulgaria would become illumined and illuminate all the Balkans. Although Louisa had believed that the group could carry on without her, she cancelled her passage and made plans to be away only for the summer months. She wrote to a friend, "I could not leave after such a message!"

Again she joined Martha Root, this time in Belgrade, Yugoslavia. From Belgrade she journeyed to Vienna to render much-appreciated assistance, later returning to Sofia, where she remained until sure the foundations of the Faith were secure.

In 1932, after attending the German Bahá'í Convention at Esslingen, Louisa returned to the States. She and Louis then spent their summers at Eliot, Maine, near the Green Acre Bahá'í Summer School. and eventually



## THE BAHÁ'Í WORLD

this became their permanent home. Here they welcomed people of all races and religious backgrounds, and furnished a unique inspiration to all who came in contact with them.

Louisa Gregory was shy and modest. She felt that her contribution to the Bahá'í Faith was to be made through "living the life." Whether in Europe or America, her teaching work was always with individuals or small groups. She wrote:

"I feel that our unimportant selves can somehow achieve more than we dream of, even by the fact of trying our little best to lead a Bahá'í life and our feeble efforts to give the Message, even without being speakers in large gatherings. . . . We must all do our best to proclaim the Cause to the extent of our capacity, and feel the importance of this time when the urgency is so great."

There existed for Louisa two great shining loves which dominated her life — her love for the Faith and her love for her husband. One could almost say that they were synonymous.

The life of Louisa Gregory is one which will continue for generations to inspire others. She walked the thorny pathway of life, serene in the knowledge that God had ordained for her that path and no other. Never did her feet deviate. She walked unhesitatingly through the bigotry and prejudice which were freely strewn in her way. With consummate dignity she became an example of self-sacrifice and radiant yielding to the decree of God, living out the years of her long life far from the comfort and security she knew as a girl in her English countryside home, to stand hand in hand with the husband she felt was her "gift from God."

The end of this earthly life for Louisa Mathew Gregory came on May 20, 1956. She was laid to rest beside her husband Louis, (see *The Bahá'í World*, Volume XII, page 666) in Mount Pleasant Cemetery, Eliot, Maine.

JOY HILL EARL

EDITH DE BONS & JOSEPH DE BONS  
1878-1959 1871-1959

Dr. Joseph de Bons was born in Switzerland on July 31, 1871 where he later became very successful in his profession. Edith McKay de Bons had lived most of her youthful years in Paris with her widowed mother, Madame Marie-Louise McKay. Edith had studied at the Conservatory in Paris for several years and took singing lessons. She began her singing career with Madame Marie Rogé of the Opera of Paris, and was also instructed by Massenet and Cavallo.

I will quote from Edith de Bons' own diary to describe her life as a Bahá'í:

"It was in 1900 that I became a Bahá'í: I was 21 years old, One evening (it was Christmas) I was invited to my godfather's home and on entering the salon I saw an angelic creature. It was May Böles, who later became May Maxwell, the mother of Rúhíyyih Khánúm. A mysterious force drew me to her and I said: 'I believe that you have something to tell me'. 'Yes,' she said, 'I have a message for you.' She then disclosed to me this secret, which was the Bahá'í Faith.

"I saw her many times, and she taught me the marvelous story of the Faith: the advent of the Báb, of Bahá'u'lláh, of 'Abdu'l-Bahá whom she had gone to see in Haifa. I accepted the Faith and became the first believer in Paris. I always considered Mrs. Maxwell as my spiritual mother.

"Later, my mother, Madame Marie-Louise McKay, also became a Bahá'í, as did my friends H. Dreyfus and his wife, Madame L. Dreyfus-Barney, Edith Sanderson, and others. Thus was formed the small group, fervent and full of zeal, to whom one day 'Abdu'l-Bahá sent this message:

To the servants and Handmaids of God in Paris: He is God. O my dear Friends, all the peoples of the world seek the shade of the fig tree which Jesus condemned, but you are under the shade of the Tree of Life, in the Center of the Paradise of Guidance. How great is your favor in the Kingdom of God that such grace and such blessing have been vouchsafed to you! Know ye to appreciate them and arise to accomplish that which becometh such a condition. All men are asleep; you are awake. All eyes are blind; yours are

seeing. All ears are deaf; your hearing is cleat.. All tongues are mute; you are eloquent. All humanity is dead, and you are full of life, vigor and force through the benefits of the Holy Spirit. Render thanks unto God, and, according to His divine teachings, be merciful and benevolent to all. With all your soul and with all your heart, be kind to your fellowmen. My blessings and praise be upon each one of you.'

"Next year, 1901, I persuaded my mother to make a pilgrimage to Haifa, and after a short stop in Cairo, where we met other believers, we arrived in the Holy Land.

"Several Bahá'ís were waiting for us at the port, and brought us to the house of Dr. and Mrs. Getsinger. It was evening, and we were to meet the Master at noon next day.

"After a restless night, we gathered in the dining room, when suddenly we heard a sonorous voice which we were never to forget, saying: 'Welcome, welcome!' All on our knees, we wept with joy and 'Abdu'l-Bahá received us with infinite kindness. We then took place at the table and He, having broken the bread, served us with His heavenly smile.

"Those were two wonderful weeks. We would go each morning very early to the Master's house and He would teach us, answering our numerous questions, explaining the scriptures and many things we had ignored. There were always two or three interpreters for different languages. After that, the Master would dictate His Tablets, often two or three at the same time, answering hundreds of letters which He received; then all of a sudden He would rise and go towards the door where a crowd was waiting for Him, He would then go to town, visiting the poor and the sick and healing them. I witnessed some of these miraculous healings.

"One day He invited us to come to Bahjí; another day on Mount Carmel to Elijah's cave. He walked ahead of us, with a light brisk step, turning round once in a while, to address some words to us.

"Sometimes the Master would ask me to sing in the evening on the terrace of the house, so that He could hear my voice from His own house. I sang 'Holy City' which He liked very much.

"How many lessons were learned! How



Joseph and Edith de Bons

many questions asked and answered. We were children in the Cause and needed to learn very much. It was in Haifa that I made the acquaintance of those admirable women—the sister of 'Abdu'l-Bahá, the Greatest Holy Leaf, and His wife, the Holy Mother. Our **Gardian** was then an adorable little baby, so charming and intelligent. The Master was always ready to give us an audience; sometimes He asked to be alone with us, and although we could not converse, they were heavenly moments.

"Then came the time to leave. . . to leave this Paradise. But we took in our hearts so many precious things that our anguish was appeased. I came back to Paris and we started again our meetings with the friends. A year later, my mother being very tired, we decided to go to Switzerland. We chose Sion in the Canton of Valais, where the friends had a little pension. It was there that I met him who later became my husband, Dr. Joseph de Bons.

"My husband belonged to a very Catholic family; his father was a judge. He was a great mountaineer and made twice the ascent of Matterhorn with Whymper. Very capable in his profession, he had the opportunity to treat at Zermatt the Sháh of Persia, who decorated him. It was a Persian Bahá'í friend, member of the party of the Persian Embassy in Cairo, who solemnly handed to him the decoration.

"He was very fond of nature, especially of

flowers. He had a deep faith, though detached from the Church. As soon as I gave him the Bahá'í message, he accepted it with enthusiasm. Two years after the birth of our daughter Mona, we both made a pilgrimage to the Holy Land to see the Master. This time it was in 'Akká that we found Him."

In a letter from Hotel Carmel, Haifa, Palestine, on February 5, 1906 my mother wrote: "Here I am again waiting impatiently for the blessed hour! . . .

"... A believer came to tell us that the Master was waiting for us and we at once took a carriage for 'Akká. The carriage bounced on the cobblestones and stopped at a kind of fortress. We got off and were met at the door by a believer who showed us into a large room placed at our disposal. We rested a little while, and then I went to greet the family. Presently I heard the voice! Oh that voice, so well known, the memory of which had never left me! My feelings were stifling me. . . At last He was before me, speaking words of welcome. I threw myself at His feet and kissed His hands which he stretched out to me in His loving kindness. We passed to our room, where my husband was waiting. The Master came forward, while my husband prostrated himself and the Master embraced him with ineffable kindness; the emotion of the believers was indescribable. We gassed to the table placed on a small balcony overhanging a kind of oriental verandah. At the table were the Master, a believer, an Italian governess who taught the believers' children, and we two. The Master introduced us to this lady who was a Catholic, saying that her heart was very pure and though she was of another religion, He considered her as one of us, Far, said We, only forms change, but the basis of all religions is the same. We must love all religions and live in harmony and love with one another. The difference between the Bahá'í Faith and other Faiths is that these last detest one another while the Bahá'í Faith must love the Truth which is contained in all other beliefs. After these words the Master rose and retired.

"February 8th. This morning after breakfast, the Master came for a moment into our room. He spoke of the tests which we would have to face in the Cause, saying: 'God will

prove the believers in such a way that those who are not entirely sincere will not be able to stand the tests. A believer is like gold which is tested by fire; the more he is burnt, the more beautiful and pure he will become; but copper, passed through fire, becomes black and decomposes. The Cause is now like a tiny seed planted in the ground. It is invisible, but soon the seed will become a tree and its branches will overshadow the earth. A believer is like a soldier who goes into the combat: the brave one will resist all day, but the fearful one will run away at the first shot.'

"Today the Master distributed alms to a number of poor at His door. Unfortunately, we were not permitted to see this moving sight, for, because of the government, we must not be seen in the street with Him.

"February 9th. Alas, today is the last day!— the end of this wonderful dream, for here, it seems that life ends and it is already the peace of heaven that begins.

"This morning I was permitted to come to the Master's room very early; the family and the servants gathered there for morning prayers. The Master was sitting on the divan in the corner of the room, showing with kindness their place to each new arrival. Being placed almost directly opposite Rim, I dared surreptitiously to lift my eyes to His countenance. No words are able to render the beauty, the holy radiance of that unique Being. The eyes especially were extraordinary: now penetrating and as piercing as steel, now of ineffable sweetness. A lofty brow, deeply furrowed — a brow of a thinker and a sage; the waving hair, almost entirely white, descending to the shoulders; a white beard, a thin ascetic face, a mobile and extremely sensitive mouth. Of medium height, the Master's deportment had an extraordinary, superhuman majesty which strikes all those who see Him for the first time. He usually passes suddenly from absolute immobility to the highest point of activity. His voice is strong and deep and carries a penetrating authority. Five years ago I had never heard the Master laugh, though He always smiled when His eyes met mine. But this year He laughed frequently, especially when talking to my husband and Mr. Woodcock. He was made very happy, it was said, by the news received: the Cause was making great progress,

"These unforgettable days over, we returned to Switzerland, but the Orient drew us irresistibly, and presently we decided to settle in Cairo. My husband established there his practice as dental surgeon, and I opened a school of singing. Those were happy years. My little daughter was with us and we associated a great deal with Bahá'ís. In Cairo we were surrounded by friends, and attended Bahá'í meetings every Friday. Among others there were Abú'l-Faḍl, Aḥmad Yazdí, Mrs. Stannard, Miss Hiscox.

"The Master, 'Abdu'l-Bahá, passed through Alexandria in 1911 and we visited Him. . .

"When the war of 1914 broke out, we had to leave Cairo where there was no more work for us and the climate too trying for my daughter. We returned to Switzerland in 1916. . . I wrote to the Master, telling Him of my discouragement at my failure. He answered among other things: ' . . . Thou hast written concerning the errors and negligence of the Swiss people. Before long, thou wilt see that the Light of attraction will become efficacious in that region and finally that country will be illumined. . . . '

"And finally, here we are at the end of our lives. My husband, bedridden and very sick, but more Bahá'í than ever. Myself, unable to do the work I should like to do for the Faith. Nevertheless, we both cherish in our hearts the memory of the happy days when the Master wrote to us:

'O ye two lamps enlightened by the radiance of the love of God? Your letter has arrived and the contents understood. 'Abdu'l-Bahá has deep love for you and prays in your behalf that you be assisted in this life and in the Kingdom. . . . '

In November, 1959 in the presence of several Bahá'í friends, a monument was inaugurated in memory of Joseph and Edith de Bons. The monument is a great block of silver granite surmounted by a bronze eagle, and the eagle was given by the American Government to Edith de Bons' father, Colonel McKay, for services rendered during the War of Secession. Under the bronze eagle is a parchment roll on which are engraved the words of Bahá'u'lláh:

"Verily we are from God and to Him we shall return."

This beautiful monument, situated on the shores of the Lake of Geneva where 'Abdu'l-

Bahá once stayed, will remain as a witness of the fidelity of these two servants of God in the Cause of Bahá'u'lláh.

MONA HAENNI DE BONS

### ḌIÁ'U'LLÁH AŞGHARZÁDIH

1880-1956

Ḍiá'u'lláh Aşgharzádih was born in Mílán, Persian Ádhirbáyján in 1880. His father was at that time already a believer, as were other members of his family. His mother's family were believers in the time of the Báb. In about 1845 the whole family migrated to 'Ishqábád in what was then Russian Turkistán, and there Ḍiá'u'lláh was very active in the Bahá'í community, playing an important rôle on the committee responsible for the Bahá'í schools.

Mr. Aşgharzádih made his first pilgrimage to the Holy Land in 1903, where he spent several months in the presence of the Master, and in 1920 he was a pilgrim for the second time. It was on this occasion that he brought to Haifa the beautiful silk carpet which the Master personally laid in the Inner Shrine of Bahá'u'lláh. This carpet had been specially woven for the Emir of Bokhara but on account of the Russian Revolution it could not be delivered. Ḍiá'u'lláh Aşgharzádih bought it and brought it with great difficulty out of Russia and through India to the Holy Land. Some years later Shoghi Effendi, with Ḍiá's approval presented it to the Mother Temple of the West at Wilmette, where it now hangs in Foundation Hall,

After his second pilgrimage Ḍiá went to live in London where he carried on business as a carpet merchant until he pioneered in the Ten-Year Crusade. He knew the beloved Guardian well, who loved and trusted him greatly.

In 1921 at the time of the passing of 'Abdu'l-Bahá, Mr. Aşgharzádih had just received permission for a further pilgrimage and when he arrived in Haifa he was given by the Guardian the privileged task of making copies of the Master's Will and Testament, from the original document, to be sent to



Dīá'u'lláh Asgharzádih

Persia, Turkistán and other eastern communities.

A few years later he married an English lady and they had three daughters. Dīá was an active supporter of the London community and was a member of the British National Spiritual Assembly for various periods from 1925 until 1941. When the Ten-Year Crusade commenced in 1953, he was eager to play his part and before the end of that year, though well over seventy years of age, he had left England and settled in Jersey, one of the Channel Islands. There he worked actively to make the Faith known and made many friends for the Cause in the island.

He passed on, still at his post, after an illness of some length, in April 1956. His tombstone records that he was a Bahá'í pioneer and a Knight of Bahá'u'lláh.

DOROTHY FERRABY

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BEATRICE IRWIN  
1877-1956

"Grieved passing steadfast devoted indefatigable promoter Faith. Reward assured Kingdom, Praying progress soul.

SHOGHÍ"

Such was the passport of Beatrice Irwin to the Abhá Kingdom, when, on March 20,

1956 in San Diego, California, she departed from this world. She was born July 16, 1877 in the Himalayan mountains in the family of a British national of Irish descent. The granddaughter of a distinguished surgeon, Sir John Hall, K.C.B., she was educated at Cheltenham College and at Oxford. She was a member of the Illuminating Engineering Societies of England and of America, a founder-member of the Electrical Association for Women, an inventor of color filter illumination which she installed at the Barcelona International Exposition and in such world-famous buildings as the Palais de Glace, Paris; Shepherd's Hotel, Cairo; the Berkeley Hotel, London; the Fairmont Hotel, San Francisco; and in hotels and exhibitions of many other countries.

She became a Bahá'í in Paris in 1911, when 'Abdu'l-Bahá was there.

"Beatrice Irwin, a blond, young intellectual," Mme. Laura Dreyfus-Barney has written, "had come to Paris to study her profession. . . She had an unusual gift for color and for the use of light and shadow. . . To her, beauty was an expression of spirituality. When 'Abdu'l-Bahá came to stay in Paris he held small gatherings. . . Beatrice Irwin was often present." Many years later she recalled how she had been "privileged to meet Him daily. . . and to marvel at the universality of His knowledge. . . and the breadth and depth of His sympathy with the realities of existence."

In 1914 'Abdu'l-Bahá revealed for her one of His most important messages on war and peace. A closing paragraph contains the theme which, above all others, was the guiding star of her Life:

"O people! . . . Hasten ye, hasten ye, perchance ye may become able to extinguish with the water of the new-born ideals of spiritual democracy and celestial freedom, this many-flamed, world-consuming fire, and through your heaven-inspired resolution you may usher in the golden era of international solidarity and world confederation."

Miss Irwin had endowment and training for a bright and versatile career. At one time she was an actress and played with Sir Henry Irving and Sir Charles Wyndham. She was the author of two professional books, *The New Science of Color* and *The Gates of Light*; of a book of poems, *The Pagan Trinity*; and

of a collection of Bahá'í poems and essays dedicated to 'Abdu'l-Bahá entitled *Heralds of Peace*. Of her, Richard Le Gallienne wrote that she had the "right to a high place among living poets." All her life she was moved by the Master's wish "that you will continue to **po**w the pearls of your thought into poetry." Through her attainments she had access to many important platforms and leading personalities. She spoke of the Faith to H.R.H. Feisal of Saudi Arabia, President Cardenas of Mexico, Rodin, Tagore, Sarojini Naidu, Luther Burbank, Jan Masaryk, Mme. Chiang Kai-shek, and many others. In twelve countries of Europe, North Africa, the Middle East, and North and South America she spoke on the radio, gave public lectures, and arranged important book exhibits and exhibits of the model of the American Bahá'í Temple. She played an active part in the Bahá'í campaign during the first United Nations Conference in San Francisco in 1945. "Indefatigable promoter" of the Faith she truly was!

About 1930 she visited the Guardian in Haifa. Here her talents were galvanized and focused, for the rest of her life, on one supreme end. Her best and most fruitful years came after sixty. In four pioneer missions, at least **two** of which (Mexico and Tunis) were undertaken at the suggestion of the Guardian, she *achieved* historic services.

The first **was** her residence in Mexico, in 1937, when she broke the ground for the collective teaching under the first Seven-Year Plan, and widely scattered the seed for future harvests. In 1941-42, Miss Irwin spent six months in Brazil under the auspices of the Pan-Pacific Press Association. She utilized every moment and every opportunity to advance the knowledge of the Faith.

In 1948 she again preceded a teaching plan; this time the Five-Year Plan of the Egyptian NSA. When she arrived in Tunis there were only seven Bahá'ís. She became very active: weekly conferences in the Public Library were well attended by professional people, a broadcast was made, Feasts were re-established, the Spiritual Assembly organized, and a short circuit of southern cities of Tunisia was made during her five-months' stay.

Miss Irwin was blessed to continue her pioneer services nearly to her life's end. She



Beatrice Irwin

returned to Spain in her mid-seventies, to the Island of Mallorca, in 1954. Despite two accidents, and her health being far from what she demanded of it, she visited many parts of the Island. The most happy outcome of her journey was that Dona Carmen Nieto de Miguel, first Spanish believer of the Balearic Islands and wife of a famous Spanish painter, in whose home Miss Irwin lived, became a Bahá'í.

Bold advocate, intrepid herald, brave soldier of Bahá'u'lláh, her thoughts were centered on the unfoldment of the New Day. She was a woman emancipated from the Victorian society of her childhood. Adventurous and fearless, she traveled the wide world, was known in professional and artistic circles, might indeed have gone far had she bent her will and intellect to personal success. But she chose the way of sacrifice, to walk ahead of her time, to expend her personal powers in the service of Bahá'u'lláh. Her life was not easy. She knew loneliness, insecurity, frustration. But this was not her true image. In the divinely inspired utterances of 'Abdu'l-



Bahá we may best seek and find the reality of Beatrice Irwin:

"... For the sake of the love of God thou art a wanderer and traveler over mountain and desert and art the wooer of the Heavenly Beloved. Today thou livest in the city and at night thou passest on the plain and beyond the hills. Thou hast no other aim save the diffusion of the fragrances of God and entertainest no other object except the enkindlement of the fire of the love of God. . . Because thine intention is sincere and thy aim high it is certain that thou wilt become confirmed in the service of the Kingdom of God."

MARION HOFMAN

### VICTORIA BEDIKIAN

1879-1955

Mrs. Victoria Bedikian was one of seven sisters of the Schnabel family and was born in Boise, Idaho, February 9, 1879. All seven sisters were educated in art and music, both in the United States and in Germany.

While still young, she became deaf. This affliction caused her to abandon her musical career and to devote herself entirely to art. Her husband, Madris Bedikian, a native of Armenia, was an ardent admirer of Abraham Lincoln and, in accordance with her husband's wishes, Mrs. Bedikian painted many portraits of Lincoln which were given as gifts to the mayors of various cities in New Jersey for the city halls.

In 1912 when 'Abdu'l-Bahá was in the United States He sometimes visited the oriental art shop of Mr. Bedikian in Montclair, New Jersey. There Mrs. Bedikian had a memorable meeting with Him. 'Abdu'l-Bahá, with Whom she later corresponded, asked her to devote her art to the Faith, and this service was rendered gloriously and uninterruptedly to the very last day of her life.

At one time Mrs. Bedikian cared for as many as forty orphans in her own home. 'Abdu'l-Bahá at that time wrote to her: "None is more favored in the Abhá Kingdom than thee for the work thou hast done for the children..." It was this group of children



Victoria Bedikian

who first called Mrs. Bedikian "Auntie Victoria" — the name which she cherished and was lovingly known by for the rest of her life. Having had no children of her own, she adopted one son.

Auntie Victoria never missed an opportunity to give the Message. She had a very keen sense of humor. She detached herself from everything save Cod. Her only material possessions were a tiny typewriter and her art materials and the little black books containing names and addresses of Bahá'ís all over the world which she guarded with her life.

After the ascension of 'Abdu'l-Bahá in 1921, Shoghi Effendí directed her continuously in her work, guiding her as had 'Abdu'l-Bahá. In 1926 he wrote to the National Spiritual Assembly of the Bahá'ís of the United States and Canada: "I have specially requested that indefatigable pioneer of the Cause of God, our well-beloved Bahá'í sister, Mrs. Victoria Bedikian, to concentrate for the present all the resources of her mind and heart upon this vast and vital undertaking. I have urged her to direct her energies to this lofty purpose, and by the aid of her most

valuable letters arouse both the East and the West to a fresh consciousness of the significance and urgency of the object you have set yourselves to achieve." (The erection of the Bahá'í Temple.)

In the early days of her Bahá'í activities Auntie Victoria wrote to the children of many lands, organizing children's Gardens of Fellowship, giving each "garden" the name of a flower. The Guardian at that time told her that these gardens of fellowship would serve as seeds for future Bahá'í communities. Auntie Victoria also inspired the editing and publishing of a little magazine at this time called "Children of the Kingdom," in which the various children's gardens all over the world were pictured and written about.

In 1927 Auntie Victoria spent three months in Haifa with the family of 'Abdu'l-Bahá as guest of the Guardian, having traveled there with Mrs. Keith Ransom-Kehler. Her meeting with 'Abdu'l-Bahá in the United States, and the Guardian and the Greatest Holy Leaf (sister of 'Abdu'l-Bahá) in Haifa, were the highlights of her life. Many were the times that these experiences were told with great fervor to the friends wherever she traveled.

After Mr. Bedikian's passing, Auntie Victoria made an extended trip, in 1945, from the east coast to the west coast and the south to the north of the United States, by Greyhound bus. She traveled four times around the entire country after she had reached the age of seventy years, visiting various groups and communities and encouraging them in their Bahá'í activities. In August 1952, she suffered a severe heart attack. She was obliged to settle down and spent the last three years of her life in Atlanta, Georgia.

Auntie Victoria's inspirational letters with Bahá'í quotations and her own artistically spiritual drawings continued to go out to all parts of the world, to the very end of her earthly life which came on the evening of July 3, 1955.

On hearing of her passing, Shoghi Effendi, Guardian of the Bahá'í Faith, sent this cablegram to the secretary of the Spiritual Assembly of the Bahá'ís of Atlanta: "Praying progress soul indefatigable, wholly consecrated promoter of the Faith. Her services unforgettable. Love."

A beautiful funeral service was held in Atlanta for her on July 6, 1955 and her earthly

remains were laid to rest in Greenwood Cemetery near where she had lived. The grave is on the side of a hill, facing the east as she had requested.

Memorial services were held for Auntie Victoria on August 14, 1955 in many Bahá'í communities of India, Pákestán, Burma, Ceylon, South East Asia, Indonesia and Islands of the Indian Ocean, where the loving influence of her letters had awakened many hearts.

DORIS EBBERT  
OLGA FINKE

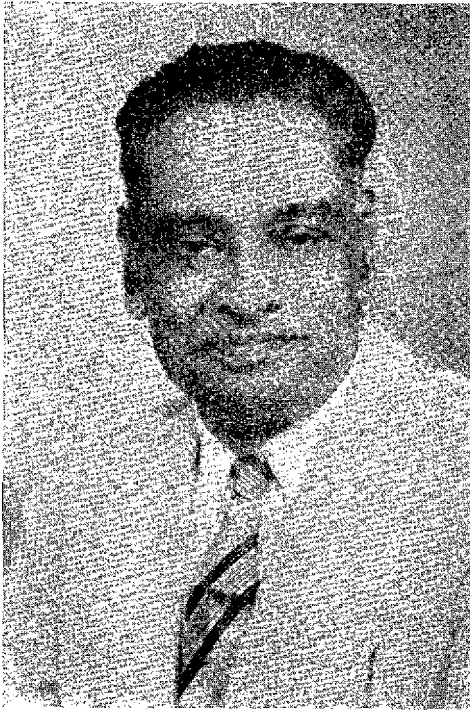
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#### ABBASALLY BUTT

1894-1959

Mr. Abbasally Butt, member of the Auxiliary Board of the Hands of the Cause in Asia and one of the stalwarts of the Cause in India, passed to the Abha Kingdom on April 21, 1959 at Rangoon, Burma, where he had gone to help the Baha'i friends in establishing the National Spiritual Assembly of the Bahá'ís of Burma. The account of his unforgettable, untiring services and sacrifices will always adorn the pages of the history of the Faith from the closing phase of the Apostolic Age and the beginning of the Formative Age of Bahá'í history.

When a youth, Mr. Butt fell seriously ill in Calcutta and was taken care of by a Bahá'í friend in that city who served him till he regained his health. In order to repay his debt to this friend Mr. Butt asked what he could do for him. The friend requested him to help translate *The Kitáb-i-Íqán* (Book of Certitude) into Urdu. This was his first introduction to the Bahá'í Faith and the beginning of his career as an able translator of the Bahá'í Writings into Urdu. The Bahá'ís of India will always feel grateful towards Mr. Abbasally Butt who either directly enlightened them, or through his outstanding translations of Bahá'í literature, such as *The Kitáb-i-Íqán*, *Bahá'u'lláh and the New Em*, *Some Answered Questions* and a score of other books and booklets, increased their knowledge of their Faith.



Abbasally Butt

Mr. Abbasally Butt was born at Ludhiana, Punjab, India, in 1894, in the family of a Kashmiri Muslim shawl merchant. He was a graduate in arts and also a bachelor of education. Later on he qualified himself in the Persian language in the University of Punjab. His first job was that of headmastership of the Muslim High School at Rangoon from which he was expelled by the school authorities for his being an active Bahá'í. Then he joined the St. Gabriel Mission High School, Rangoon, as a teacher of Persian. From those early days his attachment to and love for the Bahá'ís of Burma took deep root in his heart and he always longed to breathe his last when he was in Burma with Bahá'í friends there.

Mr. Butt was fortunate in having received close and constant companionship of early believers in Burma who achieved historic accomplishments in that country. Along with the friends of famous Siyyid Mustaphá Rúmí who, after his death, was numbered by our beloved Guardian among the Hands of the Cause, Ms. Butt was fortunate to be among those few who had the privilege of carrying the marble box, prepared in Burma

at the instructions of the beloved Master, to enshrine the precious remains of the Báb on Mount Carmel.

In 1913 he was again called by the beloved Master, 'Abdu'l-Bahá, to the Holy Land. There he was engaged in translating Tablets of 'Abdu'l-Bahá to the Western friends and also translating their letters to the Master. However, when the first World War began, he was forced to leave Haifa and return to India to continue his meritorious services in various fields of activity.

His contribution to the Bahá'í administrative activities is no less outstanding than his teaching and translation work. For years he was the chairman or the secretary of the National Spiritual Assembly of the Bahá'ís of India, Pákestán and Burma. He will be remembered as the first member of the Asian Auxiliary Board to be appointed in India. This gave him still another opportunity to increase his wonderful services in spite of his ill health and weak physical constitution.

The Bahá'ís will always remember Mr. Abbasally Butt as an example of devotion and sincerity to the Faith of Bahá'u'lláh and for his manifold services in this subcontinent.

As a token of appreciation for his long service, the Hands of the Faith in the Holy Land cabled their decision to erect a befitting memorial on his grave in Rangoon, Burma: "Deeply regret passing distinguished member Indian community, long standing, faithful, devoted servant Bahá'u'lláh Abbasally Butt, Services National Assembly, Auxiliary Board, teaching field unforgettable. Passing Rangoon crowns selfless labors Faith. Praying Shrines progress soul joyful reunion beloved Guardian Abhá Kingdom Advise hold memorial meetings. Hands Cause will build gave,"

H. M. ILMI  
S. H. KORESHI

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ANTHONY YUEN SETO  
1890-1957

"Grieved sudden loss dear husband, valued consecrated, high-minded promoter Bahá'í Faith. Reward his deeply appreciated services, both America Asia unforgettable. Reward great Kingdom. Assure loving, fervent prayers progress soul."

Cablegram from SHOGHI EFFENDI

Anthony Yuen Seto was born in Hanapepe, Kauai, Territory of Hawaii, November 18, 1890. He was descended from a long-lived family, strong morally, physically and mentally. In childhood he attended the public schools in Hanapepe and Honolulu, Hawaii, and later in San Rafael, California. In the year 1906, he went with his father to Detroit, Michigan, and there he entered Cass Technical High School. After graduation, he decided to study engineering and entered the University of Michigan. After two years' study of engineering he changed to law and was graduated from the Detroit College of Law. He first practiced his profession in Honolulu, Hawaii, and later in the State of California. In 1950 he retired from his profession owing to a heart ailment. In his profession he was well versed in immigration law, and many of his countrymen will remember him for his able handling of their cases.



Anthony Yuen Seto

He was kind, generous, patient, with capacity for sacrifice. He possessed quiet courage, a characteristic of the Chinese, as I came to know them in their land. Besides being an attorney, Anthony was a business man and made wise investments in real estate and advised his people along business lines.

Anthony's way of life was that of the pioneer. He was one of the first young men of Chinese ancestry to enter the legal profession and one of the first to practice law in the Territory of Hawaii. He was also one of the first Chinese attorneys to be admitted to practice law in the Supreme Court of the United States. He was the first and only Chinese believer in the Bahá'í Faith in the Hawaiian Islands, and until a few years ago the only Chinese Bahá'í in America.

In the autumn of the year 1916, Charles Mason Remey, distinguished architect, and one of the first Bahá'ís in America, went to Honolulu together with the late George Latimer, and remained for six months for the purpose of teaching the Bahá'í Faith. Meetings were held weekly at the home of Dr. and Mrs. George J. Augur who were then residing in Japan and teaching the Faith in that land. These meetings were well attended. Here were gathered the humble, the well-known, artists, business and professional people. In addition to the townspeople, many tourists came to learn of this new Faith. In 1916 Anthony and I accepted the Revelation of Bahá'u'lláh. In

1917, the United States entered the first World War and Anthony's time and attention were taken up with his work at Schofield Barracks, Honolulu, where he was in training at the Reserve Officers Training Camp.

A group of devoted believers resided in Honolulu for a number of years, at whose homes the friends gathered for Bahá'í affairs. After we established a home our place was open for classes to study the Bahá'í teachings, and for meetings of various kinds, including the holding of Feast Days, Anniversaries and Holy Days. From then on, Anthony served in many ways; He was elected chairman of the first Spiritual Assembly of the Bahá'ís of Honolulu and served for several years thereafter in that capacity. He spoke at meetings for the believers and at public ones. He also aided with the work for the children.

In Honolulu, where Anthony was well known, he boldly proclaimed the Faith. Through him his business and professional associates, friends and others learned of this world religion. The degree to which he was recognized not only as a lawyer but also as a devout follower of the Bahá'í Faith is recorded in the following tribute paid to him in a resolution by the members of the Bar of the Supreme Court, Territory of Hawaii, on October 15, 1957:

"... He was admitted to practice before this Court in 1916, and excepting for a period of two years when he served our Country in World War I, he carried on the legal profession in Honolulu very commendably until 1932, when he moved on to San Francisco, California, where he continued his legal career, retiring seven years before his decease on May 6, 1957, in Tokyo, Japan. A sincere disciple of the Bahá'í Faith, he taught, lectured, and practiced the ideals, precepts, and tenets thereof. In the last few years of his life he devoted his full time to disseminating the teachings of that Faith in the Orient, particularly in Hong Kong . . . A man of strong religious convictions, he was honest, forthright, and scrupulous to a fault. For his hard work and conscientious efforts, he prospered in his business, and as a lawyer he was a credit to the profession.

"NOW, THEREFORE, BE IT RESOLVED by the members of the Bar of this Court, that out of respect to the memory of ANTHONY YUEN SETO, this memorial be spread upon the minutes of this Court, and that a copy thereof be forwarded to his widow and family."

In San Francisco, where we resided from 1932 through 1954, Anthony practiced law and engaged in real estate transactions. At the same time, he served faithfully the Cause he loved. Here was a wider field for his activities. He served from time to time as chairman of the Spiritual Assembly, spoke at meetings and gave talks at the Geyserville Summer School. He also assisted several Bahá'í communities with their incorporation papers.

We returned to Honolulu for the summer and autumn of 1941. At that time the Honolulu Baha'i Community had set the date for the dedication of its newly constructed center. Anthony was one of the speakers on this important occasion. He prepared a very scholarly paper on the Faith, with an interesting background telling of the contributions and sacrifices of the early missionaries in bringing the Christian Faith to the Hawaiian Islands.

In the summer of 1943, the work of the First Seven-Year Man, launched in 1937, was nearing its close. There were places in Canada where Bahá'í teachers were needed. We volunteered and went to the Maritime Provinces. We taught in Charlottetown,

Prince Edward Island; Moncton, New Brunswick; and Halifax, Nova Scotia. On this trip, Anthony's value as a pioneer became apparent. His genial manner made friends for him instantly. He could with ease become acquainted with people. In approaching editors, his friendliness won for us their help. These kindly Scotch editors printed every article presented to them without any change whatsoever.

With the launching of the Ten-Year Crusade in 1953, a plan designed to bring the Bahá'í teachings to ail parts of the globe, there came the call for the followers of Bahá'u'lláh to go to near and distant parts of the world to teach the Faith. We planned to answer our beloved Guardian's wish. A year later, one of the places not yet open was the Crown Colony of Hong Kong. On a clear, bright autumn day in 1954 we arrived there.

Again Anthony's value as a pioneer became evident. In Hong Kong he met former classmates, clients and friends; to each one Anthony gave the teachings and told of his reason for being in Hong Kong.

Early in 1956, Anthony became ill with a return of heart trouble and steadily grew worse, until in September it became necessary for us to return to California. After five months' time, he improved in health and we returned to Hong Kong. On our return lie expressed a strong desire to attend the Convention to be held in Tokyo for the purpose of electing the first Regional National Spiritual Assembly of North East Asia.

He was the only Chinese believer present at the convention, which fact he mentioned many times and deeply regretted. All went well and he thoroughly enjoyed all aspects of the trip and the interesting sessions of the Convention, particularly the uplifting message of our beloved Guardian covering the progress of the Ten-Year Crusade.

His last day on earth was a happy one. A trip to the ancient and historic town of Kamakura where we beheld the colossal statue of the Buddha, built in the twelfth century, and a happy dinner hour with fellow believers closed the day and we were ready to depart for Hong Kong, our home.

Then the airline limousine that failed to arrive and a taxicab that came fifteen minutes late caused a delay of forty minutes in starting for the airport. This delay shortened greatly

EDITH SANDERSON

our time for clearing customs. The *haste*, anxiety and strain were too much for Anthony's weakened heart. On reaching the plane, he collapsed and died within a few minutes, *So* ended, on May 6, 1957, his service to the Faith that he had embraced as a young man and had served faithfully for forty years of his life.

Interment took place in Yokohama at noon on May 8. Nine believers representing Iran and the United States were present and they chanted and read prayers and verses from the Holy Utterances. In the evening of the same day in an atmosphere of reverence, an impressive memorial service was held at the Bahá'í Házíratu'l-Quds in Tokyo. Twenty-three believers representing Japan, Iran and the United States gathered to bear the revered Guardian's loving cablegram of sympathy and appreciation, and to listen to messages from relatives and from believers in different parts of the world. After selections from the Writings on life eternal were read, a résumé of Anthony's life-work for the Faith was given.

Laid to rest in the beautiful cemetery of Yamatemachi on the bluff in the city of Yokohama, he sleeps in a country he admired and loved—Japan, Land of the Rising Sun.

Today believers and friends from Yokohama, Tokyo and nearby places come to his grave and keep his memory alive by their frequent visits, floral gifts and loving prayers.

A letter from the Guardian, through his secretary, to the newly-elected National Spiritual Assembly of the Bahá'ís of North East Asia, gives a final tribute to the services of Anthony Seto:

"The work so faithfully carried on by the American and Persian pioneers, has born its first fruit. The long and loyal services of dear Agnes Alexander, who so faithfully carried out the beloved Master's wishes and served the spiritual interests of Japan for decades, has been richly crowned. Even the death of the devoted pioneer, Mr. Anthony Seto, has added a blessing to the work in that region, for he served in spite of failing health and remained at his post to be laid to rest in a distant land, his very dust testifying to the greatness of the love and nature of the ideals Bahá'u'lláh has inspired in His servants."

MAMIE L. SETO

Immediately upon hearing of the death of Edith Sanderson, Shoghi Effendi, the Guardian of the Bahá'í Faith, sent this telegram to the Spiritual Assembly of Paris:

"Deeply grieved. Deplore loss staunch, courageous, tireless promoter Faith, Edith Sanderson, greatly beloved 'Abdu'l-Bahá. Long record historic services covering heroic, formative age Faith imperishable, reward Abhá Kingdom great, assured. Urge believers centers France hold memorial gathering, extol exemplary spirit, emulate noble example. Exert utmost burial Paris execution Bahá'í laws."

Edith Sanderson, one of the first pioneers of the Bahá'í Faith in France, taught by that distinguished Bahá'í, May Bolles Maxwell, has finished her life on earth: but the Guardian assures us of her entrance into the Abhá Kingdom. Even in the sadness of separation, we must rejoice in her attainment to a higher state of being.

Her life among us was long and beneficent. An American, she passed her earliest years with her family in Sacramento, capital of California, where her father was Chief Justice of the Supreme Court of that State. After his death, Mrs. Sanderson took her four daughters to Europe to finish their education. They settled in Paris, where the eldest, Sybil Sanderson, became one of the great opera singers of the end of the nineteenth century. The composer Massenet dedicated to her several operas, in which she created the roles composed for her.

In 1901, the youngest sister, Edith, became a Baha'i and went several times to the Holy Land, where she lived with the family of 'Abdu'l-Bahá. These visits were the happiest periods of her life. When 'Abdu'l-Bahá came to Paris in 1912, she had the joy and honor of receiving Him in the home of her mother on Avenue Malakoff.

During the two world wars, Edith Sanderson did everything in her power to preserve in France the flame of the Bahá'í Faith. Her study of the teachings of the Báb, of Bahá'u'lláh and of 'Abdu'l-Bahá was continuous and profound, and with her growing knowledge of Persian she achieved an ever more direct comprehension of Their Writings. Although fragile in appearance, she had rare will-power





Edith Sanderson

and fidelity, and **she** displayed a courage almost heroic in spreading the Bahá'í Faith in a country where it found little response.

From the time of her conversion to the end of her life, she gathered in her home seekers of the truth. She kept well-informed of the current writers of our epoch, such as Lecomte du Noüy, Father Teilhard du Chardin, and Simone Weill, and consequently had contact with writers or groups who were interested in social and spiritual questions.

She was a force in these uncertain times, a hope in hours of desolation; she gave to the point of exhaustion of her time and her means.

Like 'Abdu'l-Bahá, she loved nature: flowers, trees, the sea, the beauty of clouds. She lived in a rarified atmosphere. Her many ordeals could not efface the charm of her countenance.

Let us give homage by our deeds to her whom we loved, who knew how to live as a true Christian and a true Bahá'í.

L. D. BARNEY

## ANNEMARIE SCHWEIZER

One of the earliest Bahá'ís in Germany, Annemarie Schweizer was affectionately known as "Tante Mariele" to many Bahá'ís throughout the world, as well as in Germany. She and her husband, Friedrich Schweizer had the great privilege of becoming Bahá'ís before World War I. She followed the path of Bahá'u'lláh with great enthusiasm, and taught indefatigably in women's clubs and associations and wherever there was an opportunity to do so.

In the years 1911 and 1913, in Paris, Stuttgart and Esslingen, Frau Schweizer several times met 'Abdu'l-Bahá, who honored her by staying in her home in Stuttgart-Zuffenhausen, Friesenstrasse 26. Since that time this home has been a center of activity among the Bahá'ís in Germany. From here communications went out to the whole world. To this home came letters from Bahá'ís of all countries. Friends visiting Stuttgart found their way to this home. One could almost say, "Who did not know Annemarie Schweizer? Who has not already heard of her?"

Frau Schweizer taught the Bahá'í Faith in its early years in Germany; 'Abdu'l-Bahá greatly appreciated her efforts. After His passing she held fast to His Will and Testament; all doubts which arose in those years rebounded from her as from steel. She became one of the mothers of the German Bahá'í community and a light in the European mother-community of Stuttgart.

In the spring of 1934 she was privileged to visit the Guardian of the Bahá'í Faith in Haifa. She returned with new impetus to activate the teaching efforts. During the prohibition of the Faith under Hitler she was taken by the Gestapo, was tried before a court and sentenced. After 1945 she was again teaching the Faith, and undertook trips to visit old friends and to contact and win new ones. Whenever there was a meeting in the German Bahá'í community—teaching conferences, summer schools, regional, national and intercontinental conferences—she was present. She was vivacious, generous and friendly to the last hour of her earthly Life.

As she had always wished, death came to her among the Mends at the Summer School in Esslingen, on August 23, 1957 in her



Annemarie Schweizer

seventy-third year. A sudden heart attack took her from our midst. Although in the spring she had for days hovered between life and death, she still spared no effort to help the friends and strengthen them in the teachings. Annemarie Schweizer is immortal in German Bahá'í history. Her home she gave in her will to the National Spiritual Assembly of the Bahá'ís of Germany.

When the Guardian **was** informed of her passing, he sent the following cablegram:

"Grieve passing distinguished handmaid Center Covenant much loved deeply admired Annemarie Schweizer. Record notable services closing years Heroic, three decades Formative **Ages** Bahá'í Dispensation imperishable. Reward great Kingdom. Fervently praying progress soul."

MRS. ZARRINTAJ AFRÚKHTIH

1896-1954

"Grieve **passing** distinguished handmaid Center Covenant reward **great** Kingdom praying progress soul example she set worthy emulation spiritual sisters Persia," is the text

of Shoghi Effendi's telegram concerning the departed soul of Mrs. Zarrintaj Afrúkhtih.

She passed away in Dar-es-Salaam, Tanganyika, where she left a brilliant name and set a high example in the fulfilment of the wishes of the beloved Guardian. She was given the gift of being one of the pioneers of the early stage of our spiritual Ten-Year Crusade to Africa. With a weak body attacked by grave illness (cancer of the throat) and an exalted spirit inspired and blessed by the Blessed Beauty she rose and won the victory in the service of our beloved Faith.

She was a granddaughter of Razal-Roolh who was one of the renowned souls who served the Faith. Her father was Colonel Hadi Khán, a high-ranking chemist in the Persian army. She married Dr. Youness Afrúkhtih who was the personal secretary and interpreter of the Beloved Master for nine years in Haifa. **She** was well educated and received her diploma in midwifery from the American Hospital in Tíhrán. She took an active part in different Bahá'í committee work in Tíhrán and accompanied her husband in some of his teaching campaigns. She left two daughters who, with their families, are pioneering in East Africa.



Zarrintaj Afrúkhtih

In spite of being in bed all the time, Mrs. Afrúkhúh was crowned with an historic service in Dar-es-Salaam. For example, on her request and encouragement the Spiritual Assembly applied to the government for a plot of land for a Bahá'í cemetery and thus could receive the precious appreciation of the beloved Guardian for being the first community in the Ten-Year Crusade to secure a Bahá'í cemetery in Central and East Africa.

Her funeral set for the first time before non-Bahá'í onlookers was an example of racial and religious unity of people of different backgrounds.

A few months later one of the Bahá'í pilgrims returning from Haifa brought a bottle of attar-of-rose which Shoghi Effendi had specially sent for the grave of this dear pioneer. In accordance with his wish its precious contents were sprinkled on her tomb as a symbol to ail the friends of how much the beloved Guardian had appreciated her spirit and services.



DR. K. M. FOZDAR

DR. K. M. FOZDAR  
1898-1958

On the night of April 26, 1958, Dr. K. M. Fozdar, a Knight of Bahá'u'lláh, and the first Indian Parsi to accept the Bahá'í Faith passed away in Singapore suddenly, while talking with his wife Shirin.

Dr. Fozdar had accepted the Faith to which his wife belonged, soon after his marriage in 1925. Ever since then he had been devoted to it, and served it conscientiously. Within three years of his marriage he was employed as Medical Officer in the State Railways, which entitled him and his family to certain concessions in railway travel in different parts of the country. This opportunity he availed of for his wife, and sent her freely to all parts of India to teach the Cause. He stayed behind to look after his work and his children. The Cause in India has been linked in many cities with the name Fozdar.

His acceptance of the Faith antagonized his mother and other relations, and he was persecuted by them for some years; but he remained undisturbed. When the Parsi priests attacked the Cause in the press he countered

them by logical replies and tried to preach the Cause among his Parsi friends. His first spiritual child was Mr. Ormsby Mollier, son of a high priest of the Parsis, and his school-mate. Later another Indian Parsi who came into the Cause at Dr. Fozdar's hand was Mr. Mani Mehta, the son of millionaire Sir Homi Mehta. Dr. Fozdar studied other religions and preached the Cause among Hindus, Muslims, Christians and Buddhists.

In 1935 on his return from Europe Dr. Fozdar visited the Holy Land. While on the boat, he taught the Cause to some German Jews who were visiting Palestine. They were so impressed that they also visited the beloved Guardian. The Guardian was very happy with him and assured Mrs. Fozdar that Dr. Fozdar was protected by God. This pilgrimage strengthened him further in the Faith, and on his return he advised friends to go and meet the beloved Guardian as "he gives new spiritual sustenance."

When the National Spiritual Assembly of India started its seven-year plan, Dr. Fozdar volunteered to settle in virgin territories and succeeded in establishing groups and assemblies.

## AN MEMORIAM

In obedience to the call of the beloved Guardian far pioneers to southeast Asia, Dr. Fozdar resigned his government post in the railway, four years before the period of retirement, and went to Singapore. A complete stranger to that city he established himself as a medical practitioner. He gave the Message to the élite, to his patients who came from all walks of life, and to humble folk. We kept his home open for all who wished to know about the Cause and would discuss with inquirers until midnight. To guide souls to the Faith had become second nature and he was very often misunderstood and called a fanatic. The beloved Guardian at that time wrote to him through his secretary, "Your departure for Singapore and safe arrival there brought him great joy and he has high hopes for the success of your teaching work, particularly since receiving the article, published in the press there, which you recently sent him. The devotion with which you, your dear wife, and now your son and daughter-in-law serve the Cause of God is truly exemplary and cannot but attract the blessings of Bahá'u'lláh and His confirmations. Your heart must rejoice that God has so blessed you and favored you."

Dr. Fozdar was blessed with five children: three sons and two daughters, all Bahá'ís. He trained his children to be devoted to the Cause and encouraged them to play great rôles in the field of teaching and pioneering; and he gave them all a very good education.

In order to prove to the people that Baha'is practise service to humanity, Dr. and Mrs. Fozdar started a free school in Singapore where 300 underprivileged women were taught to read and write. The people of Singapore were impressed by this spirit of sacrifice, and other organizations and individuals later followed suit and many more such free classes for poor women were started. The Cause became better known and in 1952, two years after his pioneering to Singapore, the first Spiritual Assembly was formed.

In 1953, Dr. Fozdar attended the Inter-continental Conference in New Delhi. When the appeal for pioneers was made for virgin territories, he volunteered to go to Andaman Islands; this pleased the beloved Guardian, and he received the title of Knight of Bahá'u'lláh. After four months' stay he succeeded in confirming four Bahá'ís, but had to return

to Singapore as the authorities on that island would not prolong his stay.

On his return to Malaya, Dr. Fozdar settled down in a virgin territory and within a year succeeded in forming three new Assemblies. His spiritual children settled in virgin territories and the Cause spread rapidly.

At a time when he was actively preparing to receive the guests to the Convention which was to be held in Singapore two days later, he was suddenly, but peacefully, called away to be the guest of God.

The name of Fozdar in Singapore and Malaya is a household word and is linked with the Bahá'í Faith, which in Malaya represents a progressive movement for humanity towards spirituality, morality, amity and unity.

Dr. Fozdar was sixty years old when he died in active service of Bahá'u'lláh.

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### MULLÁ AHMAD AL-MALLÁH

1874-1957

Mullá Ahmad Al-Malláh was a steadfast believer "kindled with the love of God" who had raised the banner of Bahá'u'lláh for almost half a century in Mosul, the largest city of northern Iraq. He was aware of the mysteries of the Bible, the Qur'an and the Baha'i Scriptures. He had taught the Faith to most of the Bahá'ís residing in Mosul; his explanations of the divine Scriptures had attracted the hearts of the people.

He accepted the Faith about 1845 through Mírzá 'Alí Zayn'l-'Abidín Káshání, who had been banished from Baghdád to Mosul with many Persian believers soon after Bahá'u'lláh's banishment to Istanbul.

Mírzá 'Alí was living in a room in the same inn known as Khán El Mufti in Sarai market, where Mulla Ahmad used to work as an ophthalmologist. When Mullá Ahmad embraced the Cause his family turned him out of his house and he was summoned before the Muftí (i.e., Head Priest of Islam) to answer questions regarding the accusation of embracing a new religion. Mullá Ahmad defended the new Revelation with such power and



Mullá Aḥmad Al-Malláh

ability that the clergymen were astounded, as **was** the entire audience,

Mullá Aḥmad dedicated his whole life to the sacred task of teaching the Faith. Completely dedicating his time to it, he led a long life of celibacy and detachment.

In 1925 Mullá Aḥmad, in collaboration with the new believers, established the first Bahá'í Center in Mosul, to the bitter dissatisfaction of its fanatical population; armed with different weapons and tools of butchers, carpenters and blacksmiths, they marched on the Bahá'í Center and attacked and beat down Mullá Aḥmad mercilessly.

Mullá Aḥmad defended the Faith through writing excellent articles which he sent to Muslim periodicals in Mosul and Baghdád which had continually attacked the Faith.

On June 22, 1939 the police raided Mullá Aḥmad's house, gathered the Bahá'í books they found there, put the lot into a sack and obliged the aged Mullá Aḥmad to carry this heavy load on his back to the carriage which took them to the custody of the Court Martial. He was detained for a fortnight with two young Bahá'ís, Hášim Rushdí and Sharif 'Aziz. During the long process of the trial Mullá Aḥmad courageously defended the Faith and proved the Lordship of Bahá'u'lláh by verses

he quoted from the Qur'án. The two young men testified that it was Mullá Aḥmad who converted them to the Bahá'í Faith, which they wholeheartedly embraced now. At last the court found them innocent and not guilty of any crime, and released them, declaring that there was not a single reason that Bahá'ís in Mosul and in another town, Ba'qubah, should be regarded as communists.

In a special message from the beloved Guardian to the 'Iráq National Assembly he glorified the courage the believers of Mosul and Ba'qubah displayed during the trial and persecutions they suffered. In 1939 Mullá Aḥmad received a cablegram from the Guardian expressing appreciation of his merits and beseeching for him heavenly blessings. In March, 1940 the Guardian mentioned the name of Mullá Aḥmad before some 'Iráqí pilgrims as being kindled with the love of God and corresponding to the believers of America.

Mullá Aḥmad saved every penny he gained to support the Bahá'í funds at home and abroad. He was a salt-seller by profession and remained healthy and sound until the last moment of his life.

Two months before his death he suffered pleurisy. He did not wish to die in Mosul where the enemies would stone his funeral. He expressed his desire to spend the remaining few days of his life among the Bahá'ís of Kirkuk, a neighboring city. He actually spent ten days among the friends in Kirkuk and passed away peacefully on October 15, 1957. On October 31 the following telegram was received, which was really the last fragrance the Bahá'ís of 'Iráq had the privilege to receive from Shoghí Effendí:

"Deep sorrow passing distinguished promoter Faith Mullá Aḥmad his services richly rewarded praying progress soul Kingdom."

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ALAIN LEROY LOCKE

1886-1954

Among the distinguished members of the Bahá'í Faith in its early days in America appears the name of Dr. Alain LeRoy Locke, noted American Negro author and educator.

Alain Locke was born in September, 1886

in Philadelphia, where he received his elementary and high school education. At the age of eighteen he entered the Philadelphia School of Pedagogy, and on graduation three years later he enrolled at Harvard College from which he graduated in 1907 with honors in Philosophy and English. In recognition of his outstanding ability and achievement, this same college, in 1918, honored Dr. Locke with a Doctor of Philosophy degree.

In 1918 Dr. Locke was awarded a Rhodes Scholarship which entitled him to three years at Oxford. This was followed by a year of specialization in philosophy at the University of Berlin.

Following his return home to America, Dr. Locke spent six months in the Southern States where, for the first time in his life, he came actually face to face with the race problem. From then until his death on June 9, 1954, all the while teaching philosophy at Howard University, Dr. Locke devoted his literary and avocational interests to the analysis, interpretation and recognition of the cultural achievements of the Negro and his relations with other races.

In the early 1920's Dr. Locke came into contact with the Bahá'í Faith in Washington, D.C. He immediately recognized and accepted its teachings as the only true solution to the problems arising from prejudice among men. This belief was reflected in his public appearances and in his writings wherein he continually pointed out that the rapid advance of the Negro was not a social and economic encroachment, which the prejudice of the whites fought to hold in check, but that it was part of the common advancement of all mankind, lifting the level of civilization as a whole.

During one of his travels abroad, Dr. Locke had the rare privilege of visiting Shoghi Effendi, the Guardian of the Bahá'í Faith, and the Sacred Shrines of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá. His experiences at this spiritual center are recorded in his article, "Impressions of Haifa," which was published in Volume III of *The Bahá'í World*. A further statement of his conviction of the truth and power of the Bahá'í Faith appears in Volume V, under the title, "The Orientation of Hope."

Dr. Locke's books and poems on racial problems are numerous, perhaps the best known being *The Negro in America*, *The*



Alain LeRoy Locke

*Negro and His Music*, and *The Negro in Art*. From 1948, in spite of failing health, until his death, he was a valued and active member of the Book Committee of *The Key Reporter*, the official quarterly of Phi Beta Kappa of which he was a member. At his death he held the title of Professor of Philosophy-Emeritus at: Howard University, Washington, D.C.

CHARLOTTE LINFOOT

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#### F. ST. GEORGE SPENDLOVE

1897-1962

George Spendlove combined in his life and work the deeply spiritual and the brilliantly intellectual, and became distinguished and much beloved not only among the Bahá'ís but among his professional colleagues, as well.

His chosen profession was the world of art and archeology, in which he made a name for himself in America, Canada, Europe and Asia. The Foreword to his first book, *The*



*Face of Early Canada*, contains the following tribute, written by Lorne Pierce, editor of The Ryerson Press, publisher of the book:

"Both in what Mr. Spendlove writes and in the things he collects can be discerned the qualities of his character—his restless curiosity, his integrity, his dislike of all pretence. His thinking is warmed by deep emotional and spiritual attitudes. Aided by a phenomenal and photographic memory, by a vast capacity for patient and prolonged concentration, his uncanny instinct enables him to tell the good from the bad and the real from the shoddy. A specialist of specialists, with an almost fanatical love of the minutiae of evidence in his highly specialized world, he remains delightfully human because of his interest in people, and also because of his saving grace of humor. This rich vein of humor is perhaps the best clue to his own personality. Certainly it is a clue to his vast interest in everything human in our history, in everything that in any way touches man.. ."

George Spendlove was born in Montreal, Canada, April 23, 1897; his family was well known in that city. He was educated privately by tutors; he showed particular interest in art history, and early acquired tastes which were to influence his future career. At 19 he enlisted for the war and served in Europe, suffering severe concussion which injured the nerves of his ears. The deafness which resulted was to plague him all his life. He returned to Montreal in 1919 but was unable to work for two years. It was during the latter part of this period that he became interested in the Teachings of Bahá'u'lláh through reading a book on comparative religion.

Amatu'l-Bahá Rúhíyyih Khánúm, wife of the Guardian of the Bahá'í Faith and the former Mary Maxwell of Montreal, has written concerning this period of George's life:

"I remember George coming to the meetings in our home when I was a child. It was after the first World War. . . He gradually accepted the Cause and was a devoted friend of my mother and of me as I grew up. . . George Spendlove was always a fascinating person. He had a most charming and individual mind; he was also a thinker and a man of great culture. To talk to him was always a treat for me, whether as a child, or here when he came on his pilgrimage, or in Toronto

where I last saw him. He introduced me to many books and many thoughts and influenced my mind. I am not speaking of him as a Bahá'í, but as a human being. . . the man whose heart was healed, after the terrible experiences of war, by the teachings of Bahá'u'lláh, and who became His devoted follower.. ."

Many will remember George's telling that when he first began studying the Bahá'í Faith he got himself a large notebook in which to jot down, as a good scientific researcher, any question he felt could not be answered satisfactorily in the Teachings. After thirty years he referred again to this book, at Green Acre, and told that there was not a single entry in it! Again, several years later, he was asked about the notebook. We admitted there was still no entry.

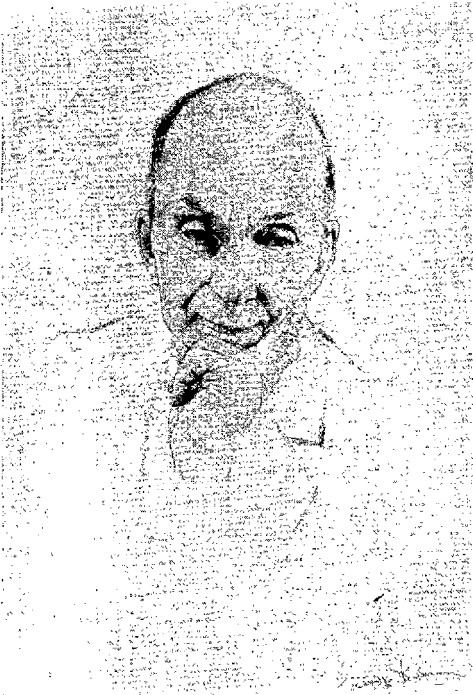
George became a vital part of the Green Acre Bahá'í Summer School, in Eliot, Maine. During his summer vacations he taught courses which opened to many the depth and beauty of the Bahá'í Teachings. It was at Green Acre that he met Dorothy G. Spurr of Sparkill, New York, and they were married in 1929. Their son David was born in 1933, and their daughter Dorothy Grace in 1936.

After being in business as a dealer in fine arts for several years he sold out and spent the year 1932-1933 travelling in Palestine, India and the Far East.

It was during this year that George made his first of two pilgrimages to Haifa. He visited not only museums and art collections, but many Bahá'í groups and communities. Shoghi Effendi wrote to him May 8, 1933:

"... I cannot refrain from acknowledging receipt of your welcome letter and from adding a few words in person as a token of my lively appreciation of your devoted and notable services to the Cause. I cherish happy recollections of your short pilgrimage, and trust the day may not be distant when you can make a longer visit to the holy shrines. May the Almighty keep and bless you, sustain and protect you, and assist you to achieve your heart's desire."

The year following his return from this trip George went to London to take a two-year course in Chinese archeology at the Courtauld Institute of the University of London. On completion of this course he was given the Academic Post-Graduate Diploma in Arche-



F. St. George Spendlove

ology. He was, moreover, recommended to assist the Royal Academy in preparing a catalogue of the great International Exhibition of Chinese Art shown at Burlington House in 1935. George had prepared himself for working with Chinese art by teaching himself to read the printed language. He was appointed official lecturer for the Exhibition, as well as its assistant secretary and the editor of its catalogue.

Shoghi Effendi wrote to him, July 26, 1936 through his secretary:

"While he feels truly rejoiced over the news of the successful completion of your academic work at London, he cannot but deplore the fact that you have left England, as your presence in that country was of an immense benefit to the English Bahá'í Community, particularly now that the Administration is making a steady headway. . ."

In his postscript Shoghi Effendi wrote:

"Dearly beloved co-worker:

I wish to assure you in person of the deep debt of gratitude that I feel I owe you in view

of your historic services to the Faith. You have upheld the principles of our Faith, spiritual as well as administrative, and with exemplary loyalty, courage and wisdom. I will, from the depths of my heart, supplicate for you the Master's richest blessings. Persevere in your high endeavors."

After George's death, David Hofman wrote from London concerning these services:

"He was one of the first Bahá'ís, in the Maxwell home in 1933, whom I met and I was always running into him after that. He introduced me to the British community when I came home. . . He played a very great part in establishing the British N.S.A. on a firm foundation and beginning the Administrative Order here."

In November, 1936, George returned to Canada to join the staff of the Royal Ontario Museum in Toronto, in charge of the Japanese and East Indian Collections. After several years he became curator of the Modern European Collections and was appointed special lecturer in the department of art and archeology of the University of Toronto, corresponding to the rank of associate professor.

The wide extent of his knowledge and of his interests is shown in the varied subjects of his lectures, given at art galleries, art museums and schools, in Chicago, Boston, Kansas City, Milwaukee, and Williamsburg (Virginia) in the United States, besides Montreal and Toronto. When asked for a copy of one of his lectures by a friend unable to attend it, his reply was, "I have it all in my head." This was true, whether the subject was Chinese art, his first love, or European furniture; Indian art, Japanese ceramics and lacquer, time pieces, glass, silver, or, later, Canadiana: it was all in his head. Nor were these dry lectures. They were leavened with humor and understanding. He had a vast fund of information at his mental and spiritual fingertips, coupled with a phenomenal memory. His impact on people everywhere was great.

In 1952 came his final appointment at the Royal Ontario Museum as curator of the Canadiana Collections. He resigned his other curatorships, though continuing to give lectures. In his new post he was in charge of the Sigmund Samuel Canadiana Gallery, housed in a new building. He had assisted

Dr. Samuel for many years in the collection of these historical treasures. George's first book, *The Face of Early Canada*, published in 1958, is illustrated by examples from this collection. A second book, *Collectors' Luck*, followed in 1960.

Among the professional honors received by George Spendlove were Fellowships in the Royal Society of Arts, the Royal Geographical Society, the Royal Asiatic Society, the Museums Association of London. He was charter member of the Far Eastern Ceramic Group, and was elected to membership in the Michigan Academy of Sciences, the Royal Asiatic Society of Bengal, the Royal Societies Club of London, and was moderator of the First International Wedgwood Seminar. Post-humously he was awarded a certificate of commendation by the American Association for State and Local History.

During all these years of intense application in his chosen profession, George lectured at Green Acre, nearly every year, and for over twenty years had a Tuesday night Bahá'í fireside in Toronto.

His courses on Bahá'u'lláh's *Book of Certitude* (Kitáb-i-Íqán) and on *Gleanings from the Writings of Bahá'u'lláh* will long be remembered. He was also generous with his time for individual consultation. His keen perception was active primarily in his understanding of the spiritual reality in man. The shoddy or superficial was stripped away **within a few words**. If you could not stand this searchlight of the spirit, it was your loss. If you came to him with a problem, he set you again on the path of love, service and obedience; the particular was gently but firmly put in its true proportion with the whole. His humor was ever present, wholesome and clarifying.

Many will remember his oft-repeated admonition, "Be very careful what you pray for; you may get it." Re was an ardent advocate of prayer, of the daily obligatory prayer, and of all the laws of Bahá'u'lláh. He was sure all prayers are answered, although the answer may sometimes be "no."

One Green Acre friend has written, recalling George's services:

"I often thought how aptly he was named, St. George. We seemed to me to have conquered his personal dragons with quiet dignity and to have dispatched them with

circumspection, finesse, and even with a certain amount of dry good humor. What better way to dispose of dragons?

"He knew no compromise with the Faith of Bahá'u'lláh. He was intolerant of second best. Having reached the City of Certitude himself, he was able to show the path and help smooth the way for others. It was almost uncanny how he could hold your gaze for a long, searching moment, then unerringly-focus on the precise cause of your particular spiritual dilemma. It isn't always easy to face up and look into the exacting mirror of truth. But somehow you were able to accept what you saw with better grace and firmer resolve to do something constructive about it because you knew he expected it of you."

George's firesides in Toronto literally sparked that community into activity and growth. One of those who for fourteen years regularly attended has written:

"... As the evening started one was aware of George's almost unbearable fatigue from the efforts of his strenuous day at the Museum, and the struggle he would undergo within himself to draw on the opening prayer and his own inner supplication for spiritual strength. Soon, it would come pouring out, and he would gain a mysterious momentum which carried us all into his rarefied atmosphere. . . We were all spellbound. . . The pristine words rolled out, and you plucked from a surfeit what your lesser mind could grasp. He repeated himself often, so that you could go back and tie the pieces together, but it was never boring to hear the same phrases over again; it only made you more aware of their simple truth. 'It is always possible to do what God wants you to do,' he would say. And this was somehow annoying because you knew that it was. George put you on a close, intimate connection **with** God as a 'dear friend, who loves you more than your own mother or father could possibly love you.' And George had a sense of humor that rounded out everything he said—the true mark of greatness. 'Homo sap,' he would say, and then look around at us mischievously. He meant this in the sense that without God directing our lives we were nothing. With God in our lives, he would go on, we could become the most fulfilled, the most mature, the most happy people that it was possible to become. He stressed that there was no such

thing as accident or coincidence, that God knew every line that our eyes would follow in the newspaper, that He was deeply interested in us, and waited only for us to want His love, and that when we did, He was ready to shower and encompass us and enfold us in His perfect love. All we had to do was to ask. And the saddest thing in the world, George would often say, was that people did not want to turn to God. They don't *want* to,' he would say, over and over, in the saddest voice.

"George did not paint pretty pictures, either of world conditions or 'what religion could do for you.' He knew this, and often he would try to temper his harsh statements, but he stressed that the age of the atomic bomb could never be complacent. He continually reiterated the Guardian's admonishment to act. 'Let deeds, not words be your adorning,' he would often quote,

"One of the last times we met, I asked George how he was.

"Well,' he said, 'about six months ago I looked over my shoulder and I could see Old Age coming towards me from a long way off. Yesterday, I looked around, and he was **standing** right behind me.' He smiled at me, and his eyes twinkled."

In early February, 1956 George made a second pilgrimage to Haifa. His devotion and close bond with the beloved Guardian were ever present, although, as George said, in later years he had too great respect for the preciousness of the Guardian's time to burden him with correspondence.

After George's return from this pilgrimage, he was looking forward to his retirement. He wrote to an old friend in February, 1962:

"I am leaving the Museum for good on June 1st (what a relief!) and we are going to the farm for a couple of months. Some time in August we start on a 'crawl' to the West coast, and take our ship for Sydney at Vancouver on September 8th. Our final port of call will probably be Seoul, and I am going to see (if God permits) if I can be of any use to the Koreans. They have had such a hard history! . . . I am going to various places in the Far East, and if I find a place where I can be of use to the Faith, even at my advanced age, it is my intention to stay there. However, man proposes and God disposes. . ."

On May 10, 1962 George passed away peacefully in his sleep in Toronto, seemingly

having been in excellent spirits, though complaining of tiring easily.

Rúhíyyih Khánum, after being informed of George's death, wrote:

"So long the bird beat its wings on the cage, and in the end it was not the freedom he thought he was going to have, but the ultimate freedom which he received. George wrote me quite often; there was always this straining to be up and away, to go back to the East he loved and understood and there teach the Faith so supremely dear to his heart. The gentle dreamer, the charming critic and connoisseur. . . will be much missed and hard to replace in every way."

### JOSEPHINE SCOTT

Le 3 décembre 1955, Joséphine Scott, veuve du peintre Edwin Scott, a quitté cette vie après avoir consacré de longues années à la Foi Bahá'ie.

Le Gardien a fait parvenir à Paris, le 5 décembre 1955, le radiogramme suivant:

"Attristé nouvelles départ Joséphine Scott, longs, fidèles services inoubliables, grande récompense Royaume Abhá."

Depuis 1907 environ et jusqu'en 1948, Mme. E. Scott a accueilli avec cordialité et bienveillance les croyants, ainsi que ceux qui désiraient se renseigner sur la Foi Bahá'ie. Elle les a reçus, d'abord à 17 rue Boissonade ou elle vécut jusqu'à la mort d'Edwin Scott en 1929, puis à 12 rue Victor Considérant où elle s'installa après, dans un autre atelier, toujours entourée des belles oeuvres de son mari et dans un quartier qui lui était familier.

Dans leur première demeure, M. et Mme. Scott eurent le grand privilège de recevoir deux ou trois fois 'Abdu'l-Bahá quand il vint en France. Il s'adressa dans leur grand atelier à un auditoire de cent à deux cents personnes. Ils eurent aussi la joie de bien connaître Shoghi Effendi; il venait les voir quand il traversait Paris pour se rendre à l'Université d'Oxford.

Dans la seconde demeure de Joséphine Scott fut installée la bibliothèque Bahá'ie et cette demeure devint un centre de réunions. Mentionnons spécialement les conférences organisées par les Étudiants persans en



Joséphine Scott

Europe qui, de 1932 à 1938, eurent lieu une ou deux fois par an. Des questions importantes y étaient étudiées par des jeunes Bahá'ís iraniens. Des exposés étaient faits par diverses personnalités, notamment par l'historien du Báb, Nicolas, par Emile Schreiber, auteur d'un reportage sur la religion Bahá'íe dans l'hédomadaire *L'Illustration*.

En 1948, pour des raisons de santé dues en partie aux privations de la guerre, Mme. Scott fut obligée de s'installer dans une maison de repos. Les Bahá'ís qui allèrent la voir furent profondément touchés par la ferveur de sa foi et son intérêt croissant dans le développement de la Cause à travers le monde.

Ce couple Baha'í, si profondément uni repose maintenant dans le cimetière de Sceaux, aux environs immédiats de Paris.

Des tableaux d'Edwin Scott se ti-ouvent dans plusieurs Musées d'Europe et dans des établissements officiels, à Washington même.

L. D. BARNEY

## ELSA MATILDA VENTO

1886-1955

"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."

BAHÁ'U'LLÁH

What proof we have already had of the truth of this statement! A power is stirring within Finland. People are definitely awakening, searching for the Light of Truth.

The passing of Elsa Vento in Kilo, Finland, on August 31, 1955 has left a great gap in the Bahá'í ranks in Finland. We did not realize how dear she was and how we all leaned on her and loved her until she was taken from our midst,

Elsa radiated a superb spiritual vigor that charged the atmosphere of our meetings. Her bright eyes danced and sparkled from sheer joy. Her weakening physical strength put into greater relief her sublime spiritual powers. All those who came into contact with her during her brief stay in a nursing home remarked about the great power of her beautiful eyes and luminous face. This something intangible, difficult to explain, this breath of heaven, was felt also on reading her letters, a true source of inspiration. The writer corresponded with her in Esperanto for twelve years before meeting her for the first time in May 1950 in Helsinki,

Elsa Vento was born in Tampere, Finland, on March 14, 1886 as Elsa Matilda Hellstrom. Being of an original bent of mind, an early searcher of Truth, she always blessed the day God led her footsteps to the glorious Teachings of Bahá'u'lláh. She first heard and accepted the Faith in Toronto, Canada, in 1938. By 1944 she was pioneering in Prince Edward Island. She always longed to return to her native Finland to share her inestimable jewels. After twenty-six years in Canada, with her scant earnings, her dream was realized in the early spring of 1950. Financial pressure, however, made a return to Toronto imperative, but after putting aside penny upon penny, April, 1953 found her again in



Elsa Matilda Vento

her beloved Finland—this time to remain.

The following is the appreciative cablegram from the beloved Guardian: "Grieve loss precious pioneer Elsa Vento. Her historic services unforgettable. **Praying** progress soul in Kingdom. Love."

From Gerd Strand of the Northern Countries Regional Committee: "We feel with you all in this terrible loss of our dear Elsa, a soul so devoted, so pure, so detached, so cleansed of **all** the worldly things. Her visit with us in the Regional Committee in Stockholm will be one of the most outstanding memories connected with the work an that committee. Her mind remained clear to the end because her light came from above, and in that direction her vision was never blurred. . . I was the one to get the greatest benefit from her burning Torch. . . she filled me with awe every moment of the time we spent together, and now that she is relieved of all pain, her help in the Cause she so dearly loved, will be indisputable."

Elsa's activities spread throughout Finland, even to Lapland. She wrote letters about the Faith and sent Bahá'í literature to clubs of all kinds: youth, scientific, labor, educational and women's organizations. She worked quietly and unobtrusively, actively and persistently under the most trying conditions to within

three weeks of her passing. She was a pure, humble, self-sacrificing, noble soul, who never wished credit nor the limelight. She was dearly beloved by all the Finnish Bahá'ís.

From 1938 on, Elsa translated many of the Bahá'í writings and talks, which were published in Finnish newspapers in the United States and Canada. Many of her poems also appeared in newspapers, magazines and in pamphlet form. She was the means of confirming two of her sisters besides many others. Truly a great pioneer!

DR. JOHN GEORGE MITCHELL

1907-1957

"Greatly deplore loss much loved John Mitchell staunch, consecrated promoter Faith. Fervently supplicating **progress** his soul."

Thus read the cable received from the Guardian by the National Spiritual Assembly of the British Isles. John Mitchell was a much loved man, loved by the Guardian and all those who came into contact with him. He was known for his kindness, generosity and skill as a doctor. The most memorable event of his life came in 1953 when he made the pilgrimage to the Holy Shrines in Haifa and Bahji, and had the privilege of meeting Shoghi Effendi. The Guardian thought very highly of him and entrusted him with his original map of the goals of the Ten-Year Crusade to take to Rome for printing.

He was born in Biddenham, Bedfordshire, England, on November 19, 1907. On the death of his father, when John was thirteen, his mother continued to run the farm on which they lived. John went to college and took his B.A. at Jesus College, Cambridge, in 1932. He then entered St. Bartholomew's Hospital, London, and qualified from there in 1937 with the diploma M.R.C.S., L.R.C.P. From May to November of that year he held the posts of non-resident anaesthetist and junior resident anaesthetist at this hospital, and gained his diploma in anaesthetics in June 1938.

He subsequently went to Worcester Infirmary and during the war years served in the Moggerhanger Park Sanatorium near Bedford.



where he was in charge. The Matron there said of him "be **always** thinks of his patients, never of himself". **Many** workers in the nearby brickworks remembered him with gratitude as he it was who helped them recover from tuberculosis.

John heard of the Faith in the latter 1940's and became a Bahá'í in 1950. He soon took an active part and from 1951 to 1953 served on the Consolidation Committee. He was a member of the National Spiritual Assembly from 1952 to 1954 and during that period became national treasurer. He said that he felt he was then a part of history. During these years he toured the country, took the friends from one town to another in his car, opening up new territory to the Faith. As treasurer he worked hard, starting early in the morning and often missing his meals, trying to cope with the books and letters.

Upon his return to England from Haifa John pioneered in Blackpool for several months and then pioneered to Malta, becoming a Knight of Bahá'u'lláh. It was in Malta that his illness became apparent and he was flown home early in 1956 for treatment in London. He seemed better for a while, but an operation on his brain became necessary, which left him partially paralyzed.

Having hardly any relatives left in England he then came to live with friends in Leicester and thus the Leicester Bahá'ís, few in number then, were privileged to get to know him and were helped by his presence amongst them. He died on February 19, 1957 and is buried in a Leicester cemetery, his body lying beneath a beautiful tree in just such surroundings as he would have wished.

His headstone aptly records: "A life for others spent,"

## MAUDE ELIZABETH TODD FISHER

Maude Fisher was the first pioneer to give her life for the Faith of Bahá'u'lláh amidst the sweet green hills of Swaziland, and one of the first to die at her post during the Ten-Year Crusade.

She was also among the first to arise and answer the call of the beloved Guardian, Shoghi Effendi, for pioneers to leave their homeland. Forgetful of age, indifferent to weakening health, Maude Elizabeth Fisher was determined to reach her African pioneering post. Swaziland became her goal in life; then it became her home, the land that she loved most of all; then finally it became her last resting-place among the people to whom she had brought the light of Bahá'u'lláh.

Maude Fisher was born to the pioneering spirit. She drove her own covered wagon across the great western plains and into the mountain country of the United States. Her heart was restless, always moving on, always seeking that finer land, that freer life, trying to satisfy a longing thirst which was never to be quenched until she embraced the Faith of Bahá'u'lláh many years later.

She was descended from English, Scotch and French ancestry, and it was said that the tall, dark, handsome and silent Frenchman who had married her maternal grandmother was part American Indian.

Her mother, Lydia Ann Slay, was a woman of unusual industry, vision and deep religious conviction. She understood the restless longing in her daughter's heart and told her, "Don't worry, Maude; as you work your blessings will come."

Maude Elizabeth grew up on her father's eighty-acre Kansas farm.

All his efforts went toward the education of his five sons. His four daughters, he felt, needed only a good home and a husband who would love and protect them. He had at least some rebels among his daughters. One was Maude Elizabeth. She had the same pioneering spirit which had led her grandmother to cast aside a useless life and sail for America. Her father always said laughingly that she was named for two queens. Maude Elizabeth's regal manner and diplomacy won him over until he agreed that she could have a limited education. By sheer determination and encouragement from her understanding

mother, Maude Elizabeth worked until she secured an elementary teacher's certificate. This proved to be a wise investment, for one bitter winter when the crops all failed, it was the meager salary of Maude Elizabeth which helped support the family.

She also persuaded her father to let her take lessons in art. Maude was very gifted in this field and was soon making more money from her painting than she could make teaching school.

Maude Elizabeth married a young farmer from nearby whose name was Elmer Fisher. After the birth of two sons, they decided to "go west." They purchased two fully equipped covered wagons and started westwards. The journey was exciting and thrilling, but it was also long and dangerous. Maude drove one of the wagons herself. At one time her wagon burst into flames; at another the children were desperately ill, and at still another her wagon was swept downstream while she was fording a fast-running river.

Maude and Elmer decided that Idaho was not the place they wished to bring up their children. They moved down to California where there were better schools. Here, at last, Maude's longed-for dream of truly being able to work for the rights of women was realized.

She joined several political clubs; she became bi-county president of the Women's Christian Temperance Union.

She was in the midst of this work when she first heard of the Message of Bahá'u'lláh, in 1927. Maude felt here was either the greatest truth or the greatest hoax that had ever been offered to mankind.

Soon Maude knew that this was the pure fountain of truth for which she had been seeking all these years. This Faith not only elevated women to their true station in life, but it exalted all humanity to a new dignity and stature by bringing them close to God.

Maude Fisher embraced the Faith of Bahá'u'lláh and began teaching it. She spoke out with the same courage and conviction which had carried her across plains, rivers, mountains and valleys, unafraid of any obstacle that stood in her way. She withdrew from the church. Her friends came to her in consternation. But Maude Fisher had found the lamp that was a light and she could no



Maude Elizabeth Todd Fisher

longer be content to return to a darkened room. To help her friends, she began holding classes in Bible prophecy which she knew and loved. In this she was enabled to lead gradually and wisely those with pure hearts to the fulfillment of the promises recorded in that book.

In 1945 when her husband passed away, she went to live with her daughter and son-in-law, Valera and John Allen, and their three sons. Her daughter has stated: Her good humor, her understanding nature, her deep, steadfast belief in God and His Plan for this day had a profound influence upon the boys. She was an untiring worker for the Faith, serving on the Local Spiritual Assembly, teaching wherever and whenever she was needed, never missing a community function.

Her greatest days of service to humanity were yet to come. At the age of eighty-two, a grandmother and great-grandmother several times over, she was about to embark on her most exciting journey of all, a 12,000 mile journey into the heart of Africa to bring the light of Bahá'u'lláh to a land where it was yet unknown. Maude Fisher was going to pioneer in the greatest religious CMSade the world had ever known, and she would allow nothing to stand in her way.

She made her plans to pioneer in Africa following the great Bahá'í Intercontinental Conference in Chicago in 1953. She was going to Swaziland with her daughter Valera and her son-in-law, John Allen. The rest of her family, who were then not followers of Bahá'u'lláh, urged her to stay at home. They tried in every way to dissuade her. They pointed to her advanced age, her health, her home, her friends, her family; she would have nothing but suffering and hardship in a strange land, a people whose language she could not even speak, a backward and primitive country where even the strong and hardy would find it difficult to survive.

Maude smiled, thanked them for their concern, and went on packing. Her health did fail her. John and Valera went on to Swaziland in order to reach their pioneer posts, but Grandma Fisher had to be left behind. She was determined to follow them. She finally reached the midwest, and was stricken with a complete breakdown. The doctors gave up all hope of her life. She rallied, borne along by her will to reach the goal set for her by her beloved Guardian.

Once again the family entreated her to turn back and remain at home where she would be safe and taken care of. The doctors pointed out that it would be impossible for her to survive the trip. Calmly indifferent to their lack of faith, Maude went resolutely on with her plans. By sheer will power, she forced an unco-operative body to press on, until at last after flying for over forty consecutive hours, she arrived at Johannesburg, South Africa, with her grandsons. There, joined by her daughter and son-in-law John, she made the final journey overland to Swaziland. Her heart was home at last.

She began teaching at once and because of her good humor, her simple, practical way of speaking, she soon won over the hearts of the African people she met. In no time at all she was plain "Grandma" or "Granny" to them all.

When John and Val were forced to return to the United States on business, they wanted Grandma Fisher to accompany them.

"I will," she said, "but only on one condition: that you promise to bring me back here to my pioneering post and my home, even if I am unable to come by myself. Otherwise I won't go."

They promised, and again, in the United States, she became ill. In great pain she made the long trip back to Swaziland to begin the last and most fruitful years of service. With a remarkable return to good health, she made teaching trips to Mozambique, Southern and Northern Rhodesia, and South Africa. She spoke to the friends wherever she went. She won their hearts by her courage, indifference to fatigue, and dedication to the work of the Faith. It was her life. She helped to establish, and she served on the first Local Spiritual Assembly in Swaziland.

Even in her last illness, when her pain and suffering were great, her thoughts were on the progress of the teaching work. One evening at the hospital, she said to her daughter Valera:

"We must keep the fire burning, so that the light can be seen everywhere. Not only in Swaziland, not only in Africa, but it must be such a big fire that it can be seen all over the world."

She spoke of the beloved Guardian and of her deep love for him, then peacefully began another pioneer journey, this one to the Abhá Kingdom. She had fallen at her post. She had been the spiritual soldier so loved by the Master, the one who puts on his armor, goes into the field, never turning back, leaving all behind, and presses on to victory, or lays down his life upon the path which will point the way to those who will win the victory after her.

On her passing the following cablegram from the beloved Guardian was received by her daughter:

"Grieve news assure you loving fervent prayers progress soul dear mother memory her pioneer service imperishable reward great Kingdom."

Amatu'l-Bahá Rúhíyyih Khánum wrote: "The beloved Guardian has a list of the pioneers who pass away at their posts; I was touched to see him add your mother's name after he cabled you. We cannot understand yet the nature of these blessings because we are too close to it all. But in the future others will understand."

By the African people whom she loved and by whom she was loved in return, Maude Fisher was called in their own words, "a builder of the Bahá'í Faith."

An African friend paid her this tribute:

"What a wonderful pioneer she **was!** How devoted to the Faith she was! How we miss her!"

Maude Elizabeth Todd Fisher was buried **high** up on a hillside looking down over a great green valley toward the Lobombo Mountains and the people she loved. The African people call this valley Ezulweni, which, like the word *Riḍván*, means "paradise."

A small vial of attar-of-rose, a gift *to* her from her beloved Guardian, was placed in her hands.

Words were spoken in both the English and African languages on that sunny July day when the earthly remains of Maude Fisher were laid to rest; words that told of the happiness she had brought to the African people.

The ceremony was closed with a prayer of Bahá'u'lláh and these words spoken on behalf of all the African friends who loved her:

"Tsamaéa hantlê, 'M'a rona kaofeela. Re U rata haholo." ("Go well, mother of us all. We love you very much.")

WILLIAM SEARS  
VALERA ALLEN

'ABDU'R-RAHMÁN RUSHDÍ

'ABDU'L-FATTÁH ŠABRÍ

The history of the Bahá'í Faith was enriched through the lives and the devotion to the Cause of God of two Egyptian Bahá'ís, brothers, the oldest, 'Abdu'r-Raḥmán Rushdí, the younger, 'Abdu'l-Fattáh Šabrí. When the Cause was still in its infancy in Egypt 'Abdu'r-Raḥmán accepted it during the first World War. In a small Muslim community such as that he lived in, in Tehel-Barroud, this was a *sign* of great independence of thought and spirit; he hastened to convey the good news to his brother, 'Abdu'l-Fattáh Sabri, who likewise embraced the Faith with equal devotion and enthusiasm.



'Abdu'r-Raḥmán Rushdí

Until the death of the older one, on November 7, 1954 and the younger one, on August 8, 1957 these two devoted men continued to serve the Egyptian Bahá'í community and to stimulate and inspire the believers in their country to ever greater efforts in the path of God.

After the passing of 'Abdu'l-Bahá, in 1921, a group of mischief-makers arose to oppose the Guardian of the Bahá'í Faith; the two brothers, ever loyal and devoted, were instrumental in protecting the believers from these Covenant-breakers and in helping to create, under the guidance of Shoghí Effendi, the present day administration of the Faith in Egypt.

Both brothers served at different times on the National Spiritual Assembly of the Bahá'ís of Egypt and Súdán; both assisted in contacts with the authorities and winning a degree of recognition of the infant institutions of this Cause,



'Abdu'l-Fattáh Šabrí

At the time when Mr. Rušdí and Mr. Šabrí accepted the Bahá'í Faith there were very few believers of pure Egyptian background. The fact that they were, and that they had accepted this new religion, not only attracted many other Egyptians to the Faith but brought upon them much criticism and even persecution. Heedless of everything except their love for Bahá'u'lláh they served until the hour of their death with steadfast devotion and enthusiasm. Such was the quality of this devotion that their children arose to follow in their footsteps; many of them have pioneered outside of Egypt and are spreading the Message of God for this day in distant places.

Upon the death of 'Abdu'l-Fattáh Šabrí, in 1957, the beloved Guardian sent the following cable:

"Grieve, deplore loss distinguished promoter Faith. Long record services unforgettable. Reward great Kingdom. Praying progress soul."

Although the words of the Guardian on the occasion of the death of the older brother are not available at this writing, we feel sure the same beautiful tribute applies to both of these devoted servants of the Faith.

## WILLIAM KENNETH CHRISTIAN 1913-1959

One does not expect death at 46 years of age; Kenneth had never had what might be called great material success or any degree of ease. His life was a torture of stress and strain in his profession. As a teacher in colleges, he found it imperative to earn a doctoral degree and this meant eight long years of carrying a full teaching load, doing his research and writing in his "spare" time. These, too, were the years during which he served as a member of the National Spiritual Assembly of the Bahá'ís of the United States and it would have been understandable if he had died then from sheer fatigue.

In 1953, the beginning of the Ten-Yew World Crusade, Kenneth became inflamed with the desire to pioneer in a goal area. Kenneth wrote to the beloved Guardian of his hopes in this matter and when the answer was received, plans were made and finally he and his family set sail for Africa on December 10, 1953. For nineteen days at sea he talked, prayed and planned. Then there were six months of failure, six months of eternity in efforts to find a job, any job, and personal pride and faith was shaken to the roots. Here was Kenneth's own Gethsemane, with agonies of mind, body and spirit to be continually wrestled. In retrospect he was probably truly born during those days and nights of despair. He was unable to find work and thus repay his debt to the National Spiritual Assembly; the largest barrier was that he could not teach the Faith in the only way he knew; circumstances in Southern Rhodesia at the time made it impossible to boldly proclaim the Faith or to even openly try to find native Africans to whom the message might be taught. Until this time, "to teach" had meant "to talk", and such restraint was almost overwhelmingly difficult to accept.

After a period of trying to get settled in Africa, unsatisfactorily as it turned out, Kenneth asked, and received, permission from the Guardian to go on to Athens, Greece, where through the help of another pioneer he found a job teaching in a small American-sponsored college. Since Greece was a goal country he was happy to again be on the way toward accomplishing what he had set out to do, With hopes soaring thus

began another period. But again there was frustration, fear, financial need and a government which made it unlawful for anyone to have people come to a home for the purpose of promulgating any religion other than the religion of the country. Again Kenneth's lips were sealed to teach the Faith without restraints. During three years he began to look inward; he went to his beloved books; he established patterns of prayer-campaigns; he sought understanding. His eloquence, his intellectual cleverness, his lightning-like thought processes and his tremendous knowledge of the teachings—all seemed useless. In short, during these times he began to become a growing spirit. It was also during this period that a pilgrimage was made to the World Center at Haifa, and to meet the beloved Guardian—a never-to-be-forgotten event. Also during these years Kenneth was accepted as a Fellow of the Royal Society of Arts and the Royal Geographic Society.

At the expiration of his contract to teach in Athens Kenneth became acquainted with a man who persuaded him to apply for a position as a cultural affairs officer with the United States Information Agency. He was accepted and returned to Washington in 1957 for a five-month training and waiting period, at the end of which he was assigned to Djakarta, Indonesia.

While Djakarta was a goal area there was already an established Spiritual Assembly there and this disappointed Kenneth to some extent. However, by this time his attitude was very humble and his gratitude great; he was radiantly happy. At the peak of excitement and happiness, and a new beginning, came the news of the passing of the beloved Guardian. On the day of the funeral in London, Kenneth Christian, and his family, were again on the way to yet another pioneer post.

Kenneth found great difficulty functioning as one of the two western people on the all-Persian Spiritual Assembly in Djakarta. Those who knew him could imagine the inner effort it took for him to understand and live among this loving, enthusiastic, but to him incomprehensible group of eastern peoples. But Kenneth learned well and he came to dearly love each and every one of them.

His American friends never knew the entirely different person Kenneth became. He



William Kenneth Christian

was truly happy and his relationships with the Indonesian people were thrilling to watch; they adored him, although he never was able to learn their language. The Americans with whom he associated at the Embassy, and at the USIS, loved him too and called him "the little Doc," an affectionate term for a man who had become a humble, sweet and outgoing person.

This is Kenneth's story. The story of how God burned him and pressed him and sent him the thousand boils of Job; and how, in the end he became, truly, a Bahá'í.

There were many noble thoughts in his heart and mind as the result of his special hour of meditation in the dawn of each day which was his lifetime habit. On the early morning of May 4, 1959, I heard him choking. Going to him I quickly gathered him into a sitting position, trying to help him to breathe, but his spirit flew from its pain-racked body in a matter of fifteen minutes. His death was due to coronary occlusion. How merciful a death it was for him who had, most of his life, suffered physical pain or distress of one sort or another. To have been ill or to have



suffered for any length of time would, I think, **have** been difficult for him.

His funeral was attended by people of every conceivable color and rank—from Embassy official to native servant. The dear Persian Bahá'í men, who had once been such a source of mystification and irritation to him just eighteen months earlier, washed his body and anointed it with the attar-of-rose which Shoghi Effendi had placed in his hands during the pilgrimage, and read prayers at the house and at the grave. Kenneth Christian, Knight of Bahá'u'lláh, was the first Bahá'í to be placed in the Bahá'í burial ground at Djakarta. Many people made efforts to learn just what the religion was that made so fine a man. Thus Kenneth learned that to teach is not *always* to talk and perhaps in having grown and learned so much, so fast, he was ready to enter into the next phase of life's journey. His writings are a heritage that ail can cherish and he also left in this world a legacy of love which he could never have dreamed of—because he threw himself so freely upon the altar of full sacrifice—and this recalls the recurring dream of his adolescence of the Phoenix who is consumed only to rise and soar heavenward again.

Someone has said that wisdom is "to see much, to study much, to suffer much." Kenneth Christian became wise, indeed, in all of these ways—from theoretical knowledge to true reality,

Kenneth is best known through his many articles, poems, and essays. I submit here the last flowers of his brilliant and ever-developing mind in the form of jottings in a little blue book of thoughts which he kept sporadically all the years I knew him.

On March 31, 1959, he wrote: "Life must have the principle of growth, not just action." And—"We need to know how to call to our assistance the reinforcements of God." And—"A man must be 'saved' many times. This is true because change and growth are essential to life. Each time a man consciously recognizes and accepts a significant truth, he is saved from error and misunderstanding. Indeed, a man *must* be saved many times. If not, his whole view of life becomes frozen. He becomes a spiritual midget when he could be a giant."

April 4, 1959: "The life of faith involves moments of agony. Pain and difficulties of

some sort are essential to growth. . . Burdens may be great, but God is greater. He not only creates the burdens, but He has created the strength to bear them."

April 1959: "We should personally think in terms of 'hopes,' not 'musts.' If we think in terms of 'I must have,' we cut off the subtle connection with God. The easiest thing in the world is to think that our wills are sacred. The greatest delusion is to think that we absolutely know our own needs,"

April 24, 1959: "Marks of Maturity: 1—the assumption of moral responsibility, 2—the acceptance of the conditions of life, 3—the effort to grow in understanding, 4—the practice of social responsibility."

April 25, 1959: "Any set of conditions in life can be a straight-jacket and a prison. This idea is expressed in the folk-saying: 'The grass is always greener on the other side of the fence.' A person may be free, no matter what his circumstances if he (1) has really accepted life itself and (2) has understanding of life as a goal."

ROBERTA CHRISTIAN

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### SALVADOR TORMO

The sudden passing of Señor Salvador Tormo in an airplane accident on September 7, 1960 was a grievous loss of a noble and tireless servant of the Faith of Bahá'u'lláh who died after carrying out a teaching mission in the Republic of Paraguay so triumphantly that his last mission may well have changed the course of Bahá'í history in that country.

Señor Tormo's long record of services to the Faith in Latin-America are too numerous to recount here in full. However, he and his dear wife, Adela, established the Spiritual Assembly on the Island of Juan Fernandez (Robinson Crusoe Island) in 1953 and the annual International Bahá'í Summer School has been held on their property in Ezeiza, Argentina, for many years. Salvador Tormo, who was a Knight of Bahá'u'lláh, served as chairman of the first Spiritual Assembly of Buenos Aires and was manager of the

Bahá'í Publishing Trust in Buenos Aires from 1957 to the time of his death. He was a constant translator of English teaching material and Bahá'í books into the Spanish language and included among these translations were the *Kitáb-i-Íqán* and the *Gleanings from the Writings of Bahá'u'lláh*. He was also a member of the Regional National Spiritual Assembly of Argentina, Bolivia, Chile, Paraguay and Uruguay from the time of its formation in 1957, and at the time of his death he was the elected secretary of that body. In his capacity as international teacher, translator and administrator, Salvador Tormo contributed inestimably to the establishment of the Faith of Bahá'u'lláh in South America.

That Salvador Tormo was guided and blessed in his work for the Faith is very clear from the many letters received from the Guardian. One letter written to him, dated July 1, 1941, reads:

"I was truly delighted to receive your letter and I am truly proud of the work which you and your collaborators have thus far achieved. For the success of your efforts of your historic assembly (Buenos Aires) I will specially and fervently pray. Be assured and never relax in your meritorious efforts, which the Beloved, whom you serve so splendidly, will assuredly bless. May He enable you to follow the footsteps of that valiant soul, May Maxwell, whose dust reposes in your city and whose association with your Center through her self-sacrifice and death is an eternal inspiration to all who labor in your promising country."

Salvador's many friends will not forget his special qualities and characteristics, his unflagging enthusiasm and cheerfulness, his delightful sense of humor and his eloquence and deep knowledge of the Teachings, with that power of conviction which could stir all who heard him speak.

Possibly these words which were received from the Hands of the Cause in the Western Hemisphere best exemplify this wonderful man: "According to the sacred writings, death is but an ascent from this material world to the spiritual one and an obvious progress, especially as in the case of our dear Tormo, who rendered such wonderful services which shall always make him immortal. Indeed he was a shining example to the Bahá'ís. He left the friends heart-broken, but look refuge with his Beloved in the Abhá Kingdom. What



Salvador Tormo

greater glory than that, that he served the Cause with great devotion and love in the lifetime of the beloved of all hearts, Shoghi Effendi, and arose to serve, after the passing of our beloved Guardian, with greater measure in pioneering, administration and all other fields, gladdened the heart of the beloved Shoghi Effendi and now is alive in the Abhá realm, in his presence,"

ELLEN SIMS

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MAX GREEVEN

1869-1961

Throughout a long life Max Greeven exemplified the Bahá'í standard of conduct in his personal and business affairs, although he had never heard of the Faith until he was fifty years old. This might serve as an illustration of what 'Abdu'l-Bahá meant when He said we cannot make Bahá'ís, but rather go out and find them.

His first knowledge of the Bahá'í Faith came through Mrs. Grace Krug of New York, in March, 1920 when she was en route to Haifa with her party of twelve pilgrims. She gave a number of public talks during the fourteen-day voyage to Naples, at which Mr. Greeven was present. It was for Mrs. Krug's ability to organize his trip in those early postwar years of difficult travel that she earned the name "Abdu'l-Bahá's General," given her by the Master upon her arrival at Haifa.

After Mr. Greeven returned to his home in New York, he had no further contact with the Bahá'ís until a year later and only became a declared believer in 1927. Shortly thereafter, he was instrumental in putting into effect the desire of the Local Spiritual Assembly of New York to present a specially bound set of the Bahá'í Teachings to the Emperor of Japan. The protocol attendant upon the sending of a gift of this sort to the Imperial Household called for permission from the State Department in Washington, and only after nearly a year's correspondence with the proper authorities was Mr. Greeven notified by Dr. R. Masujima that the books were at last on the shelves of the Emperor's library.

Mr. Greeven moved from New York to Bremen, Germany, in 1930, to become a partner in the firm of Clason & Burger, the European branch of the cotton firm of Anderson, Clayton & Co., Houston, Texas. He was authorized to reorganize the business, which had not recently been showing the profits of former years, and he adopted with great success the profit-sharing policy advocated in the Bahá'í Teachings.

During the next few years he was responsible for the publication in Holland of the following Bahá'í books, which had been translated into Dutch by Captain J. A. Liebau, a believer from Rotterdam: "Bahá'u'lláh and the New Era," by Dr. Esslemont; "Hidden Words"; "The Kitáb-i-Íqán." The translation of "Some Answered Questions," which had been completed, would have followed if the war had not prevented. The Guardian was deeply interested in seeing this work accomplished and, as each book was released, requested two hundred or more copies be sent to him. Unfortunately, many of the remaining books were stored at the warehouse of the publishing firm and during the bombing of Rotterdam, in the war of 1940, this building was burned.

The Guardian wrote regarding these first publications in Dutch: "You should rest assured that your painstaking efforts will in time bear fruit. . . the harvest which the future shall reap will be incalculably rich, and great will also be your reward for having so unremittingly toiled in bringing it about."

In March 1934, Mr. Greeven visited Haifa where some of the members of the German National Spiritual Assembly were already gathered. This was his first meeting with the Guardian, a long anticipated event. He was deeply touched by the heavy responsibilities carried by Shoghi Effendi, the enormous correspondence and the burden of family affairs, and his great desire was from then on to be of some service to him. The Guardian recognized certain qualities in Mr. Greeven and told the German friends he would be "pleased" if they should elect him to the National Spiritual Assembly. On March 27, he wrote a believer: "Mr. Greeven will greatly reinforce your efforts for the effective prosecution of your task. His attachment to the Cause and his realism combined with his remarkable capacity for appreciating spiritual values, all these are undoubtedly qualities which, if properly translated into action, can be of tremendous help to the general welfare and progress of the Faith." The Guardian was not disappointed in his expectations, because a year later he wrote on March 6, 1935: "Dear and prized Co-worker: The letters I have received from Germany bear witness to the remarkable impetus which your efforts in recent months have lent to the consolidation of the Faith." Shoghi Effendi was eager to have the Summer School at Esslingen become firmly established, and urged Mr. Greeven to work towards that goal. He hoped that increasing numbers of Bahá'í travelers in Europe would find it "a center of profound attraction." In referring to this School again, as well as the conference held in Northern Germany, he wrote on July 6, 1936, "My well-beloved Co-worker: I am delighted to learn of the splendid progress that is being achieved both in Northern and Southern Germany. To both movements you are lending powerful and unique impetus. I feel profoundly thankful for your increasing achievements. In return I cannot but pray that He who is the Giver of every good and perfect gift may rain down His blessings upon you, cheer your

heart and reinforce your high endeavors. With my best wishes for you. . . affectionately, Shoghi."

By 1937 conditions in Germany had worsened **and** were particularly ominous for the Baha'is. Their books and funds had been seized by the Government, and their meetings dissolved. The Guardian's concern for the friends during this period was constant; one never knew from day to day what new test might befall them. He wrote that his only fear was "rather for those friends who, due to their insufficient realization of the divine power **that** mysteriously operates in the Faith, are prone to look at such developments as constituting the death knell of the Cause," whereas, in reality, he continued, "Trials and tribulations, as Bahá'u'lláh says, are the oil that feeds the lamp of the Cause and are indeed blessings in disguise." During this time the Guardian was directing Mr. Greeven's contact with the Ministry of Church Affairs, in an effort to have rescinded the edict curtailing all Baha'i activities. Promises were made by the Government. but never kept. However, the Guardian never relinquished his purpose of *pressing* this matter, and meanwhile wrote to the National Spiritual Assembly of America to intercede with its Government for assistance to the German friends, as by this time one of them had been interned. It was, as the Guardian wrote, a "delicate *and* difficult mission" and that he felt Mr. Greeven was "indeed the man of the situation, as his matured experience, wisdom and above all his unwavering loyalty and attachment to the Cause, eminently qualify him to undertake so delicate and difficult a mission."

Although Mr. Greeven was forced to move to Holland in the autumn of 1937 due to business restrictions, he continued to travel to Germany to make repeated pleas to the Government, but always received promises without results. Finally, the Guardian wrote that further appeals might only have the effect of displeasing the authorities, and shortly thereafter the war closed all doors of hope.

Mr. Greeven never wished for any recognition for himself, finding his reward in being able to carry out the Guardian's instructions and always hoping to *be* able to *send* him encouraging news. But the Guardian did



Max Greeven

reward him in the following words: "Dearest Co-worker: Just a word to assure you of my ever-deepening gratitude and admiration for the efforts you are ceaselessly exerting on behalf of our oppressed brethren. Bahá'u'lláh is no doubt watching over you, and the Beloved is well pleased with your historic endeavors. Whatever the outcome, you have won for yourself an abiding place in the affections of the believers. Affectionately and gratefully, Shoghi."

INEZ GREEVEN

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JENNIE OTTILIA ANDERSON  
1884-1960

Jennie Ottilia Anderson was born in 1884 in Gammalkils, Ostergötlands, Sweden and came to the United States in 1901. She was

introduced to the Faith by her brother, Peter, who had settled in Seattle, Washington. This brother also introduced her to August Anderson, (not a relative), and also a Bahá'í, who became her husband in 1906. They had four children.

Jennie had always been active in Bahá'í activities and her greatest source of inspiration in the early days of the Faith in America was Isabella Brittingham. While her family was growing up she never missed a local meeting, feast or other activity and was always on the "watch" for hungry souls, as she said, who might be in search of this great Message.

'Abdu'l-Bahá, in September of 1929 wrote to her:

"... O thou leaf of the Tree of Life! . . . Happy is thy condition for the thickly condensed clouds did not prevent thee from seeing the Sun of Reality. With thine own ear thou hast heard the call of the Kingdom of God and with thine eye thou hast witnessed the lights of guidance. Rest thou assured that thou art under the protection of the Lord of Hosts and art considered one of the daughters of the Kingdom. . ."

Jennie wrote of her and her husband's experience in meeting 'Abdu'l-Bahá in Chicago during his visit in 1912 as follows:

"When we . . . received the news of 'Abdu'l-Bahá's intended visit to the United States joy and excitement filled us all. I can remember the meeting in Kenosha, Wisconsin where everyone was making some plans to go to Chicago so as to be sure not to miss 'Abdu'l-Bahá. However, we lived in the country seven miles from Kenosha at that time, and had two small children, so I really **didn't** see how we could go. . . When the time came my husband said, 'Let us get ready and go,' — so we left early on a Sunday morning, about five or six a.m., as we had two miles to walk to the North Shore train—and arrived in Chicago about 8 a.m. My husband then said, 'Let us go into a restaurant and have a cup of coffee.' The restaurant that we entered was empty except for a Persian gentleman who was seated in a corner, enjoying his coffee, and we decided to speak to him thinking that perhaps he might know something about where 'Abdu'l-Bahá was staying. I asked him and he said that he knew where 'Abdu'l-Bahá was and **that** he would be our guide throughout the day.

"On Sunday morning our guide took us to a Congregational Church on Cottage Grove Avenue where 'Abdu'l-Bahá was to speak. 'Abdu'l-Bahá had not yet arrived, when we got there. The church was completely filled with people and the atmosphere was indescribable, such a stillness as I have never experienced. I shall never forget the experience we had there seeing 'Abdu'l-Bahá for the first time. While the organ played 'Holy, Holy, Lord, God Almighty', 'Abdu'l-Bahá, with His secretaries following, came walking down the center aisle. With the congregation standing the minister approached 'Abdu'l-Bahá with open arms, embraced Him and introduced Him, saying how very happy he was to have this man come from the Orient to speak in his church. In the afternoon our Persian guide took us to another church where 'Abdu'l-Bahá spoke again. 'Abdu'l-Bahá had been invited to this minister's home for dinner but at 5 o'clock our guide, who is a rug dealer in Chicago, brought us back to the hotel where 'Abdu'l-Bahá was staying while in Chicago and here hundreds of friends had gathered in the lobby waiting for 'Abdu'l-Bahá's arrival. Shortly after our arrival He came in and was escorted to His room, where He was to interview the Bahá'ís. Dr. Z. Baghdádí served as His interpreter at that particular time. It seemed as though 'Abdu'l-Bahá knew that we had a long way to go back home since strangely enough He called on my husband and myself to be the first ones to come up to His room. Later I was told that He **had** asked for the man who had the Greatest Name tattooed on his hand, which was my husband, and his wife. We had never seen 'Abdu'l-Bahá closely, nor had He ever seen us closely, yet He had called for the man **with** the Greatest Name on his hand. 'Abdu'l-Bahá warmly embraced us both, **gave** us His blessing, and said to my husband that his hand was the only hand in the world which had the Greatest Name written on it and that it was greatly blessed.

"Some time later 'Abdu'l-Bahá came to Kenosha. . . 'Abdu'l-Bahá went around the hall and shook hands with every one of the friends who were there. Before the friends seated themselves at the banquet table 'Abdu'l-Bahá first seated Himself at the head of the table and beckoned the children to him, taking them one by one in His lap and giving

each one a piece of fruit... On Sunday morning He spoke at the Congregational Church in Kenosha on the subject of the equality of the sexes, and stayed at the home of one of the older believers in Kenosha."

Having always in mind the love and burning desire to aid the people of her native land to gain their rightful place in the arena of Bahá'u'lláh's glory, Jennie pioneered alone in Stockholm for two years, 1947 to 1949, and then returned to the United States to be with her family. In 1955 her husband, who had also served the Faith so well, passed into the Abhá Kingdom and Jennie returned to Sweden again, all on her own this time and not sponsored by the European Teaching Committee as her previous trip had been. She settled in Göteborg and while there Shoghi Effendi sent her the following message in January of 1957:

"Your letter of January 14th has been received by the beloved Guardian and he has instructed me to answer you on his behalf.

"He is very happy to see with what devotion and tenacity you are persevering in the service of the Faith in Sweden, and he wants you to know that he attaches great importance to this work, particularly in view of the fact that the Scandinavian and Finland National Assembly will be formed this coming April. He feels sure that this will mark a new period of unfoldment for the Faith there, and you will have had your share in this wonderful work. He will pray for you and your success in the holy Shrines, and assures you that you are near to him in spirit.

With loving greetings,

R. RABBANI

"May the Almighty bless continually your meritorious endeavors for the spread of His Faith, guide every step you take, remove every obstacle from your path, and enable you to enrich the record of your deeply appreciated accomplishments.

Your true brother, SHOGHI"

On October 2, 1960, while at her home Jennie remarked that she had some pains in her chest and needed to lie down. She hurried



Jennie Ottilia Anderson

over to the couch and then very quickly death overtook her; her well deserved rest had come and her soul found release. The Bahá'í funeral service for her served as a teaching medium, which was her heart's desire, and shall never be forgotten in the hearts of those who were present, for the spirit was heavenly.

Quoting a letter received from the Hands of the Cause residing in the Holy Land, in part, is fitting:

"The soil where the remains of a pioneer are laid to rest is indeed blessed. Not only does the Bahá'í world today know and cherish the memory of pioneers gathered to the Abhá Kingdom, but future generations will recognize what they owe to the courage and the sacrifice of these valiant souls..."

#### LOUISE M. ERICKSON

Louise M. Erickson was born in Sweden and with a healthy curiosity and interest in other lands travelled to the United States at the early age of thirteen. She heard of the Bahá'í Faith through some of the earliest believers, and had the privilege of knowing some of these wonderful Bahá'í teachers





Louise M. Erickson

while living in New York City before her return to Sweden. In 1912 she visited 'Abdu'l-Bahá in Chicago, New York City and Paris; He showed her great kindness.

Mrs. Erickson visited Shoghi Effendi in 1955 at which time the Guardian encouraged her to sponsor the translation and publishing of *Bahá'u'lláh* and *the New Era* in Swedish; this she did in co-operation with Mrs. Rudd-Palmgren. She traveled extensively throughout Sweden, presenting the Faith and giving the Message to everyone she could. At one time she gave the Message to the Crown Prince of Sweden, and also the Swedish Minister Carl Lindhagen. She had also informed the Mayor of the City of New York, when she had resided there of this Faith.

The steadfastness of Louise Erickson and her great wish to spread the Message were prominent qualities. Nothing could prove a hindrance to her desire to do this and she never missed an opportunity to bring forward and spread the knowledge of the Faith to which she was so deeply devoted. Carl Lindhagen, Minister of the State of Sweden, having heard the Message from her said: "Louise, the Crown Prince must know about

this." He then telephoned the Royal Palace and an interview was arranged limited to twenty minutes—the outcome was that the Crown Prince gave her two hours.

Louise Erickson attended many Bahá'í functions, including Convention in the United States, Stockholm and Denmark, as well as summer schools in Green Acre, Maine, and Denmark. She loved the Faith and did all she could to support its activities and functions.

She passed away Oct. 12, 1960, in Göteborg. Bahá'í services were held for her, and she rests in the same cemetery with only a single grave between her and that of Jennie Anderson, another wonderful Swedish pioneer, whom she had known and loved. For Louise Erickson, too, the words of the Bands of the Cause can be quoted:

"The soil where the remains of a pioneer are laid to rest is indeed blessed. Not only does the Bahá'í world today know and cherish the memory of pioneers gathered to the Abhá Kingdom, but future generations will recognize what they owe to the courage and the sacrifice of these valiant souls."

JEAN A. BONN

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#### ELISABETH ROPE CHENEY

1895-1959

Severance is the quality that distinguished Elisabeth; single-minded devotion to her Lord. She expressed a shining courage in her domination of her weak physical body, and faced and solved incredible problems without fear, in her work for the Faith in Latin-America. Prayer and a deep abiding Faith were the standards proudly borne by this dainty little woman with her curly red hair. A flower, fresh as springtime placed upon her left shoulder, was her insignia.

Elisabeth became a Bahá'í April 19, 1937. She left her home in Lima, Ohio on November 28, 1940 to go to Asuncion, Paraguay, there to open a new country to the Faith and to help establish an Assembly. However, in 1941 she had to return to the United States because of illness.

Elisabeth regained her health to some degree, but during this time the death of her

mother occurred and so after this loss she left, for a second voyage, on November 28, 1944. During this trip she rebuilt the Assemblies in Caracas, Bogota, Lima, Santiago, Montevideo and finally returned to her beloved Paraguay, although some delay was encountered because of a shipwreck, arriving June 27, 1945. After rebuilding this community she left in October to aid Central America, facing revolutions, and incredibly difficult problems within the Bahá'í communities.

On July 9, 1946 Elisabeth was recalled to Chicago, Illinois to serve as the Secretary of the Inter-America Committee and to help guide, inspire and encourage its members, for new pioneers were now arising to fulfill the second Seven-Year Plan. She organized and co-ordinated the Committee work which she was so eminently well prepared to do. Her ability as a writer and her brilliant mind were invaluable in preparing the South and Central American friends to form their National Spiritual Assemblies in 1951.

In October, 1949 Elisabeth made her third trip to Latin America, holding teaching conferences in Havana, Mexico City, Guatemala, San Salvador, Honduras, Managua (Nicaragua) and Costa Rica, and arrived in Panama on February 13, 1950. Having fought illness all the way she finally took to her bed for five weeks and was very, very ill. But her courage and devotion helped her to publish *Comunidad Bahá'í*, and she helped prepare and publish *El Plan Divino*. She had formerly prepared the pamphlet, *Prophecy Fulfilled* for the National Spiritual Assembly of the United States. In December 1950, she was again recalled to Chicago, Illinois to guide the formation of the two Latin American National Spiritual Assemblies, serving as Secretary of the Inter-America Committee. With the National Spiritual Assemblies of South and Central America elected in April of 1951 the Inter-America Committee ceased to exist.

As a memorial to her beloved spiritual mother Dorothy Baker, Hand of the Cause, Elisabeth set out on her fourth trip on August 27, 1954, having obtained a ten-month teaching contract in Monterrey, Mexico which was a goal city. The pupils of her school, ranging from twelve through eighteen years of age, offered Elisabeth a new field of service, and her knowledge and love helped to guide and orient these children.

On August 29, 1955 she came to live with me and continued to teach in the same school. Her work with the fourth grade for a period of three years was such that Elisabeth Hope Cheney will never be forgotten there. She gently but firmly guided the children to self-understanding and the right path.

Elisabeth made many teaching trips in the Dominican Republic and during 1957 when the National Spiritual Assembly of the Greater Antilles was elected, Elisabeth became a member, and the following year she was elected to serve as its Secretary. However, ill health was to prove too much of a barrier and she was soon unable to serve in the capacity of Secretary, although she continued to serve everyone through prayer and as much service as she was able to give.

On December 31, 1958, at the request of Horace Holley, the Secretary of the National Spiritual Assembly of the United States, I brought Elisabeth to a hospital in Miami, Florida where, much to the amazement of the physicians there, she survived two major operations for cancer and then went to her home in Lima, Ohio. Her letters to me were always filled with the constant hope and desire to be able to continue to serve the Faith but this was not to be for her frail body was unable to withstand a third operation and on October 8, 1959 Elisabeth passed on to the Abhá Kingdom to join her Lord, and her adored Dorothy Baker.

SHEILA RICE-WRAY

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### SHAWKAT 'ALÍ FARAJU'LLÁH

"In His service" is the simple but all-encompassing inscription on the tomb of Shawkat 'Alí Faraju'lláh, erected in Tripoli in North Africa. Service characterized the thoughts and actions of this noble lady who was born in the cradle of the Bahá'í Faith, Shíráz. In this southern Persian city Shawkat Khánum first saw the light of day in the last decade of the nineteenth century. She lived there until around the age of three years and then was taken by her family to Egypt, first to Cairo and then to Mallawi.

At an early age she married the distinguished



Shawkat 'Alí Faraju'lláh

Bahá'í publisher, gay & Faraju'lláh Zaki al-Kurdí, who had been attracted to the Faith by Mírzá Abú'l-Faḍl, greatest of Bahá'í scholars. Shaykh Faraju'lláh as a young boy had left his native Maríván in Persian Kút-dístan and traveled to Cairo where he became a student at al-Azhar, the thousand-year-old Islamic university.

Shaykh Faraju'lláh was deeply loved by 'Abdu'l-Bahá, and received many Tablets from Him; Shoghí Effendi mentions his name in his *Bahá'í Administration* letters. Shaykh Faraju'lláh edited with meticulous care and published many Bahá'í books in Persian and Arabic. Associated with him at every step was Shawkat Khánúm. She proofread manuscripts and assisted in the multitude of tasks connected with the painstaking and arduous business of publishing. Her patience, perseverance, and serenity were valued assets in these activities.

The passing of Shaykh Faraju'lláh toward the close of 1937, marked the beginning of a new chapter of service for Shawkat Khánúm. In the spring of 1938, she joined her daughter, Bahía, in Baghdád, where she was of constant comfort and aid to Bahá'í travelers and

pioneers. Her knowledge of both Persian and Arabic, her unswerving steadfastness and loyalty to the Cause of God and to His Sign on earth, her open-handed hospitality, her sympathy and understanding, were outstanding. It was fitting a memorial service for her should have been held under the auspices of the National Spiritual Assembly of the Baha'is of 'Iráq, in Baghdád.

Severe illnesses did not diminish her ardor for serving the Faith and the friends. In 1950 she journeyed to the United States, a nation whose customs and language were almost wholly new to her. She quickly attracted a throng of admirers and well-wishers, first in New York and then in California.

Shawkat Khánúm was eager to extend the range of her activities and it was with a happy heart that she hailed the prospect of settling in Africa. She accompanied Ella Barley, Bahía, her grandson, and the writer to Tripoli in July 1953. The following Ríḍván she became a member of the first Spiritual Assembly of Tripoli. Independent in outlook, wise in judgment, humble and gentle in manner, her virtues as an administrator were not inconsiderable. The one drawback was lack of freedom to teach, to use those wonderful talents that had attracted many people of capacity to the Faith in Egypt and 'Iráq. Her humility and love for the Faith, her unfailing loyalty to the Guardian, and her daily life of sacrifice for His loved ones merited the praise and emulation accorded her by the friends in Egypt, 'Iráq, America, and Libya. They often remarked that she did not have a selfish bone in her body.

Her final illness in mid-February 1956 was short and her last words were of thanksgiving and gratitude. She kept repeating, "Thank you, thank you," to the attendants at the United States Air Force Hospital at Wheelus Field. Her sweet Persian words to me will ever be graven upon my mind and soul. As oxygen was administered to her she said in Persian, "This is the door of Paradise." Little did we realize that her earthly end would come in a brief hour or two.

The beloved Guardian cabled assurances of his prayers and the Secretary-General of the International Bahá'í Council wrote on March 10, 1956:

"The Guardian was very distressed. He asks that you assure her daughter and relatives

that he is praying fervently for the progress of her soul in the realms beyond. She will surely be richly rewarded by Bahá'u'lláh for the services which she has rendered so sacrificially and unselfishly all the years of her life. Her services reached their climax in her becoming a member of the Spiritual Assembly of Tripoli, one of the beacon lights of the Faith in that country."

ROBERT L. GULICK JR.

### ROQUE CENTURION MIRANDA

Roque Centurion Miranda, the first person to accept the Faith of Bahá'u'lláh in Paraguay, died very suddenly of a heart attack on January 31, 1960. The history of the Faith in Paraguay will forever be associated with his name for he held the small band of believers together through the example of love and devotion for a period of nineteen years. He served on the Local Spiritual Assembly from the time of its formation, was their delegate to the Latin-American Congresses and was the Paraguayan representative to the Bahá'í Jubilee in 1944 in Wilmette, Illinois. He served on the Regional National Spiritual Assembly of Argentina, Bolivia, Chile, Paraguay and Uruguay from the time of its formation in 1957 to the date of his passing.

He was a man greatly loved in his country and all radio programs devoted hours to eulogizing both his life and his theatrical achievements at the time of his death. He was the head of the National School of Theater in Paraguay and was known as an artist, playwright, poet and teacher. During his last year of life he was paid homage for some thirty years of devotion given to the culture of Paraguay. His body was laid out in state in the Municipal Theater, with the government of Paraguay taking charge of his funeral, in co-operation with the Baha'is, with Bahá'í memorial services held in the theater and at the cemetery. A grief-stricken country joined in a shared sorrow.

Roque was known for his great humility, compassion and sympathy toward the sufferings of his people. As he would walk down the streets of the city of Asuncion everyone



Roque Centurion Miranda

greeted him with big Latin embraces and to visiting Baha'is his name was an open sesame toward a warm welcome in Paraguay. Although renowned his life was characterized as one living almost in poverty and in the most humble of neighborhoods.

A Minister of the Government of Paraguay said of Roque that he was the true Guarani Paraguayan who represented the soul of his country. An Ambassador said that he was a personage who represented the new spirit of Paraguay and generations of Paraguayans will gratefully remember that such a man lived among them.

He gave numerous talks about the Faith on various radio stations and he spoke of the Faith constantly to the many daily visitors to his office. The Hand of the Cause Dr. Hermann Grossman said, "Does his country really recognize its great loss? He was truly a great soul!" An Auxiliary Board member, who knew him well, wrote that Roque's sacrifices and sufferings for the Faith had been intense and that it might well be that his death would prove a ransom for his country and bring a harvest of the masses into the Faith in the future.

Roque Centurion Miranda was like a father to the Paraguayans, and even during his last hours, ever mindful of the Faith, he kept repeating again and again, "What more can I do for my people? What more can I do for my Faith? What more can I do to serve Bahá'u'lláh?"

ELLEN SIMS

### FRITZI SHAVER

1895-1958

Mrs. Fritzi Shaver, ardent follower of Bahá'u'lláh, left her home in Minneapolis, Minnesota, in 1943 to pioneer with her sister in Sioux Falls, South Dakota.

A nature sparkling with beauty, laughter and love, Mrs. Shaves attracted hearts and enkindled friendships. Her chosen professional fields were music and dramatics, and after becoming a Bahá'í, she augmented these with her greatest of all delights—namely, teaching the Faith. Hers was the gift of sensing deeply the spiritual needs and aptitudes of her listeners.

In 1946, when the beloved Guardian launched his Second Seven-Year Plan and called for pioneers to establish the Faith in the capital cities of ten Western European countries, the two inseparable sisters offered their services. The European Teaching Committee of America chose Bern, Switzerland, for them, and on April 7, 1947, they arrived at their post, overjoyed to be met by four of the Geneva friends who had so thoughtfully travelled to Bern to welcome them. On that same day—Easter Monday—the first Bahá'í Feast in Bern was held by this little group of six, in the sisters' room at the Kreuz Hotel. The story of the development of the Cause in Bern in those early days will be written by other hands.

After six years in Bern, Mrs. Shaver undertook pioneering in other cities, including Basel, where she again joined her sister, and from whence she left Switzerland in 1956 to pioneer in Luxembourg. Before many months Mrs. Shaver became seriously ill and was forced to return to her sister's home in Basel. Intense suffering lay before her, during which she bore her affliction with undimmed sweet-



Fritzi Shaver

ness and patience, teaching from her bed to the very last. Her faith was indomitable and shed its radiance in her angelic submission to the Will of God. Deeply touched by the special prayers of the beloved Guardian, and by the love, helpfulness and generosity which streamed in to her from all directions, she would frequently remark: "It has been worth all of the suffering to experience *this* divine love!"

Two thousand friends from all parts of the world attending the Frankfurt Intercontinental Conference were witness to another rare privilege which God in His great bounty accorded our beloved "Fritzi". On July 27, 1958, when the message of her passing was read from the podium in Frankfurt, this glorious assemblage rose to its feet and centered its thoughts upon her while prayers were being read. How unfathomable the spiritual forces which were released in those moments! In the words of returning friends, Fritzi was carried to the Abhá Kingdom on the wings of boundless love and devotion.

On August first—Switzerland's Independence Day—under blue skies and a smiling

sun, Mrs. Shaver was carried to her resting place in the beautiful Hörnli Cemetery of Basel. The accompanying friends, heartbroken by the loss, yet gave silent thanks that God had released this faithful one from earthly limitations for activity in the timeless freedom of loftier spheres.

ELSA STEINMETZ

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FARRUKH IOAS

1920-1960

Farrukh Ioas was gifted with a superior intellect, a warm and vibrant nature, with great personal charm and, above all, with spiritual capacity that was transmuted into service to the Faith which was the beacon of her life. Farrukh's many friends felt the void that is left in the world when such a radiant personality passes on; yet the thought was expressed repeatedly, in the hundreds of tributes that poured in to her family, that now she could fully and joyously use all of the innate talent which she possessed to such an outstanding degree.

Farrukh was born Mary Lorraine Ioas but was known from early childhood as Farrukh, a name meaning "Joyous One, — bestowed upon her by 'Abdu'l-Bahá—a name which she loved. She grew up in a family who were completely devoted to the Faith of Bahá'u'lláh, her paternal grandparents having been among the earliest believers in America. Her father's life had been indelibly stamped, as a young boy, by his meeting the Master in America in 1912. He was to be called many years later by Shoghi Effendi to serve at the World Center, in Haifa, where he became secretary-general of the first International Bahá'í Council. Earlier he had been appointed a Wand of the Cause. In 1955, her mother, Sylvia, was also appointed to the International Bahá'í Council. Farrukh was aware of all these bounties; but she had, as well as a superior mind, an independent spirit and her conviction as a Bahá'í was not based upon acceptance but upon certitude. One who learned of the Faith from her and who herself became an outstanding teacher and pioneer has stated: "The quality of Farrukh's faith was unique in my experience among

Bahá'ís. It seemed to me that it wasn't an achievement—it was an endowment from God. She did not believe—she *knew*."

To a close friend Farrukh confided that her earliest and happiest Bahá'í memories were her summers at Geyserville Bahá'í School in California. She was present in 1927 at the official opening of the school and attended each summer thereafter for twenty years until her family moved to Wilmette, Illinois. She served on the school committee, taught classes, led many youth activities. An intimate friend of those days writes:

"She loved to sit and listen as a child for endless hours to deep and profound discussions of the meaning of life and the thrilling way the Faith knits all the aspects of life together. She was passionate about discussions, and remained so. She found it essential to follow a thing to its ultimate conclusion which made her a superb teacher."

She once said that in her early years she was engrossed mostly in the spiritual and social teachings but that her father's classes on administration had awakened a keen interest in her in this aspect and it became of deep and vital interest to her. She was an articulate exponent of the administrative order, its uniqueness, and of its eventual fruition into the World Order of Bahá'u'lláh. She was deeply conscious of the historic period of the Faith in which she lived, spanned by the leadership of the beloved Guardian, Shoghi Effendi. At the time of his passing, while flying to London to attend his funeral, she wrote her thoughts of him: "...one whom most of us had never seen, but who was identified as an integral part of the very fabric of this our Faith, one who had been the very pulse of the word Bahá'í for those of us who were born and grew up under him alone."

Farrukh was seventeen, ready to graduate from high school in 1937 when the first Seven Year Plan was announced. In January of 1937 Shoghi Effendi stated that to establish the Faith in thirty-four new states and provinces of the United States and Canada was the obligation of each individual as well as Assembly. Her thoughts and feelings had been galvanized by the Guardian's Plan and she put aside her education in 1942 and went to Boise, Idaho to pioneer in a state that did not yet have a Bahá'í Assembly. In April



Farrukh Ioas

1943, Boise elected its first Local Spiritual Assembly.

Throughout her lifetime, Farrukh was to respond in this way to the messages of Shoghi Effendi. A Bahá'í recalls vividly her enthusiasm when Shoghi Effendi announced the second Seven Year Plan: "Farrukh's joy and enthusiasm were all that our Guardian could possibly have desired...all of my Bahá'í life I have had a special feeling about pioneering because of the way Farrukh spoke of it. She made it seem that pioneering was life itself."

Leaving Boise, Farrukh returned to university life and graduated with distinction, a Phi Beta Kappa, from Stanford University in 1945. A fellow student at Stanford recalls this of her: "She had a wonderfully clear, incisive mind, capable of absorbing an almost unlimited number of facts, analyzing them, evaluating them and using them in new contexts. She was a joy to her teachers who on more than one occasion in my presence praised her attitude and ability." As a Bahá'í she also felt that her university work was a reflection upon her Faith and her self-imposed standards were very high.

Her participation in the second Seven Year Plan began in the south east, particularly in Texas. She followed a series of public meetings given by her father with a regular, weekly circuit of teaching that included

several Texas communities; and in April of 1948 both Dallas and San Antonio formed their Assemblies.

During her years in Wilmette, Farrukh served in multitudinous ways: as a public speaker on many platforms and in Bahá'í Temple meetings held in Foundation Hall; on the Public Relations Committee; the Bahá'í World Editorial Committee; as an editor of *Bahá'í News*. She worked in the office of the Bahá'í Publishing Trust in Wilmette for over a year in an editorial capacity. She compiled *The Drama of Salvation* used in institutes throughout the United States and other countries.

It was during her work at the publishing office that the message from Shoghi Effendi launching the World Crusade of 1953-1963 arrived. Her response was electric. Her mind leaped ahead, contemplating how this awesome Plan would affect the world, the Bahá'ís, her own life. She could not know then that she would pioneer once again on the home front, in two countries abroad, and finally be released to the Abhá Kingdom, before its final completion. She went to Texas again and helped to establish the first Assembly in Ft. Worth in April, 1955. Then late in 1956, she went to France at the request of the European Teaching Committee. Here she served on the Local Assembly of Paris. She became chairman of the National Teaching Committee and worked without cessation in developing an excellent teaching program that included all details of circuit teaching, workshops, and regional conferences with that rare quality of organization and follow-through that she had. four Local Assemblies were formed in the provinces. She helped to locate the Bahá'í Temple site for France west of Paris on the Seine and the endowment property located in the southwest, central part of the country, both goals of the World Crusade. One of her last, magnificent services to a community which she loved was her indefatigable work in the preparation for the convention that elected the first National Spiritual Assembly of France in 1958. Throughout all of these years of service, made difficult after the loss of Shoghi Effendi, Farrukh was outstanding for her absolute firmness in the Covenant, for her elucidation of and courageous adherence to the administrative principles of the Faith. There were times when her efforts in these



directions, coupled with her less than robust health, brought deep suffering.

Early in 1959 she returned to America for medical treatment. Though aware of the seriousness of her illness, she showed her moral courage at this time in insisting that her beloved parents should not know or be distressed at a time when they were overwhelmed with work at the World Center. Regaining some vigor, she once more responded to the call for pioneers and in the autumn went to Florence, Italy—her last post. Her health failed and finally she was prevailed upon to return to America early in 1960 for treatment, though adamant in her desires and plans to return to Europe. A few months later, on April 14, she passed away and was buried in Washington on a beautiful spring day that reflected in its bright sunshine, bird song, blossoming shrubs and flowers not only the radiance of her own spirit, but the promise of the world to come.

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EUNICE BRAUN

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AMY ISABEL McALLISTER

1907-1960

Miss Amy Isabel McAllister was born on May 6, 1907 in Colón, Republic of Panama, the daughter of Emma Louise and George Alexander McAllister. She attended an English-language elementary school, the E. A. Kerr School, and afterwards completed her studies at the Uruguay School in the city of Colón. Then she further continued her education by taking up accounting at the Professional School in Panama City, graduating in 1927.

To her family and the business world Amy was thought of as a self-disciplinarian and was always methodical in her pursuits throughout her life. Her motto was, "There is only one way to do anything, and that is, the right way."

In 1953, scarcely three years after entering the Faith—years which had been spent in stalwart and constant service to the Local Assembly and community of Colón—Amy

was elected to the Regional National Spiritual Assembly of the Bahá'ís of Central America, Mexico and Panama, which at that time also encompassed the Greater Antilles and a major part of the Islands of the Pacific. In 1954 she was re-elected and served as Recording Secretary.

Amy now decided she would pioneer to Escasú, Costa Rica, and offer what services she could in the consolidation of the Assembly and the community there. In 1960, however, she was again elected as a member of the Regional National Assembly and although still in poor health she voluntarily offered her services as Assistant Corresponding Secretary. After a year of very intensive Bahá'í activity in Costa Rica, Amy had to return to Panama for further medical treatment and because of physical complications it was not possible for her to return to Costa Rica. She knew for her health she should return to Colón but she did not wish to leave the pioneer field, and her last request prior to leaving the National Ḥaẓíratu'l-Quds in Panama to return to Colón was to be placed aboard a ship destined for Bluefields, Nicaragua which she hoped would fulfill her past assignment as a traveling teacher to a goal city which was so dear to her heart.

On December 17, 1960 Amy passed away during the time the Regional National Assembly was in session in Guatemala City; all the members present knew how much she had wanted to attend this meeting. It was decided that during the seven National Teaching Congresses to be held at the end of December, in each of the seven countries comprising the regional area, memorial services would be held in her honor.

Amy McAllister was a vital part of Shoghi Effendi's World Crusade and she was dedicated to the beloved Guardian and gladly gave her life to the service of the Faith of Bahá'u'lláh. A most befitting tribute to Amy McAllister would be found in the words of the Master:

"The disciples of Christ forgot themselves and all earthly things, forsook all their cares and belongings, purged themselves of self and passion and with absolute detachment scattered far and wide and engaged in calling the peoples of the world to the Divine Guidance, until at last they made the world another world, illumined

the surface of the earth and even to the last hour proved self-sacrificing in the pathway of that Beloved One of God."

JAMES V. FACEY  
DONALD R. WITZEL

### ELLA W. DUFFIELD

1873-1962

Ella Warden Duffield was born in Pittsburgh, Pennsylvania in 1873 of Scottish-Irish descent, the family name being Semple. Both of her parents were from the region of Newtownards and Belfast, Ireland, but they had come to the United States when they were very small children. Ella's parents were members of the Presbyterian church and she was reared in a family whose life was deeply influenced by the essential teachings of Christianity and a strong belief in God.

Ella had a great love for music and her ability to play the piano from an early age found her attracted more and more to the world of music. She also had a fine contralto voice and during a period of ten years was well known on the concert stage, and she sang in several of the largest churches in her native city.

She married Dr. Thomas McCann, a surgeon, and from this union a daughter was born. Her happiness in *this* marriage was shortlived for within four years her husband died. Three years later she re-married, this time to Dr. William Duffield, M. D., and they established their home in Los Angeles, California. It was during this time that Ella Duffield identified herself with the musical world of California and she composed many songs which gained her international recognition, one in particular being a book of songs called *Songs for Children*.

In 1933 Ella, accompanied by her daughter, first heard of the Bahá'í Faith at the home of Mrs. Martin Carter, and the speaker at the time was Beulah Storrs Lewis. Ella often said that she did not know the moment when she accepted Bahá'u'lláh, but that it happened very soon after she began reading the Teachings, every word convincing her of the station of Bahá'u'lláh.

From the time she accepted the Faith her life was spent in dedication to serving



Ella W. Duffield

it in every way that it was possible for her to do so. She was an avid reader and her constant study of the creative Word gave her a great reserve of power which served her particularly in her later years.

When the Guardian, Shoghi Effendi, called upon the American believers to leave their country and to pioneer in foreign lands she asked to accompany her daughter in answer to this call. They arrived on the island of Madeira on September 30, 1953. Ten months after their arrival there they were asked to go to France by the European Teaching Committee of the United States, where the work of consolidating the Faith toward the formation of a National Spiritual Assembly had been inaugurated by the Guardian in his message to the United States of July 28, 1954. There were already two pioneers of the Faith on Madeira so Ella and her daughter accepted the request of the Teaching Committee and arrived in the city designated to them, which was Nice (Alpes-Maritimes), France in June of 1954.

Ella Duffield was in very delicate health when she left her home, but in spite of this she was able to serve for nine years of the

Ten-Year Crusade instigated by the Guardian. It was during the last four years of her life, at a time when she was practically bed-ridden, that her great spiritual capacity was most strongly felt by everyone who came in contact with her, and although many of the people who visited her at this time did not speak her language, nor she theirs, they felt the great assurance in the Faith that she had and Ella, who knew that a new and happier world was being born, gave forth a quality of humor that was a delight to those around her.

In her 89th year, this Knight of Bahá'u'lláh passed into the Abha Kingdom and she is buried in the Cimetière de l'Est, high in the hills overlooking the Mediterranean.

SARA M. KENNY

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### FRANCES WELLS

1906-1960

Frances Wells, *née* West, was a pioneer whose labors for the spread of the Faith of Bahá'u'lláh took her far north to Alaska and then, much later, to Luxembourg in the heart of Europe, where, on December 27, 1960, she passed away and she was buried in her goal city of Differdange. Her determined and dedicated services recall these words of Bahá'u'lláh: *"They who have forsaken their country for the purpose of teaching Our Cause—these shall the Faithful Spirit strengthen through its power. No act, however great can compare with it. . . Such a service is indeed the prince of all goodly deeds."*

Frances was a child of six when 'Abdu'l-Bahá visited Los Angeles. As was His custom, He called the children around Him and Mrs. Hattie Cline brought her nieces to Him. Little Frances, with her flaming red hair and green eyes received her gift of roses from the Master, but secretly, she told us, she wished they had been candy.

All her life Frances served the Faith, first in Los Angeles and in Big Bear and then in 1943 in Alaska where she pioneered for seventeen years. In Anchorage she worked with Honor Kempton helping with her famous "Book Cache", giving radio talks, teaching, visiting many cities, and engaging in many other Bahá'í activities. The beloved



Frances Wells

Guardian was particularly pleased with her achievement of being able to take the Faith to Point Barrow above the Arctic Circle, where, under most difficult conditions she worked among the Eskimos for three years, which led to the acceptance by the first Eskimo in that region of the Faith of Bahá'u'lláh.

In 1958 Frances made the Pilgrimage to the World Center in Haifa. Stopping in the Benelux countries on her way back to Alaska, she decided to answer the urgent call to pioneer in a European goal city and on August 3, 1959 she arrived in Luxembourg and settled in the town of Differdange. Although ignorant of the languages and customs, she followed in the steps of other pioneers and was able to gather a group of sincere friends around her. Frances was faced with many tests in her new post and handled them with the same courage and perseverance that she had shown in other adverse circumstances.

After attending the ceremony of the laying of the cornerstone of the Mother Temple of Europe at Frankfurt, Germany, on November 20, the condition of great fatigue which Frances had been feeling suddenly became very acute. On December 7 she entered the hospital at Esch where her ailment was diagnosed as leukemia; she lived only three

more weeks. During that time she was lovingly attended and nursed by the Bahá'í friends until on the night of December 27 she quietly slipped away.

December 31, some seventy Bahá'ís and townspeople assembled to pay Frances homage at the service held in the open air before the casket. The Mayor of Differdange was represented and Mi. Donald Cruz, the secretary of the American Embassy, represented the United States Government. Mr. Ben Levy, of the Benelux National Spiritual Assembly had been chosen as the spokesman of that group as it was through hearing Frances teach the Faith in Alaska that he had become a Bahá'í, and Honor Kempton, whom Frances had followed to Alaska, and who had introduced the Faith in Luxembourg in 1946, read the last prayer.

Frances Wells, pioneer, lies on the slope facing the Holy Land with the fields of flowers that she so loved spreading out in a bright carpet around the area, and the great iron mines toward the rear, symbols, perhaps, of her iron determination serving the softer flowers of spirit.

VIRGINIA ORBISON

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### HARRY EDWIN FORD

1892-1954

The little white signal flag went up in the window.

There was a shout, "Uncle Harry is well enough to have us come."

Small feet hurried along the apartment corridors.

The children's hour had come!

Up to the last day of his life on earth, Harry was with children.

How well he understood them, and how they in turn, loved him.

This understanding of children, and for the world of nature, were Harry's dominant characteristics.

Harry Edwin Ford was born in Rushford, New York, August 7, 1892. His father was a lumberman and their home was a cabin on the edge of the forest. Harry was the eldest of six children; the first little ones he loved and cared for. Much of his early youth was spent



Harry Edwin Ford

in the woods with his father; the world of nature was his home.

He received his education in Upper New York, graduating with a B.S. degree in education from Syracuse University. In 1910 he accepted his first official teaching position and from then until he retired in 1948, in order to devote all of his life to the Bahá'í Faith, he was a teacher and principal of schools,

When Harry first heard of the Faith about 1936, he said at once, "But I have thought out my own religion; it does not need a church and does not harm any living thing." In truth he had been waiting for the Bahá'í Faith! He became active at once. He taught at Green Acre, wrote short stories for children, served on national committees.

Upon the suggestion of Shoghi Effendi, Harry and Bahíyyih Ford moved from New York State to Colorado Springs in 1948. Mr. and Mrs. Mathews had asked them to help manage the International Bahá'í School. For five years Harry was active at the school in the summer months. then traveled extensively during the winters teaching the Faith.

In 1952, in response to a question from me, Shoghi Effendi again conferred a great blessing upon Harry by asking us to go to

Johannesburg, South Africa, to pioneer. Although Harry was ill he knew this was the crowning event of his life and with all his heart he prepared for the trip.

In July 1953, Johannesburg became his final home. In a small one-room apartment, he prayed to be allowed to find receptive hearts in this city of no friends.

His strength was rapidly failing but he could just manage a short walk each day. On these walks he met the children! Like a piper he found them. Soon they were overrunning the tiny flat until his only way to have quiet was to put up the little white flag in the window when he was able to see them. He told them stories of all the growing things around them, and of the new Messenger for this Day. The children told their parents; the parents came to see the much loved "Uncle Harry." Thus the first class on the Faith was established.

On January 31, 1954, Harry quietly passed from this world into the next. He is buried in Johannesburg.

The tributes he would have wanted most, followed his passing. A cable from the beloved Guardian reading: "Profoundly grieved passing devoted exemplary pioneer—reward Abhá Kingdom—praying progress soul. . ."

A lovely bunch of African flowers on his grave was marked: "From The Children."

BAHÁYYIH FORD

### DULCIE BURNS DIVE

On Tuesday morning, 18th September 1962, valiant pioneer, Knight of Bahá'u'lláh, Mrs. Dulcie Burns Dive, passed to the Abhá Kingdom in Auckland, New Zealand. The Faith has surely lost one of its most devoted servants in the Pacific area.

Mrs. Dive, after working with her own community in Auckland, moved to Australia, where she was active in the teaching work and served for some years on the National Assembly of Australia and New Zealand. When the Guardian called for pioneers to settle virgin areas Mrs. Dive left for the Pacific islands, where her services were invaluable. She served on the Regional Spiritual Assembly of the South Pacific from the time it was formed in 1959 until her death.

The Bahá'ís of the Antipodes have cause to be grateful for her many services; her name will be forever remembered as one of the first pioneers of the Faith from this area.

### CYRUS SAMANDARÍ

1934-1958

This radiant young believer received the approval of the beloved Guardian for his pioneer project to Somalia in 1955. Assured by the promise of success which Shoghi Effendi had given him, he arrived in Mogadiscio on Bahá'u'lláh's birthday, and by his warm-heartedness and beautiful chanting endeared himself to us all. His style of chanting was, indeed, unique and he became a nightingale.

He studied hard and learned to speak not only Arabic but sufficient Somali (which has, as yet, no script) to be able to teach the Faith. He taught with such love, patience and sincerity that he was able to attract many souls. He not only taught the Faith, but mathematics, Arabic and English to the many young men who were unable to study at school.

The first Riḍván after his arrival in Mogadiscio, he was elected to the Local Spiritual Assembly, and he was also an active member of the local teaching committee. He continued to serve on these two bodies until he fell ill.

He taught early morning, mid-day, evening and night, and even during work, fearlessly and with as much wisdom as his ardent nature permitted. He showered love upon his contacts and in less than two years brought six souls to the Faith, in a country where fanaticism and opposition made many difficulties.

Most young men would have been bored and complained of the dullness of their life here, but although he lived such a simple, restricted life, he was always radiantly happy, which, combined with his kindly, sympathetic nature, made him not only magnetic but a very successful teacher. Even the fanatical people who came to the shop to threaten him during his life, were shocked to hear of his death and declared that he was a very good young man.

One of his spiritual children transferred to Afgoi; together they started extension teaching, Cyrus traveling in the crowded



Cyrus Samandari

Somali bus or an open lorry. One of the contacts that he made in Afgoi moved to the bush; Cyrus found a young man who came from the same bush village and was returning on foot that evening; he insisted on accompanying him, although he was told that the way was rough and long. They arrived at nightfall and Cyrus went to the hut of his friend, shared his strange food and slept beside him on a mat. The other villagers were astonished to see a white man staying with them. Next day, very early in the morning, they made their journey back to Afgoi, the sun beating down on them and the dust choking them. Cyrus returned home, burnt by the sun, tired with the long walks but happy that he had obeyed 'Abdu'l-Bahá's wish literally.

When Cyrus heard of the passing of the beloved Guardian, the radiant light was extinguished, and he said in a broken voice: "There is nothing to live for now. Life without the beloved Guardian has no meaning." Not many days later he became unwell.

At first he was nursed at home, all this time receiving a flow of students and contacts, who came for lessons in Arabic or mathematics, or for "bedside firesides." He continually apologized for giving trouble, though, in fact,

he was uncomplaining and undemanding. When his condition suddenly became serious, he was hurried to a hospital. This was during the Kampala Conference, which he had so hoped to attend. A cable was sent, asking for prayers, and beloved Amatu'l-Bahá Rúhiyyih Khánum herself called upon the friends to join in praying for his recovery. The cable informing us of her solicitude for him came to lighten a very dark day of suffering. After the conference, his uncle, the Hand of the Cause, Mr. Samandari, visited Mogadiscio and gave Cyrus great happiness; some of his old radiance returned to his face.

It was discovered a serious operation would be necessary, and he was sent by air to Nairobi on March 19; with broken hearts his relatives in Mogadiscio helped the now frail and pathetic figure to board the plane—a shadow of the former finely built, handsome young man. The operation proved to be useless, as he was suffering from advanced cancer. Doctors and nurses were all deeply impressed with his gentle and courageous character. He dipped from this life to the next on the evening of April 5, 1958, with the Nairobi pioneers watching over him. Although it had been hoped that he could regain sufficient strength to pass his last days with his beloved mother, he was destined by God to serve the Faith in death as in life. The Nairobi friends were able to acquire a Bahá'í burial ground and obtain special permission to bury both black and white in the same area. Thus he helped to win another goal.

The Hands of the Cause in the Holy Land cabled: "Confident spirit devoted enkindled pioneer receiving reward presence beloved Guardian Abha Kingdom. Praying Shrines."

MEHDI AND URSULA SAMANDARI

#### EDWIN WHITAKER MATTOON

The high point in the lives of our parents was in the summer of 1921, when we all visited 'Abdu'l-Bahá in Haifa, Palestine. In a farewell talk, on July 23, 1921, He said: "You have journeyed from that long distant region and arrived in this Holy Land and you have visited the two Holy Shrines. You

must appreciate this gift. Not everybody has such a gift. You became confirmed in it with utmost sincerity and **with** your attention turned toward the Kingdom of God completely. While you were here, **we** were pleased with you and you with us. Visiting is good like this for it is of worship. This visit of yours is well accepted in the Kingdom of Abhá. Its results will remain with you forever. Therefore, you should thank God that you attained to such great Bounty.

"Now that you return, your going should be like the breeze that comes out of a rose-gaden—the breeze that has a very sweet fragrance. You who return should be in utmost joy and mirth, and with great glad tidings be the cause of the happiness of the friends, that whoever meets you may be filled **with** joy.

"Convey to **every** one of the friends the message of kindness from me. You, yourselves, must be like letters, letters that speak. I wish to write to every one of the friends, but you know that I have no time. I am always with you. My heart is with you. I will never forget you."

It seems to us this was true; our parents spent their lives in showing kindness and thoughtfulness **to** people everywhere.

Dad was born on a ranch near Galatea, Colorado. His parents, Edwin Charles Mattoon and Mae Whitaker Mattoon, were pioneers to the West. With them he lived in a sod hut for a few years. Very early in life, Dad learned **to** recite and **sing**. One of his great **pleasures** throughout his life was taking part in and directing amateur dramatics and talent shows. **His** parents returned to Illinois when he **was** twelve years old. Dad received both his Bachelor of Science and his Master's degrees from the University of Illinois.

He married Annie Ellen Crathorne in 1912. They had a full and rewarding life together and shared the great experience of discovering the Faith. They first heard of it while attending a Sunday School class in the Methodist Church in Urbana, Illinois. Prof. Jacob Kunz **was** the teacher and he told them of a great prophet, Bahá'u'lláh, who had appeared in the East. Shortly after this, Dad read an announcement in the paper about a lecture at the Unitarian Church entitled "The Life of Muḥammad." Mother and Dad decided to go.



Edwin Whitaker Mattoon

When leaving this meeting, they received an imitation to a forum at which various religious subjects were to be discussed. At these meetings, they met some of the Bahá'ís who lived in Urbana. They developed a keen interest in the Bahá'í Faith. Whenever one of the friends received a letter from 'Abdu'l-Bahá, it was a treasure for all and everyone rushed to read it.

Dad's interest in the Faith continued to grow, as was shown by his correspondence with mother during the **world** war (he was a First Lieutenant in the United States Army). Many of his letters centered around his thoughts about the Faith and the Bahá'ís he met in other lands.

In the years after the war, the desire to visit 'Abdu'l-Bahá became stronger and stronger; finally, he wrote and asked for permission for him and his family to make the pilgrimage. A few months before 'Abdu'l-Bahá died, their wish was granted; we remained in Haifa for nineteen days.

From 1920 to 1929, our father was the **principal** of the High School in St. Joseph, Illinois. He was instrumental in building a fine new school with beautiful grounds which is now the pride of the countryside. He was very interested in helping deserving students.



In 1931, Dad accepted a position **with** the Chicago Public High Schools. In 1435, we bought a home in Wilmette, Illinois. From then on, Dad's activity centered around the Bahá'í House of Worship where he continually served as a **guide**. He was the chairman of the National Bahá'í Archives Committee from 1934 to 1947. We served on the Inter-America Teaching Committee for many years. He visited most of the countries in Central and South America in the summer of 1949 assisting the Bahá'í activities. This meant much to him; he always wished to return. He also visited and worked with the Omaha Indians in Macy, Nebraska.

During all this time he was a loving husband, father and grandfather. He had a **capacity** for **giving** freely of his time and devotion and love. Nothing was ever asked for in return.

Dad had long desired to pioneer, and after the Guardian launched the Ten-Year Crusade this desire grew into a reality **when** he and mother arrived in Key West, Florida, in **August** 1954. There he devoted his energies to teaching. He had realized his dream and felt very **grateful**. He **made** many friends and gave the Message to everyone he could. He **became** well known to the Negroes in Key West and was asked on several occasions to speak to the students attending the Negro High School.

**In** February, 1955, he suddenly became ill but continued active in the Bahá'í community and to his great joy an Assembly was formed in April, 1956. The loving spirit of the Bahá'ís was a **great** solace to him. His spirit never faltered,

Mother **has** written: "During his last months, he was so unbelievably brave and. . . never complained. He never lost his desire to go to **South America** and when the Conference was in session in Havana, Cuba, he said he felt able to go. . . he surprised the friends **there**. He came back very happy about meeting them. Just a short time before he **died** he **gave** an inspiring talk to a group of Bahá'ís and guests in Key West. . ."

**On** December 24, 1956, Dad passed into the next world. Mother asked us to notify the Guardian. The Guardian's reply, which was a great source of comfort, is as follows: "Grieved news dear Father's death. Pioneer teaching administrative services unforgettable,

highly meritorious. Assure fervent prayers progress his soul Abhá Kingdom."

His body lies in the cemetery in **Key West**. On the marble stone that covers **the** grave are engraved the words of Bahá'u'lláh, "I have made death a messenger of joy to thee. Wherefore dost thou grieve?"

ANNAMARIE MATTOON BAKER  
FLORENCE MATTOON ZMESKAL

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### CARL SIGURD HÖGBERG 1902-1962

On June 27, 1962, seated on a bus coming home at noon, Carl Sigurd Högborg suffered a heart attack and died.

**Born** in Göteborg, Sweden, in 1902, Sigurd had **gone** to America at the **age** of 24. Having completed his school education and served in the Swedish Navy, he sought a wider **field** of opportunity.

Was it a foreordained **plan** **which** fed him to the Bahá'í Faith, through his wife, Alethe Holsapple, and then back to his native **land** as a Bahá'í pioneer? **At** the time he became a Bahá'í in southern California in 1948 Sigurd's work as a salesman took him through eleven western states. Earnestly he **endeavored** to apply the principles to business relationships and to put into action those Words of Bahá'u'lláh: "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.'" Over this widespread area he said many prayers and sowed many seeds. In order to attend Feasts he often traveled long distances to reach the nearest Bahá'í community.

What a joy it was to Sigurd when the first Spiritual Assembly in his home community, Culver Township, **was** farmed! He felt his home richly blessed **through** Bahá'í firesides and by welcoming groups of Bahá'í youth and their friends,

In 1954 Sigurd suffered a serious illness and a period of discouragement followed, One



Carl Sigurd Högborg

morning he awoke as though rejuvenated, saying, "The most wonderful thought was in my mind when I awoke, and now I *know* I'm going to get well." And he repeated the words of the Báb, "Put your trust wholly in Him, and be assured of ultimate victory." This was a deeply spiritual experience, bringing the conviction that his life had been spared for some purpose. Later, when the call came for pioneers to Sweden, Sigurd and his wife unhesitatingly gave up their jobs and the ranch, which had become a dearly-loved project, sold their possessions and made the journey back to Sigurd's native land.

Many relatives and friends heard of the Faith because of Sigurd's journey back. Resuming the Swedish language after 34 years and trying to express himself in language suited to the Teachings was not an easy task for him, but a limited vocabulary did not deter him—his warmth of spirit, his firm conviction and forthright manner attracted many listeners.

In his zeal to follow the directive of the Guardian, he endeavored as a pioneer to "dig his roots deeply," to show courtesy to neighbors and business associates, to build friendships, and above all, he endeared himself to the children of the neighborhood, to all

of whom he was "Farbror" (Uncle). "Perhaps their parents will not accept the Faith," he said, "but these children will one day be Bahá'ís." The flowers brought by the children, and their parents, when they heard of his passing, testified to their genuine affection for him.

Sigurd was honored in being the first believer to lay down his life in Uppsala. Perhaps the type of teaching which Sigurd did was best expressed by the bus driver who, at the close of the Bahá'í service, laying a wreath at the foot of the grave as a tribute from all the bus drivers, said in part: "We have carried Herr Högborg on many journeys and he was such a pleasant passenger, such a fine man, with always a cheery greeting for each of us, that we enjoyed having him ride with us—and now that his journey through life has ended, we wish him a happy passage and glorious transition to his eternal Home."

From the grave of Dag Hammarskjöld one looks through the lovely old birch trees toward the resting-place of "Bahá'í Pionjären Carl Sigurd Högborg" whose monument also bears those immortal Words of Bahá'u'lláh, "*Att Alla Nationer Ma Bliva Ett I Tron Och Alla Människor Sasom Bröder.*" "That all nations should become one in faith and all men as brothers."

ALETHE H. HÖGBERG

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#### MOLLIE ANKENY YOUNG

1867-1959

Mollie Ankeny Young was born in Clinton, Iowa, in 1867, of a pioneer family. Her maternal grandparents had been the first family to settle there. She often spoke of this maternal grandmother as being a tower of strength and calmness; these qualities she so admired seemed to pass on to her.

She was by birth an Episcopalian, but her religion was not of the Church, but of deeds. She never taught her children by words, but by the example of her upright and generous character. She never could bear to see others in need and not try to help them. She seemed to sense a necessity without being told.

Her early life was tragically touched by the death of her first beloved husband, James

Dwight Lamb, and later by the passing of a cherished daughter. Perhaps these were the incidents which drew Mother away from the social world to which she belonged, to search for the things of the spirit.

The friends she selected were sincere, forthright persons like herself, and with them she explored many avenues of religious thought. She had no use for sanctimonious piety and never considered that she had any special virtues, her sense of humor was too great for that.

She first received the Bahá'í Message in California in the early 1930's, but it was not until 1938 that she turned with all her heart to Bahá'u'lláh. She was seventy-one years of age at this time, a reserved, direct woman. Her love for Bahá'u'lláh now became such a *force* in her life that any former barriers of reserve were dissolved. She extended her love and friendliness to God's children of all races and nationalities. Her every thought seemed to be dominated by the example of 'Abdu'l-Bahá. Her home in Beverly Hills, California was given over to innumerable Bahá'í activities as well as to regular Sunday evening "fireside" meetings. These meetings averaged from twenty to thirty persons, many of whom became Bahá'ís and are now serving throughout the world.

When attending the Inter-American Conference in Chicago in 1953, she was quickened by the spirit of the world-embracing Crusade and especially with one of its most important objectives, of carrying the Message to every corner of the earth by 1963, the Centenary of the Declaration of Bahá'u'lláh. She never thought of herself as a Bahá'í teacher—coupled with her strong will there was always humility. When she heard Amatu'l-Bahá Rúhiyyih Khánum, the beloved wife of the Guardian, who had come to the Conference as his special representative, she determined to leave her native land and do what she could to serve Shoghi Effendi in helping to fulfill the goals of the Crusade. She was eighty-six years of age at this time. The statement which had impressed her was the fact that all could serve regardless of age. Those who were too old could go to foreign countries, there by example, they could teach others and they could "lay down their banes" in these foreign lands.

She wound up her affairs, by the fall of

1954 and, accompanied by Mr. and Mrs. Edward Bode, went to Cuernavaca, México. In 1955 Mother transferred to Costa Rica. For two years she assisted the work in Costa Rica, first in the City of Alajuela, and later in the village of Escazu, Costa Rica. At this time, as a result of her advanced age, her health began to fail. She was not one to complain but she deplored the check-rein it put on her **being** active. In 1957 she returned to México, the country of her first choice, and there in January of 1959, she passed away.

At her memorial service, in the National Hazíratu'l-Quds of México, Dr. Edris Rice-Wray said of her: "...She seemed to love everyone and certainly everyone loved her. Her failing health even before returning to México, made it impossible for her to serve the Faith very actively. However, she came, determined to do what she could. Even when she couldn't leave her bed at the last, she was constantly assisting in every way possible..."

"I think one of the most striking things one notices about the Bahá'í Faith is the old people. They never appear senile, but are dynamic and alive until the last. It is their faith which makes a difference. It is one of the greatest proofs of the Faith, and Mrs. Young had it to a very great degree."

Her grave stands high on the mountain slopes that overlook the Valley of México. On the simple headstone the beautiful Words of Bahá'u'lláh are written in Spanish:

"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?"

VALERIA NICHOLS

LUTFU'LLÁH 'ALÍZÁDIH

1893-1959

Lutfu'lláh 'Alízádih and his wife came to Africa from Persia at the beginning of the Crusade and despite perpetual ill health "Lu" stayed in his pioneer post. He was born on March 9, 1893 in Tabriz, Persia. One day he stood with a group of young friends watching a carpenter at work and this man began to speak to the group about the Bahá'í Faith.



Luṭfu'lláh 'Alizádh

Although Luṭfu'lláh and the others were all Muslims, what was said by this man interested him and he kept going back again and again to *hear* more until the day came when he totally embraced it. This choice caused a great deal of unpleasantness in the family and finally he decided he would have to leave home. He first went to Russia where he witnessed the beginning of the great revolution there. He managed to escape and made his way to Finland, Austria and finally, London.

When he arrived in London, he knew no English but regardless of this handicap he was soon giving his services to the Bahá'í Cause there and he was one of *the* handful of young people who started the first youth group of England. He worked and taught *with* the English Bahá'ís for fourteen years and then, with the Guardian's blessing, returned to his native country of Persia in 1936 where he remained for twenty years, carrying on his work for the Cause.

When he heard the Guardian wanted pioneers for Africa, he joyfully accepted this opportunity and arranged to go to Nairobi, Kenya. He became a member of the Spiritual Assembly and also of the Kenya Teaching Committee. Although for many years his health was poor, the strength of his spirit

carried him along, enabling him to continue his service to the Cause.

The Bahá'í Cemetery, Nairobi, has been blessed to receive this second pioneer to give his life that the light of God might be ignited in Kenya. His funeral was truly international, attended by Africans of several tribes, Americans, Persians, Scottish, Irish and English friends who came *to* pay their last respects; the service was in Arabic, Persian, English and Swahili,

W. 'ALÍZÁDH

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MUŞTAFÁ EFFENDI SÁLIM

1899-1962

Muṣṭafá Effendi Sálím passed to the Abhá Kingdom on 23rd November, 1962 in Tripoli, Libya. Born in Egypt on Oct. 17th, 1899, Muṣṭafá Effendi embraced the Faith at an early age and rendered memorable services to the Alexandria Community, to the National Spiritual Assembly of Egypt and the Súdán, and to the pioneering effort in Libya. His was the privilege to be in the presence of Shoghi Effendi in the Holy Land at a time when pilgrimage was permitted only in exceptional cases. His loyalty and devotion were shown at the start of the World Crusade when, alone and without employment, he pioneered to Benghazi and later became a member of its Local Assembly, the first one to be formed in Libya. In 1953 he went to Tripoli and became a member of that city's first Assembly, which was formed at Riḍván 1954. He was Vice-Chairman of the Assembly at the time of his passing.

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KANICHI YAMAMOTO

1879-1961

By 1902, ten years after the ascension of Bahá'u'lláh, Thornton Chase, an American, had become the first from the western world to believe in Him; Robert Turner, the first American Negro; Thomas Breakwell, the first Englishman; Hippolyte Dreyfus, the first Frenchman and Kanichi Yamamoto, twenty-three years old, the first Japanese.



Kanichi Yamamoto

Kanichi had left his parents in the province of Yamaguchi, Japan and set out for a new world. He was an independent thinker, self-reliant, earnest and adventuresome. Brought up a Buddhist, he had become a devout Christian. In Hawaii on his way to America he worked for a Bahá'í family. Also living with this family was Miss Elizabeth Muther who helped "Moto" with his English. When Elizabeth became a Bahá'í, her first thought was to speak to Yamamoto.

Miss Agnes Alexander, Hand of the Cause, records the story:

"... the power of 'Abdu'l-Bahá's Tablet to her and her own earnest prayer, brought about a great event in the spiritual world, and God used her as His instrument to confirm the first Japanese Bahá'í. . . When she asked him how he knew it was the Truth, he answered by putting his hand to his heart, and said he knew there."

Miss Muther wrote on September 8, 1902, "Now he has received the Message, and I thought this evening, for the joy expressed in his face as well as his words of gratitude for the Truth of God, that he must have forgotten everything but to rejoice in God."

At once Moto wanted to write to 'Abdu'l-Bahá. He rewrote the letter four times but still thought he had not adequately expressed his thoughts in English. Finally, Miss Muther told him to write in Japanese, for she felt

sure the Master would understand. He wrote then in his own language, humbly confessing his belief in the Manifestation of God and asking for ability to teach the people of his native land. When he received a Tablet from 'Abdu'l-Bahá in reply, Yamamoto felt he had been fully answered.

In February 1903 Moto received a second Tablet stating, "... there hath come a soul from the remotest horizon who hath entered the Kingdom of God."

In the early days of the Bahá'í Faith in Honolulu there was no home where the group of four could meet. Agnes Alexander, Clarence Smith, Elizabeth Muther and Kanichi Yamamoto would go by trolley to Pacific Heights and there on the hilltop read the prayers and Tablets.

Moto stayed six months in the Islands to learn more of the Teachings, and left in 1903 to become not only the butler but "a member of the family" of Mrs. Helen S. Goodall in Oakland, California. Mrs. Goodall wrote soon after Moto's arrival that, "It seems wonderful to me how the Spirit has taught Moto as he does not understand English very well. . . . We is very happy and goes about the house as if he were walking on air, especially if a believer comes to see us or we have a meeting."

On August 4, 1904 'Abdu'l-Bahá revealed a third Tablet to Yamamoto, addressing him, "O thou who art the single one of Japan and the unique one of the extreme Orient!"

The familiar words of 'Abdu'l-Bahá on marriage were revealed in a Tablet to Yamamoto, who was married in 1908 in accordance with American customs. An elaborate wedding was planned by Mrs. Goodall which was attended by all the Bahá'ís and the Japanese friends of the couple. After the ceremony, Moto said to his wife, "I don't want you to be like a Japanese wife, always bowing. I want you to be like an American wife and boss me!"

In 1909 Mrs. Goodall moved to San Francisco but kept her Oakland home open for Bahá'í meetings with Moto in charge.

Then came the historic visit of 'Abdu'l-Bahá. He arrived on October 3, 1912, and His first talk was in the Oakland home that evening; this was followed by other memorable occasions at which Moto served with joy and radiance.

"The meeting arranged by Yamamoto for 'Abdu'l-Bahá to speak to the Japanese Y.M.C.A. at the Oakland Japanese Independent Church on October 7 gave Him special happiness, and He showed great favor to all the Japanese friends."

During His northern California visit, 'Abdu'l-Bahá stayed in the home prepared for Him by Mrs. Goodall and Mrs. Cooper; it was Moto who had the privilege of living in this home and serving his beloved Master during those glorious days. 'Abdu'l-Bahá loved the three little Yamamoto boys, gave them Persian names and held them on His lap.

On May 1, 1961 Kanichi Yamamoto passed away. His Bahá'í children, now in business and the professions, came from different parts of the country to attend a special service arranged by the Berkeley Bahá'ís.

MARION YAZDI



Jahangir Ta'yídí

### JAHANGÍR TA'YÍDÍ

This devoted Bahá'í was a pioneer youth to Kuwait on the Persian Gulf. He arrived in Kuwait in 1953 and participated in the establishment of its first Spiritual Assembly, which was elected in Fahahil; and in the second, in Hawalli.

The services of Jahangir Ta'yídí will be remembered forever. He courageously suffered all kinds of difficulties for the sake of pioneering, and settled in unfavorable and uneasy areas, simply in obedience to the hopes and wishes of the beloved Guardian.

On the day of Naw-Rúz, March 21, 1957, as he was leaving his house in the morning, he had gone only a short distance when he was knocked down by a heavy wooden vase full of dry earth which fell on his head from the window of a nearby house. He got up, with blood pouring from his nose and forehead, and managed to reach the house. Two passers-by witnessed the event and one of them hurried to stop a taxi and took the youth to the government hospital. A few moments later he lost consciousness and the sight of his eyes, so that he was unable to give his name and address. It was later announced that a fractured skull had caused

the hemorrhage. About twelve hours from the time of the accident his pure and courageous soul ascended to the Abhá Kingdom.

All the believers of the Persian Gulf prayed throughout that day for the recovery of this gallant pioneer, but it was the Will of God to have this ransom for the Cause in this part of the world. The Muslim magistral of Kuwait wrote with his own hand a special permission for "the burial according to die Bahá'í rites in the Islamic cemetery."

A memorial meeting for him was attended by eighty-Baha'is and non-Bahá'í friends who listened to the Bahá'í teachings on the immortality of the soul. Such a meeting had never been held in Kuwait before.

PAUL GOLLMER

1886-1961

The friends called him the "faithful St. George" of the Stuttgart Bahá'í community. His life had been devoted to the Cause of Bahá'u'lláh. He died on September 9, 1961 a few days before his 75th birthday. He longed for those everlasting realms into

which his dear wife Martha had preceded him the year before.

Paul Gollmer was born on September 24, 1886 in Stuttgart-Bad Cannstadt. When he was six his father died and his mother, a very pious Christian, brought him up in firm discipline and loving strictness. At the age of fourteen he went to work as a journeyman-joiner in Königsfeld; an accident caused the loss of several fingers and he could no longer continue in this field of work so he returned to Stuttgart and found a post with the "Allianz," a Stuttgart insurance company. Because of his willingness, industry, reliability and general ability he rose in the company.

From his early youth he had been a true seeker and in 1910 he had the great privilege to hear of the Faith. He accepted it immediately with zeal and enthusiasm and all his life he was a loyal, devoted and very active follower of Bahá'u'lláh; and to spread the Cause amongst his fellowmen was his most ardent desire. He was a member of the German Bahá'í community which was founded in 1912 and at a later date became a member of the publishing house of the German Bahá'ís, becoming its head in 1928.

In 1913 he was blessed by a visit with 'Abdu'l-Bahá in Stuttgart. In 1919 the beloved Master honored him with a Tablet, and in 1936 he went to visit the Guardian in Haifa, returning deeply impressed with all that he had seen and felt there.

For many years he was a member of the National Spiritual Assembly of Germany and Austria, and of the Stuttgart Local Assembly on which he served as chairman numerous times. He rendered unique services to the Faith in Stuttgart during the time of Adolf Hitler. Although always loyal to the government, he was never willing to compromise in any questions or matters concerning the eternal truths of the Faith. He also did a great deal in securing much of the Bahá'í literature and saving it from the Gestapo; he was indefatigable in continually strengthening the bonds between the friends at a time when they were not permitted to gather together in meetings.

After the war he tried his best to have the prohibition of meetings cancelled and with the help of John Eichenauer this request was finally successful. From 1945 the friends gathered at his home for there was no other



Paul Gollmer

meeting place in the bombed town, and at that time he tried to have public meetings a ranged. When he met with success these meetings were visited by many contacts. After his retirement he visited a number of Bahá'í communities, groups as well as isolated friends, all over Württemberg whenever they were in need of personal or spiritual help.

When this ardent, enthusiastic, devoted and faithful follower of the Cause died it was a great loss for the friends of Stuttgart, and many others in that area, and he will always be remembered by the Bahá'ís grateful for the services he rendered the Cause of Bahá'u'lláh.

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#### FRANK ASHTON

Frank Ashton was born in Frodsham, England, July 3, 1879. He attended school at Durham where he trained to be a machinist-engineer. He came to the United States while still a young man and worked for many years in Panama for the United States Government. Later he was employed by the Pennsylvania Railroad and then by the General Electric



**Company.** During World War II he was in the employ of the Navy Department in the Navy Yards at Kittery, Maine, and toward the end of the war at Mare Island, California. In everything he did he had a high sense of perfection and of duty.

Frank was an expert: cricket player and member of championship teams in the United States. When over fifty years of age he was a member of a team which toured Canada and the eastern United States. He was an agreeable companion, a good sport, and he was humble; throughout his life he was a lover of the out-of-doors.

He heard of the Faith while living in Detroit, Michigan, from the well-known Bahá'í teacher, Mabel Rice-Wray Ives and became a sincere, devoted and faithful believer, ever busy in the Cause. For many years Frank was a member of the Spiritual Assembly of the Bahá'ís of Philadelphia and, later, of Eliot, Maine, where he also shared in the activities of Green Acre. His services, though unobtrusive, were always constructive and wherever he went he was a stabilizing factor. He was firm in the Covenant. These qualities were a great asset when the call for pioneers came from the Guardian. It can be truly said of Frank that wherever he went, people were glad to have him arrive, and when he left, they were sorry to have him leave; his was a rare spirit. He had the most great faith in Bahá'u'lláh, and demonstrated this faith through many trials and vicissitudes. The soul of honor, he was dependable, generous, sacrificial in his attitude. He was greatly respected, not only by his fellow believers, but also by the people with whom he worked. They trusted him, and through the bounty and protection of Bahá'u'lláh their trust was always justified, Frank was a living illustration of the phrase "His word was as good as his bond."

Possessed of an excellent memory and a clear, distinct voice, it was his joy to recite the Báb's Address to the Letters of the Living, the Tablet of Ahmad, and other gems from the Writings of Bahá'u'lláh, the Báb, 'Abdu'l-Bahá and Shoghi Effendi. The many hundreds who have heard him will never forget the spirit of love and devotion with which he spoke and the spiritual atmosphere that was created. His whole life revolved around Bahá'u'lláh and his greatest desire was to



Frank Ashton

serve the beloved Guardian and to carry out his wishes.

One of Frank's chief characteristics was his instant, unhesitating response to the calls of the Guardian. In the First Seven-Year Plan he came from Florida and pioneered in Portsmouth, New Hampshire, where he became the mainstay of the Spiritual Assembly. Later, when he was transferred to the West coast and was a member of the San Francisco Bahá'í community, he responded to the need for a pioneer in Laramie, Wyoming, and helped establish and maintain a Spiritual Assembly there. In the Second Seven-Year Plan he also went as a pioneer to Red Bank, New Jersey.

When his health became poor, the doctor advised him to go to a warmer area, so he went to Florida and settled in St. Petersburg where he was as active in the teaching work as his health would allow, giving the Message and arranging meetings.

Again, in the Ten-Year World Crusade, Frank could not resist the call for pioneers and he volunteered for the foreign field. Though ill and frail, he moved to Monterrey, Mexico, in July 1955, and there joined in forming a group which was destined to achieve Assembly status within a month after his death on March 23, 1956. His life on this earth ended while he was serving in

the forefront of the pioneer ranks of the Cause to which he had dedicated his life.

After his death the following message was received from the beloved Guardian:

"Praying progress soul Kingdom. His services meritorious."

HARLAN F. OBER

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### MAYSIE ALMOND

In November 1923 a public meeting was held by a religious body—New Thought Society—in Adelaide, South Australia. The guest speakers were Mr. and Mrs. Hyde Dunn, recent arrivals from America and their subject was the Bahá'í Faith.

Seated in the audience were Mr. and Mrs. Percy Meade Almond, perplexed, seeking a faith, aware of something they one day hoped to find; and now they were waiting to hear yet another speaker. As they listened their thoughts rapidly turned to awe, and turning to one another they whispered, "This is it." Their search had ended, their road to eternity had begun—they had found the Bahá'í Faith.

Just two days after this meeting Mrs. Almond and her husband entertained Mr. and Mrs. Dunn in their home and accepted the Faith of Bahá'u'lláh, and as a result there was formed the first Bahá'í Group in South Australia.

In 1927 Mrs. Almond was to see the result of her teaching work in her own home town. That year the first Local Assembly was formed in Adelaide. This devout soul then went farther afield to the State of Victoria, as a pioneer. The Faith became very precious to her as the years passed; the Continent was large, the laborers few and she realized there was much work to be done. When she returned to Adelaide she accomplished much useful work in goal areas of the Seven-Year Plan. In 1955 she and her husband visited the Pacific Islands, New Zealand, and other places where they encouraged the pioneers in their work with the native population. Mrs. Almond's letters were known far and wide for the encouragement and inspiration they contained to new believers, pioneers and those serving in isolated places both at home and abroad.



Maysie Almond

Mrs. Almond carved a niche for herself in the early Baha'i history of Australia: A Rose Garden School was established by her for children in and around Adelaide, her gift of music helping her very much in this work. Eventually she added something of wider value which was a Correspondence Rose Garden School and the lessons from this school were sent to all the states in Australia and as far as the island State of Tasmania where children were eager to get these wonderful lessons, so well thought out and well done. They were appreciated by adults, too, who kept learning about the Faith along with their children, and in this way Mrs. Almond literally sent the meaning of the Greatest Name to the Bahá'í children all over this vast continent. Today in Australia these same children have formed wonderful Youth Groups while others have become adult Bahá'ís.

At the time of her passing Mrs. Almond was a member of the Asian Teaching Committee, on which she had served since its inception in 1953, and she had devoted 37 years of her life to the Cause of Bahá'u'lláh. She had kept her wonderful sense of humor and every visitor to her home was assured a

happy time and always came away with a more intimate knowledge of the Faith.

On December 23, 1960 she died. One of her favorite verses from Holy Scripture was:

*"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 favours, that they may draw me away from myself and from the world unto the courts of Thy nearness and Thy presence."*

Surely with these words in her heart Mrs. Almond passed to the Abha Kingdom.

CLARICE STANTON

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'AZÍZU'LLÁH SAMANDARÍ

1910-1956

'Azizu'lláh Samandarí was born in the city of Qasvín, Persia, March 21, 1910. After finishing his primary education he went to the Bahá'í secondary school in Tíhrán. As a student he showed such zeal and enthusiasm in teaching the Faith that ever since he was known as a very firm Bahá'í.

When the Persian government decided to send students to Europe for further studies he was one of those chosen. After years of study he returned to Persia a well-qualified engineer. Although he was well known as a Bahá'í he was immediately appointed as the head of all the sugar factories in different parts of Persia and he managed to conduct these factories, in different stages of development, and in spite of many difficulties, successfully. The government later appointed him as the general manager of the Industrial Bank and commissioned him to go to Europe and purchase factories for the country.

Wherever he went Mr. Samandarí demonstrated the teachings of his beloved Faith by his honesty, upright conduct and pure character. Due to such excellent qualities and his being known as a Bahá'í—(for four years secretary of the Tíhrán Local Spiritual Assembly)—he was the subject of many severe attacks by the people. In order to spend all his time and energy for the Cause of God he retired from all governmental ranks and



'Azizu'lláh Samandarí

positions, and with his wife, Bahíyyih, rendered wonderful services in the homeland of Bahá'u'lláh.

When they heard of the beloved Guardian's call for pioneers the Samandarí family left their home in Persia for Turkey and went to reside in the beautiful city of Izmir where they rendered wonderful service. Unfortunately Mr. Samandarí was to be with his family for only one year-and-a-half in that pioneer post; at the age of forty-six years he was suddenly summoned to the Abhá Kingdom.

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ROBERT S. BROWN

1891-1962

One of the very early believers of Australia, Mr. Robert S. Brown of Adelaide, South Australia, passed to the Abhá Kingdom July 8, 1962 after thirty-two years of faithful service to the Bahá'í Faith. He abandoned the physical garment happy in the knowledge that he had been spared long enough to enable him to donate all his worldly wealth to the Bahá'í Faith. He had made it his life's work to support the Bahá'í Fund and this he did with unflinching regularity and great generosity.



Robert S. Brown

Mr. Brown was a member of the first Spiritual Assembly of Adelaide. Always practical and just in administrative matters he was, at the same time, kind and tolerant. His acts of kindness and generosity to those in need were too numerous to be counted.

He was a delegate to the first Convention of Australia which was held in Sydney in 1934 and elected Chairman of this Convention as well as Chairman of the first National Spiritual Assembly of Australia and New Zealand which was formed at that Convention. He served in this capacity with great distinction for several years.

Although the last twelve years of his life were ones of painful illness which made him unable to move about freely he never failed to deliver the message of the Faith to all with whom he came in contact and his enthusiasm never waned.

The devoted service of this staunch early believer of the Faith shines like a bright jewel in the early history of the Faith in Australia.

HILDA M. THOMAS

## HUSAYN RÚHÍ

1878-1960

Husayn Rúhí was born in Cairo, Egypt, in 1878, the son of Háj Mullá 'Alí Tabrízí, who was a Bahá'í teacher and pioneer sent to Egypt by Bahá'u'lláh. Rúhí was a young boy when his father was killed during a teaching journey in Diar-Bekr, Turkey.

After the martyrdom of his father Rúhí stayed with his mother and then joined the household of Háj Mírzá Hasan Khurásání who aided in his education at school, taught him the Persian language, taught him the Faith, thus preparing him for future service to the Faith of Bahá'u'lláh.

In 1899 Háj Mírzá Hasan and others were sent by 'Abdu'l-Bahá as special messengers to the United States and Husayn was chosen to be the interpreter for the group. They made their headquarters in Chicago, Illinois, and stayed in the United States until 1902, and Rúhí seized the opportunity during this time to continue his college education.

After his return to Egypt, Rúhí worked as a teacher of the English language at various schools and later published two bi-weekly magazines. Although these magazines were published to help teach English, every issue contained an article which mentioned the Cause or its principles.

During the year of 1906 the great Bahá'í teacher Mírzá Abú'l-Faql stayed in Cairo and Rúhí was one of his constant companions, attending most of the meetings at which Mírzá Abú'l-Faql taught.

In 1910 Rúhí established Abbassia Schools, named after 'Abdu'l-Bahá 'Abbás, in Cairo. These were two schools, one for boys and one for girls in which both Bahá'í and non-Bahá'í youngsters were enrolled. The schools continued to serve the cause of education until 1919 when by force of circumstances they had to be closed.

In 1920 Rúhí was offered the post of Inspector of Education in the newly liberated Palestine, an offer which he gladly accepted, because it meant being near his beloved Master, 'Abdu'l-Bahá. His post was located in Jerusalem and from there he paid frequent visits to the Master in Haifa.

After the passing of 'Abdu'l-Bahá, Rúhí remained firm and faithful in the Faith and on the fortieth day of the ascension Rúhí was



Husayn Rúhí

present to take an active part in the memorable meeting when the Will and Testament of 'Abdu'l-Bahá was read and Shoghi Effendi was proclaimed Guardian of the Bahá'í Faith. Rúhí remained in Palestine, holding many important government positions, until 1935 when he was retired with a pension. During all this time he was in constant touch with the beloved Guardian and was always glad to be the contact with authorities in the area on matters pertaining to the Cause when the Guardian requested him to do so.

Upon retirement Rúhí followed the Guardian's instructions and returned to Egypt where he devoted all his time and ability to the service of the Cause there, as a member of the Local and National Spiritual Assemblies, serving on various committees and aiding in the translation of the Writings from Persian into Arabic. He was always one of the teachers in the Bahá'í Summer Schools. In his last days he was quite happy because he had been able to complete extensive work of translation he had started and many of these translations are in manuscript forms.

On November 10, 1960 Husayn Rúhí passed away at the age of 82 after a long life totally dedicated to the service of Bahá'u'lláh. His body was laid to rest in the Bahá'í

Cemetery in Cairo, and may the Mercy of God rest upon his soul in the Abhá Kingdom.

'Alí Rúhí

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CARL SCHEFFLER

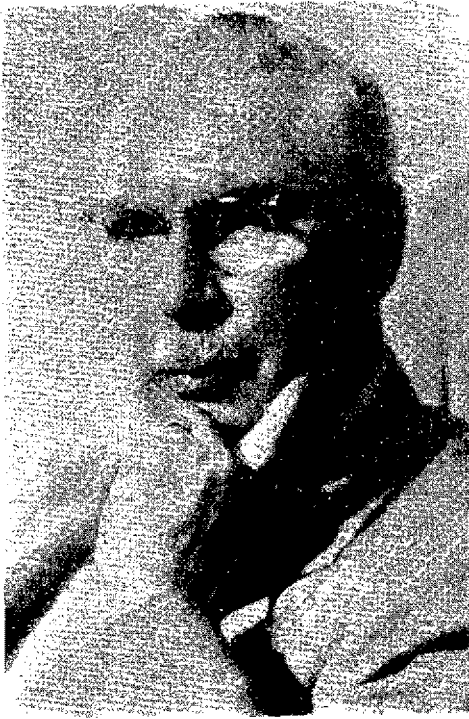
April 8, 1883      May 17, 1962

The passing of Carl Scheffler marks the departure of yet one more from the rapidly thinning ranks of those who embraced the Faith of Bahá'u'lláh in its very early days in America.

About the year 1897 news of a "teacher" was brought to the Scheffler family by a cousin who urged investigation so persistently that several members of the family, including Carl and his mother, went to hear what the teacher had to say. This teacher was Ibráhím Khayru'lláh who had come from Egypt on business associated with the Chicago World's Fair of 1893. The family attended his lectures and decided that what Dr. Khayru'lláh was telling about the Message of Bahá'u'lláh was logical, and as one of them said, "made sense." They attended Dr. Khayru'lláh's classes and eventually became firm believers and remained so despite Dr. Khayru'lláh's own subsequent violation.

There was of course no administrative procedure as present-day Baha'is know it, but one of the devoted believers, Mrs. Fannie Lesch, more farsighted than the rest, perhaps, kept a record in a large ledger of the name, date and numerical sequence of all enrollees. Carl Scheffler, at the age of 16, was enrolled in 1899, the 665th to have declared his faith in Chicago.

One of the great bounties showered upon Carl Scheffler by Bahá'u'lláh was that Thornton Chase, Albert Windust, Albert Greenleaf and others, staunch pillars of the Faith, all considerably older than he, took a great interest in this boy and exerted the most profound influence on his spiritual development. He had little formal education, but inspired by association with these great souls to study the Sacred Writings of Bahá'u'lláh, he became a truly educated man and a dedicated servant of Bahá'u'lláh, the Master, and later, the beloved Guardian, Shoghi Effendi.



Carl Scheffler

In 1907 Mr. Scheffler, in company with Mr. Chase and Mr. Arthur Agnew and his family had the great bounty of being permitted to visit 'Abdu'l-Bahá in His prison home in 'Akká, an experience which deepened still more his spiritual perception.

At an early age Carl Scheffler became a member of the first "House of Justice" in Chicago, authorized and named by 'Abdu'l-Bahá. Later he also served as a member of the Bahá'í Temple Unity, and in 1925 was elected to the National Spiritual Assembly of the Bahá'ís of the United States and Canada, on which body he served as a member continuously until 1938, part of the time as its National Treasurer.

He was an effective speaker and rendered valuable service in this field. As a teacher for groups and individuals he was unsurpassed, particularly with youth.

In his chosen field of secular activity, first as a commercial artist and then as owner and director of the Evanston Academy of Fine Arts and Director of Art in the North Evanston Public Schools, as well as some of the parochial schools in both Evanston and

Wilmette, Illinois, he had great opportunity to exercise his rare gifts as a teacher—one whose teaching was always firmly based on the Bahá'í principles.

Characteristically, when Mr. Scheffler was no longer able to teach publicly, he began to write, with the purpose of elucidating the application of the Bahá'í Teachings to daily living. These essays present the philosophy developed during a lifetime of close association with the Teachings of Bahá'u'lláh.

The grief occasioned by his loss is tempered by the knowledge that his service did not end with his departure from this world.

Following is the tribute of the Hands of the Cause in the Holy Land:

"Grieved passing much loved Carl Scheffler steadfast devoted tireless servant Master early days Faith America stop Outstanding services Temple Teaching administrative fields period beloved Guardian's ministry unforgettable stop Convey deepest sympathy family assure ardent prayers Holy Shrines." (signed) Hands Faith May 20, 1962.

SOPHIE LOEDING

#### ETHEL DAWE

1902-1954

Miss Ethel Dawe ascended to the Abhá Kingdom on September 18, 1954. Her passing was deeply felt by all who knew and loved her. Miss Dawe entered a hospital in Sydney in January, 1954, and during her prolonged illness demonstrated such sweetness, love and radiant acquiescence that she charmed all with whom she came into contact. Her remains were laid to rest in the Northern Suburbs Cemetery, Sydney.

The National Spiritual Assembly of the Bahá'ís of Australia and New Zealand cabled the beloved Guardian the sad news of her passing and he replied:

"Grieve loss devoted capable promoter Faith Ethel Dawe notable services unforgettable reward assured Kingdom."

Miss Dawe was born at Burnside, South Australia, October 17, 1902. Of her early experiences as a Bahá'í she wrote:

"I heard of the Faith in 1931 through my mother's cousin, Maysie Almond. She and

her husband were the first two people to accept the Cause in South Australia on hearing Mr. and Mrs. Dunn speak in Adelaide in 1924.

"After reading *The Hidden Words, The Seven Valleys*, and the *Kitáb-i-Iqán*, I recognized in my heart the truth of the Revelation of Bahá'u'lláh. My active participation in the life of the Bahá'í Faith began at a meeting held as a memorial to the Greatest Holy Leaf in July, 1932, a serious illness of many months prior to this having caused me to miss the meeting held for Keith Ransom-Kehler who, however, had graciously visited me although I was not then a declared Bahá'í."

In 1934 Miss Dawe was elected a member of the Spiritual Assembly of Adelaide and attended the first Australian Bahá'í Convention held in Sydney.

Miss Dawe in 1937 was appointed temporary collaborator for Australia to the League of Nations and visited Geneva, Switzerland. While working at the League of Nations, she met Madame Dreyfus-Barney whose name had long been known to her through Madame Barney's intimate association with the Holy Family at Haifa, and also as the doyen of women in the Intellectual Co-operation Section of the League of Nations. After visiting Budapest, Vienna and Germany, Miss Dawe was invited by Madame Barney to visit her in Paris, at the time of the Paris Exposition of 1937 which was held in the Gardens of the Trocadero. It was in these gardens that 'Abdu'l-Bahá used to walk, where he would sit and overlook the playing fountains. The Exposition had raised the Pavilion of Peace—with its high column in which was placed the golden Star of Peace—overshadowing the whole of the Exposition. At the gate 'Abdu'l-Bahá used to enter, the Exposition had erected the Pavilion of Palestine. In a letter Miss Dawe wrote:

"Madame would take me to walk in the gardens, following the path she had trod with Rim. Precious indeed were the words she spoke, telling what the Master had said. Scarce could we teas ourselves away from the sparkling, playing fountains which He had loved so much.

"Joyous indeed was the visit to Paris and also the association with the Bahá'í community there; a Feast at the home of Madame Dreyfus-Barney, a week at the studio of Mrs.



Ethel Dawe

Scott, and a week at Edith Sanderson's apartment.

"From there I journeyed to London in December 1937, and met with great pleasure the Bahá'ís of London. The greatest joy was an afternoon spent with dear Lady Blomfield, whose Loving radiance still illumines my thoughts.

"Then I set sail in the *Stratheden* for Haifa at the invitation of the Guardian, arriving on January 6, 1938, for approximately ten days. How can I describe the Guardian? His power and his love surround all on this earth.

"The meeting with Rúhíyyih *Khánum* will remain as an inspiration with me all my life. The meeting with the Holy Mother—Munírih *Khánum*—was an inestimable privilege. I shall always hear her say as she folded me in her arms, 'Read the Words of Bahá'u'lláh, dear, read the Words of Bahá'u'lláh. They are creative Words. Blessed are the hours spent with the Word of God.'

"The visits to the Shrines, to Bahjí and to the Most Great Prison at 'Akká, made so great an impression that life is forever changed.

"On leaving, the beloved Guardian entrusted me to carry to Australia a Lock of the hair



of Bahá'u'lláh. The Greatest Holy Leaf herself had arranged this lock. The Guardian was sending it to Australia, to the believers, because of their distance from the Holy Land. He especially wished Father and Mother Dunn to touch the sacred lock of hair.

"The precious lack journeyed with me to the friends in Port Said and Cairo where the Guardian had sent word that I was coming. Four memorable days were spent with the wonderful Bahá'ís there before joining the *Maloja* for Australia.

"Thus I was home in time for dear Martha Root's last visit to Australia in 1938, which was of such benefit to us all."

After Miss Dawe's return from abroad she was appointed Talks Officer for the Australian Broadcasting Commission for South Australia. Although her home was in Adelaide, she was able to visit and assist the friends in Tasmania, Melbourne, Sydney, and also to attend the Yerrinbool Bahá'í Summer School. Several visits were made to Canberra. In 1947, 1948 and 1949 she made three visits to Perth in Western Australia, and in 1949 went to England for one year where she assisted in the British *Six-Year Plan*. Her services on the National and Local Assemblies and on committees, as well as in the teaching field, are, as the Guardian says, "unforgettable."

Miss Dawe's charming personality and wide range of knowledge and experience made her services very valuable in Bahá'í activities. As an executive officer of the Australian Broadcasting Commission her position as Talks Supervisor enabled her to meet many personages of high standing both nationally and internationally, to many of whom she gave the Bahá'í Message.

In 1953 Miss Dawe accompanied Mrs. Clara Dunn, Hand of the Cause, to the Fourth Intercontinental Conference in Delhi, India, and from there she again visited the beloved Guardian at the World Center of the Faith in Haifa, Israel.

H. C. FEATHERSTONE

## AMY DEWING

On September 11, 1959, New Zealand lost one of its earliest Bahá'ís with the passing of Mrs. Amy Dewing, at the age of 83. From the time when she first heard of and accepted the Faith from Father and Mother Dunn she was active in spreading its Message and in assisting in the establishment of the Administrative Order of Bahá'u'lláh in the Antipodes. Her name will forever be remembered as one of the small and persevering band of New Zealand believers who remained firm and steadfast in the face of many obstacles and who lived to witness the emergence of the New Zealand community into an independent existence, separate from that of Australia, and with its own National Spiritual Assembly.

## JEAN SILVER

Miss Jean Silver, who passed away in Lynn, Massachusetts, on August 14, 1959, was one of those ardent early pioneers who have lent distinction to the annals of the American Bahá'í Community. It was during the first great Seven Year Plan of Shoghi Effendi, when the objective was the spread of the Faith, according to 'Abdu'l-Bahá's Tablets of the Divine Plan, throughout Latin America, that Jean Silver went to Cuba to teach the Cause of God. Year after year she remained at her post until illness and advanced years made it impossible for her to go on pioneering.

Together with Miss Josephine Kruka, Jean succeeded in establishing a flourishing community in Habana. She taught the youth and children as well as the adults and her merry personality, deep conviction of the truth of Bahá'u'lláh's Message, and shrewd mind, attacted to her many friends and admirers. Indeed, from the many letters she received from the beloved Guardian, it is clear he too admired her indomitable spirit.

After the Faith was firmly established in Habana Jean moved to Cienfuegos—"a hundred fires"—and there lighted the fire of the love of God in many hearts. Her name will forever be honoured by the Cuban believers as one of the trail-blazers in the history of the development of their Faith in their native land.

## EM MEMORIAM

### HÓLMFRÍÐUR ARNADÓTTIR

1873-1955

Hólfríður Arnadóttir has been accorded by the beloved Guardian the station of Iceland's first Bahá'í. From her first contact with the Faith in 1924 until her passing in 1955, she was alom in her realization of the mission of Bahá'u'lláh, the only Icelander to hail the glad tidings of the New Day. Far this and far two memorable services she will ever be honored in Icelandic history. She was the translator of Dr. Esslemont's *Bahá'u'lláh and the New Era* into the Icelandic language, an enduring work of the greatest significance at this time when the Cause is beginning to prow in Iceland under the momentum of the Ten-Year Crusade. And she served tirelessly and with great devotion our greatest Bahá'í teacher, Martha Rout, during her unforgettable visit to Iceland for one month in 1935, bringing her into contact with many leaders of thought end paving the way for Martha's public work through lectures, newspaper articles and radio talks.

The Message of Bahá'u'lláh came to Miss Arnadóttir through Mrs. Amelia Collins, who with her husband visited Reykjavik for two days in 1924. "Iceland made a holiday of the landing of our cruiser," Mrs. Collins has recalled, as it was the largest to have entered the harbor to that date. Martha has written of this historic meeting in these words: "One should begin any saga, any article about Iceland with the name of Einar Jónsson; he is the greatest soul in Iceland today... It may have been only a coincidence, but it is like a confirmation from God that it was in this lofty Einar Jónsson Museum that the Milly-Hólfríður flower or' friendship was first planted in Iceland." It was the planting of the divine seed in Iceland, beautifully and loyally tended by Milly for over thirty years; and the association of these two spiritual sours warmed and cultivated this vital Northern land for the rich harvest which even today may be glimpsed and confidently anticipated.

After a long and rich life devoted to humanitarian and spiritual endeavor, Hólfríður passed to the Abhá kingdom at the age of eighty-two, in Reykjavik, on November 25, 1955. She was truly a universal soul, gifted

with the assurance of the New Day dawning upon humanity, and Iceland in centuries to come will look back to her as to the morning star.

MARION HOJMAN

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### FREDERIKA AGNES CAREY

1879-1958

Frederika Agnes Carey was born in Cape Town, South Africa, on December 1, 1879. Her life was one of struggle and great determination to hold Fast to the principles of the Bahá'í Faith during the time when it was first being introduced into Africa. Her early years were lived in Cape Town, and later Pretoria, where she trained as a nurse. She was keenly interested in helping women who were serving prison sentences; she was a member of the Pretoria Prisons Board and was responsible for finding suitable occupations for several women released from prison and seeking rehabilitation.

About 1920, she met an ardent Bahá'í, Fanny Knobloch from the United States, who proved to be a great influence in her life. Miss Knobloch visited her home in Arcadia, Pretoria, and also met her husband Harry Carey. The following quotation is from Miss Knobloch's account of her experiences in South Africa: "In this city Mr. and Mrs. Carey generously supported the Cause by opening their home as the center of Bahá'í activities. The first South African Bahá'í Assembly was organized there in 1925."

The members of the community established by Fanny Knobloch, gradually dwindled until only Agnes Carey remained, and for twenty years she saw no Bahá'í friend; but she kept in touch with the Bahá'í world through correspondence with our beloved Guardian, Shoghi Effendi, who proved to be her great source of spiritual comfort and inspiration. When she received the message from Shoghi Effendi calling the Intercontinental Conference in Kampala, Uganda in 1953, although she was then seventy-three years old, she determined to make the journey. This great journey by air was the high point of her life.



Frederika Agnes Carey

Soon after she returned from the Conference, her eyesight and health suddenly failed. After a long illness, Agnes slipped away peacefully in Durban on July 10, 1958. On the day of her funeral, her dear friend, Professor Bishop Brown, who was now pioneering in Durban, placed beside her in the coffin a green sprig from the grave of her beloved Guardian.

Agnes was a truly wonderful soul with an indomitable spirit. Alone, facing apposition horn-ever unspoken, with no one to succor her or bring her fresh news from the outside Bahá'í world, she kept the flame of Bahá'u'lláh burning in that dark land; those of us who came after her were merely *to* take a light from the flame she had protected and to ignite the surrounding countryside.

Following is the cable sent from Haifa, July 12, 1958, by the Hands of the Cause at the time of her passing:—"Feel deep sorrow passing staunch devoted upholder Faith, Agnes Carey, Services greatly appreciated Beloved. Praying Holy Shrines."

FLORENCE NORMAN

WILLIAM B. SEARS

#### BERTHA PAPPILOUD

Mme. Bertha Pappiloud was a Frenchwoman who heard of the Bahá'í Faith in Asmara, Eritrea, accepted it with enthusiasm, and, when the need for service came, arose to respond to that need heedless of personal comfort and convenience. The need was in Djibouti, Somalia, one of the worst climates on the East Coast of Africa. Mme. Pappiloud moved there, accompanied by her daughter and grandson, despite her years and the difficulties she might have to face, and helped establish the first Spiritual Assembly in that city in 1961. She served as a member of that Assembly until her death on December 15, 1962 in Djibouti. She was also elected a delegate to the convention of the Regional Spiritual Assembly of the Bahá'ís of North East Africa, held in Addis Ababa in 1962.

Upon being informed of her death the Hands of the Cause in the Holy Land cabled:

"Grieved news passing valiant pioneer Bertha Pappiloud. Assure ardent prayers shrines convey loving sympathy bereaved family."

When the history of the Faith in this area is written, and future generations of Bahá'ís look back on their spiritual antecedents, Mme. Pappiloud's name and example will be revered and emulated.

## BART THREE

# BAHÁ'Í DIRECTORY 1962 - 1963

## 119 OF THE BAHÁ'Í ERA

### 1. UNIVERSAL HOUSE OF JUSTICE

Address: 10 Haparsim Street, Haifa, Israel (P.O. Box 155)

### 2. HANDS OF THE CAUSE

Address: 7 Haparsim Street, Haifa, Israel (P.O. Box 155)

#### HANDS OF THE CAUSE RESIDING IN THE HOLY LAND

Amatu'l-Bahá Rúhíyyih Khánum  
Leroy C. Ioas  
'Alí Akbar Furútan  
Abú'l-Qásim Faizí  
Paul E. Haney

Jalál Kházeh  
John Ferraby  
William B. Sears  
Hasan M. Balyuzi

#### CONTINENTAL HANDS OF THE CAUSE

Shu''u'lláh 'Alá'í  
Agnes B. Alexander  
Músá Banání  
H. Collis Featherstone  
Ugo Giachery  
Hermann Grossmann  
Dhikru'lláh Khádem

Rahmatu'lláh Muhájir  
Adelbert Mühlischlegel  
Enoch Olinga  
**John A.** Robarts  
Tarázu'lláh Samandari  
Alí Muhammad Varqá

### 3. BAHÁ'Í NATIONAL SPIRITUAL ASSEMBLIES

National Spiritual Assembly of the Bahá'ís of Alaska  
P.O. Box 1361, Anchorage, Alaska.

National Spiritual Assembly of the Baha'is of the Arabian Peninsula

National Spiritual Assembly of the Bahá'ís of Argentina  
Casilla 34 Suc. 28 B, Buenos Aires, Argentina.  
Cable: BAHAI BAIREs

National Spiritual Assembly of the Bahá'ís of Australia  
2 Lang Road, Paddington, N. S. W., Australia.  
Cable: NATBAHAI SYDNEY

## THE BAHÁ'Í WORLD

National Spiritual Assembly of **the Bahá'ís of Austria**  
WIEN XVIII, Thimiggasse 12, Austria.  
Cable: BAHAI WIEN

National Spiritual Assembly of the Bahá'ís of Belgium  
54 Rue Stanley, Bruxelles, IS, Belgium.  
Cable: BAHAI BELGI

National Spiritual Assembly of the Bahá'ís of Bolivia  
Casilla 1581, Cochabamba, Bolivia.

National Spiritual Assembly of the Bahá'ís of **Brazil**  
Caixa Postal 2154, Rio de Janeiro, Brazil.  
Cable: BAHAI RIODEJANEIRO

National Spiritual Assembly of the Bahá'ís of the British Isles  
**27, Rutland Gate, London, S. W. 7, England.**  
Cable: BAHAI LONDON

National Spiritual Assembly of the Bahá'ís of **Burma**  
355, Bow Lane Road, P. O. Tamwe, Rangoon, Burma.  
Cable: RABBANIAN RANGOON

National Spiritual Assembly of the Bahá'ís of **Canada**  
15 Lola Road, Toronto 7, Ontario, Canada.  
Cable: BAHANATL TORONTO

National Spiritual Assembly of the Bahá'ís of Central and East Africa  
**P.O. Box 2662, Kampala, Uganda.**  
Cable: BAHAI FAITH KAMPALA

National Spiritual Assembly of the Bahá'ís of Ceylon  
**65, Havelock Road, Colombo 5, Ceylon.**

National Spiritual Assembly of the Bahá'ís of **Chile**  
Casilla 3731, Santiago, Chile,  
Cable: BAHAI CHILE

National Spiritual Assembly of the Bahá'ís of Colombia  
Apartado Aereo 11337, Bogota 2, Colombia.  
Cable: BAHAI BOGOTA

National Spiritual Assembly of the Bahá'ís of **Costa Rica**  
Apartado 3751, San José, Costa Rica.  
Cable: BAHAI COSTARICA

National Spiritual Assembly of the Bahá'ís of **Cuba**  
Montoro 4, Habana, Cuba.  
Cable: BAHAI HABANA

National Spiritual Assembly of the Bahá'ís of **Denmark**  
Sofievej 28, Hellerup, Copenhagen, Denmark.  
Cable: BAHAI DAN COPENHAGEN

National Spiritual Assembly of the Bahá'ís of the Dominican Republic  
Apartado 246, Santiago de los Caballeros, Dominican Republic.  
Cable: BAHAI DOMINICAN

National Spiritual Assembly of the Bahá'ís of Ecuador  
Apartado 2507, Quito, Ecuador.  
Cable: BAHAI QUITO

National **Spiritual** Assembly of the Bahá'ís of El Salvador  
33 Calle Oriente Bis 315, San Salvador, El Salvador.  
Cable: BAHAI SALVADOR

National Spiritual Assembly of the Bahá'ís of Finland  
Post Box 423, Helsinki, Finland.

National Spiritual Assembly of the Bahá'ís of France  
11 Rue de la Pompe, Paris (XVIe), France.  
Cable: BAHAI FRANCE

National Spiritual Assembly of the Bahá'ís of Germany  
Frankfurt/M., Westendstrasse 24, Germany.  
Cable: BAHAIRAT FRANKFURTMAIN

National Spiritual Assembly of the Bahá'ís of Guatemala  
1a. Av. No. 9-04, Zona 1, Guatemala, Guatemala.  
Cable: BAHAI GUATEMALA

National Spiritual Assembly of the Bahá'ís of Haiti  
P.O. Box 1247, Port-au-Prince, Haiti.  
Cable: BAHAI PORT-AU-PRINCE

National Spiritual Assembly of the Bahá'ís of Honduras  
Apartado 273, Tegucigalpa D. C., Honduras.  
Cable: BAHAI HONDURAS

National Spiritual Assembly of the Bahá'ís of India  
P.O. Box 19, New Delhi, I, India.  
Cable: BAHAI FAITH NEWDELHI

National Spiritual Assembly of the Bahá'ís of 'Irâq  
P.O. Box 2004, Alwiyyah-Baghdad, 'Irâq.  
Cable: BAHAI BAGHDAD

National Spiritual Assembly of the Bahá'ís of Italy  
Via Antonio Stoppani 10, Roma, 115, Italy.  
Cable: WORDER ROMA

National Spiritual Assembly of the Bahá'ís of Jamaica  
83, Church Street, Kingston, Jamaica.  
Cable: BAHAI KINGSTONJA

National Spiritual Assembly of the Bahá'ís of Luxembourg  
8, Rue Maréchal Foch, Luxembourg Ville, G. D. Luxembourg.  
Cable: BAHAI LUXEMBOURG



National Spiritual Assembly of the Bahá'ís of México  
 General León 77, Tacubaya, México 18 D. F.  
 Cable: BAHAI MEXICO

National Spiritual Assembly of the Bahá'ís of the Netherlands  
 Van Naeltwijckstr. 299, Voorburg, Holland.  
 Cable: BAHAI DENHAAG

National Spiritual Assembly of the Bahá'ís of New Zealand  
 305 Parnell Road, Auckland, New Zealand.  
 Cable: WORLDFAITH NEW ZEALAND

National Spiritual Assembly of the Bahá'ís of Nicaragua  
 Apartado 1889, Managua D. N., Nicaragua, C. A.  
 Cable: BAHAI NICARAGUA

National Spiritual Assembly of the Baha'is of North East Africa  
 P.Q. Box 102, Addis Ababa, Ethiopia.  
 Cable: BHAFFICE ADDISABABA

National Spiritual Assembly of the Baha'is of North East Asia  
 216, Higashi Okubo 2-chome Shinjuku-ku, Tokyo, Japan.  
 Cable: BAHAI FAITH TOKYO

National Spiritual Assembly of the Bahá'ís of North West Africa  
 Boite Postale 18, Belvedere, Tunis, Tunisia.

National Spiritual Assembly of the Bahá'ís of Norway  
 Postboks 5391, Majorstua, Oslo 3, Norway.  
 Cable: BAHAINOR OSLO

National Spiritual Assembly of the Bahá'ís of Pákiistán  
 P.O. Box 7420, Karachi 3, Pákiistán.  
 Cable: BAHAI FAITH KARACHI

National Spiritual Assembly of the Bahá'ís of Panamá  
 Apartado 513, Panamá, Republic de Panamá.  
 Cable: BAHAI PANAMA

National Spiritual Assembly of the Bahá'ís of Paraguay  
 Apartado 742, Asunción, Paraguay.  
 Cable: BAHAI ASUNCION

National Spiritual Assembly of the Bahá'ís of Persia  
 Shirkat-i-Sihámí Nawnahalan, Tíhrán, Írán.  
 Cable: NAWNAHALAN RAWHANI TIHRAN

National Spiritual Assembly of the Bahá'ís of Peru  
 Apartado 772, Lima, Peru.  
 Cable: BAHAI LIMA

National Spiritual Assembly of the Bahá'ís of Portugal  
 Praça Mestre Simões de Almeida, 2-2D, Amadora, Portugal.

## BAHÁ'Í DIRECTORY 1962 — 1963

National Spiritual Assembly of the Bahá'ís of the South Pacific  
P.O. Box 639, Suva, Fiji Islands.  
Cable: BAHAI SUVA

National Spiritual Assembly of the Bahá'ís of South East Asia  
Boite Postale 12, Saigon, Vietnam.  
Cable: BAHAI SAIGON

National Spiritual Assembly of the Bahá'ís of South and West Africa  
P.O. Box 135, Mbabane, Swaziland.  
Cable: BAHAI SALISBURY

National Spiritual Assembly of the Bahá'ís of Spain  
Luis Cabrera 56, Madrid 2, Spain.  
Cable: BAHAI MADRID

National Spiritual Assembly of the Bahá'ís of Sweden  
Matilda Jungstedtsväg 27, Enskede, Sweden.  
Cable: BAHAINAT STOCKHOLM

National Spiritual Assembly of the Bahá'ís of Switzerland  
Dufourstrasse 13, Bern, Switzerland.  
Cable: BAHAI BERN

National Spiritual Assembly of the Bahá'ís of Turkey  
Rowhani — P.O. Box 1109, Istanbul, Turkey.  
Cable: ROWHANI ISTANBUL

National Spiritual Assembly of the Bahá'ís of Uruguay  
Casilla de Correo 915, Montevideo, Uruguay.  
Cable: BAHAI MONTEVIDEO

National Spiritual Assembly of the Bahá'ís of the United States of America  
536 Sheridan Road, Wilmette, Illinois, U.S.A.  
Cable: BAHAI WILMETTE

National Spiritual Assembly of the Bahá'ís of Venezuela  
Carabobo a Bomboná No. 187, San Augustin del Norte, Caracas, Venezuela.  
Cable: BAHAI CARACAS

## 4. COUNTRIES OPENED TO THE BAHÁ'Í FAITH

- |                      |                           |                  |
|----------------------|---------------------------|------------------|
| 1. Abyssinia         | 10. Andaman Is.           | 19. Austria      |
| 2. Aden Protectorate | 11. Andorra               | 20. Azores       |
| 3. Ádhirbáyján       | 12. Angola                | 21. Bahama Is.   |
| 4. Admiralty Is.     | 13. Anticosti I.          | 22. Bahrayn Is.  |
| 5. Afghánistán       | 14. Argentina             | 23. Balearic Is. |
| 6. Ahsá              | 15. Armenia               | 24. Balúchistán  |
| 7. Alaska            | 16. Ashanti Protectorate  | 25. Baranof I.   |
| 8. Aleutian Islands  | 17. Australia             | 26. Basutoland   |
| 9. Algeria           | 18. Australian New Guinea | 27. Bechuanaland |

- |                           |                                 |   |
|---------------------------|---------------------------------|---|
| 28. Belgian Congo         | 82. Faroe Is.                   | 135. Kirgizia                             |
| 29. Belgium               | 83. Fernando Po I.              | 136. Kodiak I.                            |
| 30. Bermuda               | 84. Fiji Is.                    | 137. Korea                                |
| 31. Bhutan                | 85. Finland                     | 138. Kuwait                               |
| 32. Bismarek Archipelago  | 86. Formosa                     | 139. Kuria-Muria Is.                      |
| 33. Bolivia               | 87. France                      | 140. Labrador                             |
| 34. Borneo                | 88. Franklin                    | 141. Laccadive Is.                        |
| 35. Brazil                | 89. French Cameroons            | 142. Laos                                 |
| 36. British Cameroons     | 90. French Equatorial<br>Africa | 143. Lebanon                              |
| 37. British Guiana        | 91. French Guiana               | 144. Leeward Is.                          |
| 38. British Honduras      | 92. French Morocco              | 145. Liberia                              |
| 39. British Isles         | 93. French Somaliland           | 146. Libya                                |
| 40. British Somaliland    | 94. French Togoland             | 147. Liechtenstein                        |
| 41. British Togoland      | 95. French West Africa          | 148. Lofoten Is.                          |
| 42. Brunei                | 96. Frisian Is.                 | 149. Loyalty Is.                          |
| 43. Bulgaria              | 97. Galápagos Is.               | 150. Luxembourg                           |
| 44. Burma                 | 98. Gambia                      | 151. Macao I.                             |
| 45. Cambodia              | 99. Georgia                     | 152. Mackenzie                            |
| 46. Canada                | 100. Germany                    | 153. Madagascar                           |
| 47. Canary <i>Is.</i>     | 101. Gilbert and Ellice Is.     | 154. Madeira Is.                          |
| 48. Cape Breton <i>I.</i> | 102. Goa                        | 155. Mafia I.                             |
| 49. Cape Verde <i>Is.</i> | 103. Gold Coast                 | 156. Magdalen Is.                         |
| 50. Caroline Is.          | 104. Grand Manan I.             | 157. Mahé                                 |
| 51. Ceylon                | 105. Greece                     | 158. Malaya                               |
| 52. Chagos Archipelago    | 106. Greenland                  | 159. Maldive Is.                          |
| 53. Channel Is.           | 107. Guatemala                  | 160. Malta                                |
| 54. Chile                 | 108. Gulf I.                    | 161. Manchuria                            |
| 55. Chiloé I.             | 109. Hadhramaut                 | 162. Margarita I.                         |
| 56. China                 | 110. Hainan I.                  | 163. Mariana Is.                          |
| 57. Cocos I.              | 111. Haiti                      | 164. Marquesas Is.                        |
| 58. Colombia              | 112. Hawaiian Is.               | 165. Marshall Is.                         |
| 59. Comoro Is.            | 113. Hebrides Is.               | 166. Martinique                           |
| 60. Cook Is.              | 114. Hijáz                      | 167. Mauritius                            |
| 61. Corisco I.            | 115. Honduras                   | 168. Mentawai Is.                         |
| 62. Corsica               | 116. Hong Kong                  | 169. Mexico                               |
| 63. Costa Rica            | 117. Hungary                    | 170. Miquelon T. and St.<br>Pierre I.     |
| 64. Crete                 | 118. Iceland                    | 171. Monaco                               |
| 65. Cuba                  | 119. India                      | 172. Morocco ( <b>Tat. Zone</b> )         |
| 66. Cyprus                | 120. Indo-China                 | 173. Mozambique                           |
| 67. Czechoslovakia        | 121. Indonesia                  | 174. Nepal                                |
| 68. Daman                 | 122. 'Iraq                      | 175. Netherlands                          |
| 69. Denmark               | 123. Israel                     | 176. New Caledonia                        |
| 70. Diu                   | 124. Italian Somaliland         | 177. Newfoundland                         |
| 71. Dominican Republic    | 125. Italy                      | 178. New Hebrides Is.                     |
| 72. Dutch Guiana          | 126. Jamaica                    | 179. New Zealand                          |
| 73. Dutch New Guinea      | 127. Japan                      | 180. Nicaragua                            |
| 74. Dutch West Indies     | 128. Jordan                     | 181. Nicobar Is.                          |
| 75. Easter I.             | 129. Juan Fernandez Is.         | 182. Nigeria                              |
| 76. Ecuador               | 130. Karikal                    | 183. Northern Territories<br>Protectorate |
| 77. Egypt                 | 131. Kazakhstan                 | 184. Northern Rhodesia                    |
| 78. Eire                  | 132. Keewatin                   | 185. Norway                               |
| 79. El Salvador           | 133. Kenya                      | 186. Nyasaland                            |
| 80. Eritrea               | 134. Key West                   |   |
| 81. Falkland Is.          |                                 |   |

- |                          |                        |                                  |
|--------------------------|------------------------|----------------------------------|
| 187. Orkney Is.          | 212. Saudi Arabia      | 237. Tadzhikistan                |
| 188. Pákistán            | 213. Seychelles        | 238. Tanganyika                  |
| 189. Panamá              | 214. Shetland Is.      | 239. Tasmania                    |
| 190. Paraguay            | 215. Siam              | 240. Tibet                       |
| 191. Pemba I.            | 216. Sicily            | 241. Tonga Is.                   |
| 192. Persia              | 217. Sierra Leone      | 242. Trinidad                    |
| 193. Peru                | 218. Sikkim            | 243. Trucial <u>Sheikhs</u>      |
| 194. Philippine Is.      | 219. Society Is.       | 244. Tuamotu Archipelago         |
| 195. Poland              | 220. Socotra I.        | 245. Tunisia                     |
| 196. Pondicherry         | 221. Solomon Is.       | 246. Turkey                      |
| 197. Portugal            | 222. South Africa      | 247. Turkmenistan                |
| 198. Portuguese Guinea   | 223. Southern Rhodesia | 248. Uganda                      |
| 199. Portuguese Timor    | 224. South-West Africa | 249. 'Ummán                      |
| 200. Puerto Rico         | 225. Spain             | 250. United States of<br>America |
| 201. Qatar               | 226. Spanish Guinea    | 251. Uruguay                     |
| 202. Queen Charlotte Is. | 227. Spanish Morocco   | 252. Uzbekistan                  |
| 203. Réunion I.          | 228. Spanish Sahara    | 253. Venezuela                   |
| 204. Rhodes              | 229. Spitzbergen       | 254. Windward Is.                |
| 205. Rio de Oro          | 230. St. Helena        | 255. Yemen                       |
| 206. Ruanda-Urundi       | 231. St. Thomas I.     | 256. Yugoslavia                  |
| 207. Russian S.F.S.R.    | 232. Súdán             | 257. Yukon                       |
| 208. Samoa Is.           | 233. Swaziland         | 258. Zanzibar                    |
| 209. San Marino          | 234. Sweden            | 259. Zululand                    |
| 210. Sarawak             | 235. Switzerland       |                                  |
| 211. Sardinia            | 236. Syria             |                                  |

## 5. DIRECTORY OF LOCALITIES WHERE BAHÁ'ÍS RESIDE UNDER THE JURISDICTION OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF ALASKA

### *Assemblies*

- |                   |                     |                   |
|-------------------|---------------------|-------------------|
| 1. Anchorage      | 5. Fort Yukon       | 9. Nenana         |
| 2. Delta Junction | 6. Juneau           | 10. Spenard       |
| 3. Douglas        | 7. Ketchikan        | 11. Tanana Valley |
| 4. Fairbanks      | 8. Matanuska Valley |                   |

### *Groups*

- |                      |                         |                        |
|----------------------|-------------------------|------------------------|
| 1. Big Delta         | 6. Metlakatla           | 11. Skagway            |
| 2. Birch Creek       | 7. Nome                 | 12. Thane              |
| 3. Cordova           | 8. Petersburg           | 13. Unalakleet         |
| 4. Cordova (outside) | 9. Petersburg (outside) | 14. Wrangell           |
| 5. Homer             | 10. Ridgeway            | 15. Wrangell (outside) |

### *Isolated Centres*

- |                      |                    |               |
|----------------------|--------------------|---------------|
| 1. Arctic Village    | 5. Kake            | 9. Seward     |
| 2. Barrow            | 6. Kenai           | 10. Soldotna  |
| 3. Canyon Village    | 7. Kotzebue        | 11. Talkeetna |
| 4. Clear Eagle River | 8. Mount Edgecombe |               |



First Spiritual Assembly of the Bahá'ís of Djibouti, French Somaliland, April 1955.



First Spiritual Assembly of the Bahá'ís of Mogadiscio, Italian Somaliland, April 1955.

6. DIRECTORY OF LOCALITIES WHERE BAHÁ'ÍS  
RESIDE UNDER THE JURISDICTION OF THE  
NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF THE ARABIAN PENINSULA

## ADEN PROTECTORATE

*Assembly*

## 1. Aden

## BAĤRÁYN ISLAND

*Assembly*

## I. Manáma

## HADHRAMAUT

*Group*

## 1. Mukallá

## ĤIJÁZ

*Assembly*

## 1. Tá'if

## KUWAIT

*Assemblies*

## 1. Kuwait

## 2. Jahrah

## QATAR

*Assembly*

## 1. Duĥa

## SAUDI ARABIA

*Assemblies*

## 1. Fahahil

## 2. Riad

*Groups*

## 1. Braymi

2. Khur3. Khurfakán4. Sihar5. SurTRUCIAL SHEIKĤS*Assemblies*

## 1. Abú-Ĭabiy

## 2. Dubai

3. Ra'su'l-Khaymih4. Shárjah

## 'UMMÁN

*Assembly*

## 1. Masqat

## 'YEMEN

*Group*

## 1. Šan'á

**7. DIRECTORY OF LOCALITIES  
WHERE BAHÁ'ÍS RESIDE UNDER THE  
JURISDICTION OF THE NATIONAL  
SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF ARGENTINA**

*Assemblies*

- |                    |                 |            |
|--------------------|-----------------|------------|
| 1. Almirante Brown | 3. Buenos Aires | 5. Ezeiza  |
| 2. Bahía Blanca    | 4. Córdoba      | 6. Rosario |

*Groups*

- |                       |              |                    |
|-----------------------|--------------|--------------------|
| 1. Comodoro Rivadavia | 4. Humahuaca | 7. Lima Ramos      |
| 2. Don Torcuato       | 5. Lanus     | 8. Lomas de Zamora |
| 3. Florida            | 6. La Plata  | 3. Mejía           |

*Isolated Centres*

- |              |                      |                  |
|--------------|----------------------|------------------|
| 1. Alejandro | 3. Haedo             | 5. San Cristóbal |
| 2. Castelar  | 4. Lomas del Mirador | 6. San Fernando  |

**8. DIRECTORY OF LOCALITIES  
WHERE BAHÁ'ÍS RESIDE UNDER THE  
JURISDICTION OF THE NATIONAL  
SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF AUSTRALIA**

*Assemblies*

- |              |                   |                |
|--------------|-------------------|----------------|
| 1. Adelaide  | 11. Kuring-gai    | 21. Prahran    |
| 2. Ballarat  | 12. Lismore       | 22. Randwick   |
| 3. Brisbane  | 13. Mclbourne     | 23. Renmark    |
| 4. Burnside  | 14. Mitcham       | 24. Rockdale   |
| 5. Canberra  | 15. Mudgee        | 25. Salisbury  |
| 6. Caringbah | 16. Murray Bridge | 26. Sydney     |
| 7. Darwin    | 17. Newcastle     | 27. Unley      |
| 8. Enfield   | 18. Payneham      | 28. Warringah  |
| 9. Gawler    | 19. Perth         | 29. Wollongong |
| 10. Ipswich  | 20. Port Adelaide | 30. Woodville  |

*Groups*

- |                       |                    |                 |
|-----------------------|--------------------|-----------------|
| 1. Berri              | 14. Jimna          | 27. Port Pirie  |
| 2. Blacktown          | 15. Lane Cove      | 28. Prospect    |
| 3. Blue Mountains     | 16. Liechhardt     | 29. Quorn       |
| 4. Booleroo Centre    | 17. Loxton North   | 30. South Perth |
| 5. Bowral             | 18. Manly          | 31. St. Peters  |
| 6. Bremer Junction    | 19. Marion         | 32. Strathfield |
| 7. Brighton, S. A.    | 20. Mittagong      | 33. Tamworth    |
| 8. Campbelltown       | 21. Mosman         | 34. Thebarton   |
| 9. Cooma              | 22. North Sydney   | 35. Tinana      |
| 10. Harvey            | 23. Orange         | 36. Toowoomba   |
| 11. Heidelberg        | 24. Parkes         | 37. Wagga       |
| 12. Henley and Grange | 25. Perth Road     | 38. Waverley    |
| 13. Hunter's Hill     | 26. Port Noarlunga |                 |



# BAHÁ'Í DIRECTORY 1962—1963

## *Isolated Centres*

- |                   |                     |                       |
|-------------------|---------------------|-----------------------|
| 1. Ashfield       | 16. Glen Innes      | 30. Neville           |
| 2. Belgrave       | 17. Grassmere       | 31. Norwood           |
| 3. Brighton       | 18. Heywood         | 32. Peterborough West |
| 4. Brunswick      | 19. Hindmarsh       | 33. Redgate           |
| 5. Bungaree Shire | 20. Kalgoolie       | 34. Talgarno          |
| 6. Chadstone      | 21. Kangaroo Island | 35. Tamborine         |
| 7. Claremont      | 22. Kingston        | 36. Tea Tree Gully    |
| 8. Cleve          | 23. Kogarah         | 37. Toronto           |
| 9. Cobram         | 24. Longreach       | 38. Walkerville       |
| 10. Concord       | 25. Lyndoch         | 39. West Torrens      |
| 11. East Malvern  | 26. Mascot          | 40. Whyalla           |
| 12. Emu Point     | 27. Meandarra       | 41. Willoughby        |
| 13. Fivedock      | 28. Mullumbimby     | 42. Woomera           |
| 14. Fremantle     | 29. Mundaring Shire | 43. Young             |
| 15. Geelong       |                     |                       |

## BISMARCK ARCHIPELAGO

### *Assembly*

1. Madina, New Ireland

### *Group*

1. Rabaul, New Britain

## COCOS ISLAND

### *Isolated Centre: 1*

## NEW GUINEA

### *Groups*

1. Port Moresby
2. Madang

## SOCIETY ISLANDS

### *Group*

1. Papeete, Tahiti

## TASMANIA

### *Assembly*

1. Hobart

### *Groups*

1. Beaconsfield
2. Devonport
3. Glenorchy

### *Isolated Centres*

1. King Island
2. Launceston
3. Lilydale
4. Longford

## 9. DIRECTORY OF LOCALITIES WHERE BAHÁ'ÍS RESIDE UNDER THE JURISDICTION OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF AUSTRIA

### *Assemblies*

- |          |              |             |
|----------|--------------|-------------|
| 1. Baden | 3. Innsbruck | 5. Salzburg |
| 2. Graz  | 4. Linz      | 6. Vienna   |

*Group*

1. Mödling

*Isolated Centres*

1. Horn

3. Leoben

4. St. Gilgen

2. Klosterneuburg

**10. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY  
OF THE BAHÁ'ÍS OF BELGIUM**

*Assemblies*

1. Antwerp

3. Charleroi

4. Liège

2. Brussels

*Groups*

1. Ben Ahin

4. Kinkempois

7. Overyse

2. Dilbeek

5. Leval-Trahegnies

8. Verviers

3. Huy

6. Ostend

*Isolated Centres*

1. Angis

2. Fraipont

3. Mons

**11. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY  
OF THE BAHÁ'ÍS OF BOLIVIA**

*Assemblies*POTOSÍ DEPARTMENT**A. DE IBÁÑEZ PROVINCE**

1. Camani

6. Huafñuma

11. Malco Chajpi

2. Challuma C.

7. Jankarachi

12. Sacani

3. Casi Casi

8. Jankohuyo

13. Totoroco Ch.

4. Chaquequina

9. Kakhani

14. Viluyo

5. Huancuri

10. Kekesana

**QUIJARRO PROVINCE**

15. Patachuyo

**FRIAS PROVINCE**

16. Huarco

17. Lupikhari

18. Ciudad Potosí

**BILBAO PROVINCE**

19. Chacura

20. Piarani

**BUSTILLOS PROVINCE**

21. Cala Cala

24. Merke Aimaya

26. Ramarani

22. Challa Pampa

25. Pichata

27. Uyuni

23. Huanuni

BAHÁ'Í DIRECTORY 1962--1963

28. Chevacollo  
29. Ojra
- CHARCAS PROVINCE  
30. Soragua Grande  
31. Tomata Palca

- CHAYANTA PROVINCE  
32. Chajpi

- LINARES PROVINCE  
33. Media Luna

CHUQUISACA DEPARTMENT

- ZUDAÑEZ PROVINCE
- |                |                     |                  |
|----------------|---------------------|------------------|
| 34. Chocaya    | 39. Jatun Khasa     | 44. Rodeo        |
| 35. Churumumu  | 40. Jatun Rumi      | 45. Santa Isabel |
| 36. El Paltar  | 41. Pasopaya        | 46. Yunguillas   |
| 37. Huanaco    | 42. Redención Pampa |                  |
| 38. Jatun Mayo | 43. San Lorenzo     |                  |

- OROPEZA PROVINCE
- |                 |                  |                   |
|-----------------|------------------|-------------------|
| 47. Cacchipata  | 52. Naranjos     | 57. Viro Viro     |
| 48. Cochapata   | 53. Palahla      | 58. Wairapata     |
| 49. Huampillo   | 54. Sichicachi   | 59. Zoico         |
| 50. Jurubamba   | 55. Ciudad Sucre | 60. Zoicoco Palca |
| 51. Lajas Tambo | 56. Tapalilla    |                   |

- AZURDUY PROVINCE
- |                           |                   |               |
|---------------------------|-------------------|---------------|
| 61. Cullumayu Huafiahuito | 65. Mosocllacta   | 69. Sutuyoc   |
| 62. Juscu Ciénaga         | 66. Pinos         | 70. Takhocasa |
| 63. Lampasillos           | 67. Quinoa Chacra |               |
| 64. Marapampa             | 68. Rayo Loma     |               |

- TOMINA PROVINCE  
71. Cañada Mayo
72. Opa Pampa

- YAMPARAEZ PROVINCE  
73. Lajas Pampa

ORURO DEPARTMENT

- L. CABRERA PROVINCE  
74. Callohalca

- DALENCE PROVINCE
- |                     |                              |                 |
|---------------------|------------------------------|-----------------|
| 75. Aguas Calientes | 77. Huanuni Venta<br>y Media | 78. Tati Iquiña |
| 76. Chokorasi       |                              | 79. Wilakollo   |

- ABAROA PROVINCE  
80. Colcohuyo Autipiña
81. Llapallapani
82. Willañeke

- POOPO PROVINCE  
83. Negro Caiima

- CERCADO PROVINCE  
84. Ciudad Oruro

COCHABAMBA DEPARTMENT

## AIQUILE PROVINCE

- |                |                 |                 |
|----------------|-----------------|-----------------|
| 85. Irakaza    | 87. Puca Khaka  | 89. Vallavillos |
| 86. Manzanaioj | 88. Rumi Corral | 90. Yuraj Khasa |

## CERCADO PROVINCE

91. Ciudad Cochabamba

## TAPACARI PROVINCE

92. Yauri Totorá-Tallija

## CAMPERO PROVINCE

93. Quehueñal

LA PAZ DEPARTMENT

## OMASUYOS PROVINCE

94. Cajjata

95. Zamora

## INQUISIVE PROVINCE

96. Huaylluma

97. Vilavinto Tolapampa

## MURILLO PROVINCE

98. Ciudad La Paz

*Groups*POTOSÍ DEPARTMENT

## A. as IBÁÑEZ PROVINCE

- |                  |                     |                    |
|------------------|---------------------|--------------------|
| 1. Acumarca      | 12. Jalsuri         | 23. Ovejeria       |
| 2. Alta Ticanuma | 13. Janko Jake      | 24. Palca Ticanuma |
| 3. Arconi        | 14. Jankovilque     | 25. Pararani       |
| 4. Bitura        | 15. Jayoma          | 26. Pichuya        |
| 5. Camata        | 16. Kisivilque      | 27. Sacaca         |
| 6. Cochini       | 17. Leke            | 28. Sutaguaña      |
| 7. Colpani       | 18. Lipichicama     | 29. Totorcochi     |
| 8. Chacachata    | 19. Mikani          | 30. Tajuta         |
| 9. Chorimaccota  | 20. Molino Ticanuma | 31. Vankuni        |
| 10. Huañacota    | 21. Ninachata       | 32. Wila Khasa     |
| 11. Incuhuyo     | 22. Ñekiri          |                    |

## QUIJARRO PROVINCE

- |                  |                |               |
|------------------|----------------|---------------|
| 33. Anaruyo      | 40. Jancomarca | 47. Tiñaquiri |
| 34. Catuyo       | 41. Japo       | 48. Tolavinto |
| 35. Cochicochi   | 42. Jucude     | 49. Uyuni     |
| 36. Espalmayo    | 43. Keluyo     | 50. Zinaquere |
| 37. Huaña Javera | 44. Ocuri      | 51. Zumayo    |
| 38. Huayllani    | 45. Queruta    |               |
| 39. Jaccuhuta    | 46. Senka      |               |

## FRIAS PROVINCE

- |                        |                  |                 |
|------------------------|------------------|-----------------|
| 52. Amayani            | 61. Cochapampa   | 70. Lluchuta    |
| 53. Alcoba             | 62. Cruz Oko     | 71. Moromonteri |
| 54. Anthora            | 63. Challavira   | 72. Pucara      |
| 55. Attina             | 64. Chancakollo  | 73. Pucupucuni  |
| 56. Aycama             | 65. Huilapujro   | 74. Sayaga      |
| 57. Calazaya           | 66. Irupampa     | 75. Soriehata   |
| 58. Can Esquina        | 67. Iscopurgata  | 76. Tajoehua    |
| 59. Cantapi            | 68. Las Delicias | 77. Toreake     |
| 60. Canton Cholchocani | 69. Layo Layo    |                 |

## BILBAO PROVINCE

- |               |                    |              |
|---------------|--------------------|--------------|
| 78. Asanquiri | 82. Chojlla        | 86. Puerta   |
| 79. Coaraca   | 83. Jachapampa     | 87. Urimarca |
| 80. Cotaña    | 84. Machacamamarca |              |
| 81. Chacura   | 85. Pamparani      |              |

## BUSTILLOS PROVINCE

- |                 |                |                 |
|-----------------|----------------|-----------------|
| 88. Antoma      | 92. Jakachulpa | 95. Paita miani |
| 89. Chapichapi  | 93. Maracas    | ≥6. Toru y o    |
| 90. Chara Jaque | 94. Muru Amaya | 97. Yauri ri    |
| 91. Huayllani   |                |                 |

## CHARCAS PROVINCE

- |                   |                  |                |
|-------------------|------------------|----------------|
| 98. Alacruz       | 104. Charoque    | 109. Lupikipa  |
| 99. Calapequeña   | 105. Jachakalla  | 110. Suarani   |
| 100. Carapampa    | 106. Huaripampa  | 111. Toscapujō |
| 101. Caroskara    | 107. Khayarani   | 112. Torosini  |
| 102. Coocari      | 108. Huarihumaña | 113. Vetura    |
| 103. Condor Pampa |                  |                |

## CHAYANTA PROVINCE

- |                 |              |               |
|-----------------|--------------|---------------|
| 114. Challapiti | 116. Hevira  | 118. Pampuyo  |
| 115. Danzaña    | 117. Kea Kea | 119. Sacasaca |

## CHUQUISACA DEPARTMENT

## ZUDANEZ PROVINCE

- |                 |                    |                |
|-----------------|--------------------|----------------|
| 120. Alegre     | 122. Lagunillas    | 124. Quesera   |
| 121. Junquillos | 123. Quehualituyoc | 125. Tacopampa |

## OROPEZA PROVINCE

- |                   |                   |                 |
|-------------------|-------------------|-----------------|
| 126. Aranjuez     | 132. Cuchutambo   | 137. Palapaya   |
| 127. Calizaya     | 133. Khola Pucara | 138. Teja Huasi |
| 128. Canto Molino | 134. Loje         | 139. Tococala   |
| 129. Colcabamba   | 135. Marcavi      | 140. Tocorhuata |
| 130. Corsus Mayo  | 136. Media Luna   | 141. Warangayo  |
| 131. Coyo Coyo    |                   |                 |

## AZURDUY PROVINCE

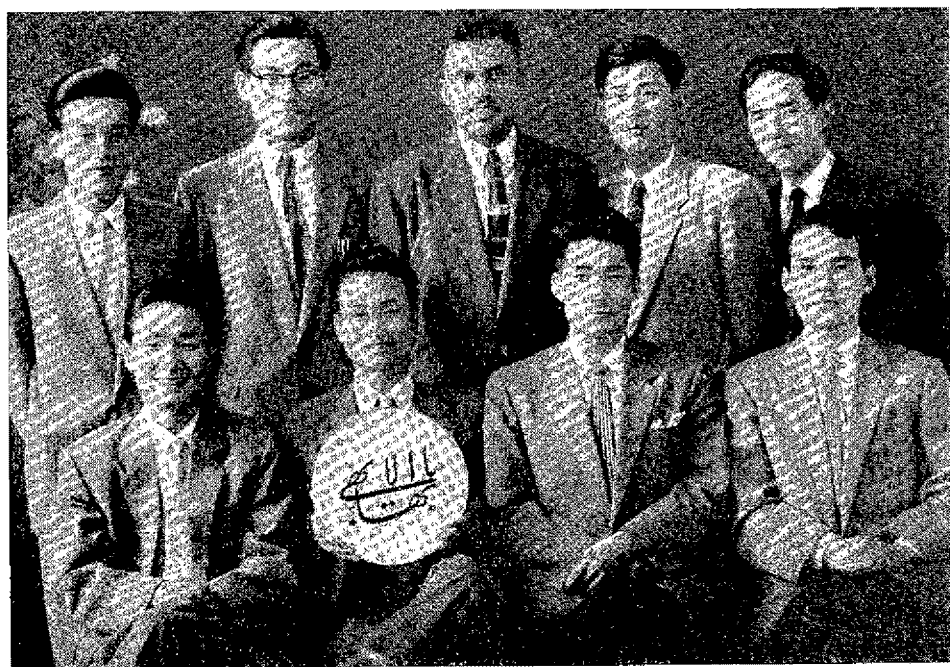
- |                  |                 |                   |
|------------------|-----------------|-------------------|
| 142. Bañado      | 145. Chaquimayo | 148. Sumala       |
| 143. Boyero      | 146. Muralla    | 149. Tarea Pampa  |
| 144. Colca Pampa | 147. San Pedro  | 150. Tiempo Pampa |

## TOMINA PROVINCE

- |                |                |                   |
|----------------|----------------|-------------------|
| 151. Capaj     | 154. Fuerte    | 156. Tranka Khasa |
| 152. Chavarria | 155. Paslapaya | 157. Tunas Khasa  |
| 153. El Dorado |                |                   |



First Spiritual Assembly of the Bahá'ís of Nassau, Bahama Islands, April 1955.



First Spiritual Assembly of the Bahá'ís of Kwangju, Chollanamdo, Korea, April 1956.

# BAHÁ'Í DIRECTORY 1962—1963

## YAMPARAEZ PROVINCE

158. Tola Mayo

159. Wellistoca

## ORURO DEPARTMENT

### L. CABRERA PROVINCE

160. Agua de Castilla

165. Irocagua

170. Pampa Aullagas

161. Cacoota

166. Kapsuyo

171. Pasto de Lobos

162. Caillahuinto

167. Lupuyo

172. Suicuni

163. Chusiquisi

168. Oroncollo

173. Zally

164. Estancia Tanca

169. Otuyo

### DALENCE PROVINCE

174. Bombo

177. Chuachuani

179. Sajsani

175. Cataricawa

178. Irupalla Alcamariri

180. Tarokamarca

176. Condor Iquiña

### ABAROA PROVINCE

181. Ampuyo

188. Huari

195. Quinamayo

182. Belenda

189. Jaque Araña

196. Tantakara

183. Cautuyo

190. Jaritani

197. Tumuyo

184. Colakeri

191. Japo

198. Vintilla

185. Colpacahua

192. Lagunillas

199. Vicachani

186. Erunzata

193. Nazakara

200. Wilajipina

187. Huañiri

194. Pazohuta

201. Viluyo

### POOPO PROVINCE

202. Apanaque

207. Pairumani

212. Totoni

203. Cibaruyo

208. Ponguni

213. Urnota Peñas

204. Challapujro

209. Puñaca

214. Wilakollo Peñas

205. Kiloma

210. Peñareito

215. Wilakollo Riajauta

206. Lajachoto

211. Rijauta

### CERCADO PROVINCE

216. Cala Cala

### TOLEDO PROVINCE

217. Panza Island

## LA PAZ DEPARTMENT

### AROMA PROVINCE

218. Cahuasiri

220. Jauri Chambi

222. Santiago de Collana

219. Huancarama

221. Tola Kollo

### OMASUYOS PROVINCE

223. Kanta

225. Turini

227. Toruni

224. Salcapampa

226. Sotalaya

### INGAVÍ PROVINCE

228. Achica arriba

231. Moramaya

233. Pongone

229. Achica abajo

232. Irpa Chico

234. Viacha

230. Chacoma

### INQUISIVE PROVINCE

235. Quime

236. Poitucuni



# THE BAHÁ'Í WORLD

## CAMACHO PROVINCE

- |                 |                 |                  |
|-----------------|-----------------|------------------|
| 237. Iquipune   | 241. Chuchilaya | 245. Pasani      |
| 238. Jaricoca   | 242. Incallata  | 246. Tarca Pampa |
| 239. Calandeca  | 243. Inca Pampa | 247. Juppi       |
| 240. Challapata | 244. Parajachi  |                  |

## LOAYZA PROVINCE

248. Jakko

## COCHABAMBA DEPARTMENT

### AIQUILE PROVINCE

- |            |            |                |
|------------|------------|----------------|
| 249. Chago | 250. Mojon | 251. Tipapampa |
|------------|------------|----------------|

### MIZQUE PROVINCE

- |                |                  |                   |
|----------------|------------------|-------------------|
| 252. Bujitillo | 256. Ichukata    | 260. San Vicente  |
| 253. Calamarca | 257. Intinmayo   | 251. Sillar       |
| 254. Hichuloma | 258. Lenkopunta  | 262. Sunchu Lorna |
| 255. Huarapata | 259. San Nicolás |                   |

### TAPACARI PROVINCE

- |             |             |  |
|-------------|-------------|--|
| 263. Challa | 264. Mujlli |  |
|-------------|-------------|--|

### ARQUE PROVINCE

- |               |                  |                  |
|---------------|------------------|------------------|
| 265. Galpoio  | 267. Pacachani   | 269. Tanga Tanga |
| 266. Kayayone | 268. Paria Chico |                  |

### CAPINOTA PROVINCE

- |              |              |                 |
|--------------|--------------|-----------------|
| 270. Amicaya | 271. Hornoma | 272. Huay Chuma |
|--------------|--------------|-----------------|

### CAMPERO PROVINCE

- |                  |                  |                 |
|------------------|------------------|-----------------|
| 273. Horno Khasa | 274. Puca Pucjio | 275. Tola Pampa |
|------------------|------------------|-----------------|

## *Isolated Centres*

## POTOSÍ DEPARTMENT

### A. RE IBAÑEZ PROVINCE

- |                        |                |                  |
|------------------------|----------------|------------------|
| 1. Balqueri            | 7. Chamacahuma | 13. Llajuta      |
| 2. Bertoma             | 8. Chocchi     | 14. Molino Palca |
| 3. Calasaya            | 9. Jachakalla  | 15. Sabo Sabo    |
| 4. Coviri              | 10. Jacobuyo   | 16. Vila Vila    |
| 5. Chacoma             | 11. Jankani    | 17. Vintilla     |
| 6. Challuiri Cari Cari | 12. Jaroma     |                  |

### QUIJARRO PROVINCE

- |                |                  |                |
|----------------|------------------|----------------|
| 18. Biluyo     | 21. Carhuaycollo | 24. Vilakollo  |
| 19. Anadozo    | 22. Chinchata    | 25. Tola Kanto |
| 20. Candelaria | 23. Pulacayo     |                |

### FRIAS PROVINCE

- |             |               |             |
|-------------|---------------|-------------|
| 26. Ankara  | 29. Humapalca | 32. Poytuco |
| 27. Antaki  | 30. Markahui  | 33. Salinas |
| 28. Checchi | 31. Poco Poco |             |

BILBAO PROVINCE

34. Catacora 35. Challa

BUSTILLOS PROVINCE

36. Condornaza 38. Charapajsi 40. Machaya Grande  
37. Chachacumani 39. Choco 41. Pampa Churo

CHARCAS PROVINCE

42. Cayarani 44. Huacaria 46. Soruniri  
43. Estancia de Ipote 45. Quirque 47. Viscachani

CHAYANTA PROVINCE

48. Canchis Blanca 51. Khatnya 53. Maragua  
49. Catariri 52. Macha Macha 54. Quintafaya  
50. Karajara

SAEVEREA PROVINCE

55. Vila Vila 56. Huaychi 57. Pucoloma

NOR. CHICHAS PROVINCE

58. Llalagua

CHUQUISACA DEPARTMENT

ZUDAÑEZ PROVINCE

59. Atokhani 64. Churaya 68. Potrero  
60. Bata Khasa 65. Icla 69. San Geronimo  
61. Candelaria 66. Jarcas 70. San Jorge  
62. Charo 67. Molle Khasa 71. Toco-ro  
63. Choricana

OROPEZA PROVINCE

72. El Tapial 74. Rufo 75. Tapala  
73. Poroma

AZURDUY PROVINCE

76. Collpi Khasa 80. Molle Cancha 84. Sauce  
77. Chorrillos 81. Molleni 85. Tipa Pampa  
78. Hualpa Huasi 82. Pampa Huasi 86. Tolar Pampa  
79. Manca Jalpa 83. Pucara Pampa 87. Tola Mayo

TOMINA PROVINCE

88. Chunca Cancha 89. Sopachuy 90. Tacos

YAMPARAEZ PROVINCE

91. Collacamani 92. Khollachaguay 93. Molle Khaya

CINTI PROVINCE

94. Punilla

ORURO DEPARTMENT

L. CABRERA PROVINCE

95. Auquicollo 98. Luca 101. Vecoyo  
96. Caruta 99. Soitoco 102. Irica  
97. Challuta 100. Salinas

- DALENCE PROVINCE
103. Wila Apacheta 104. Kotaña
- ABAROA PROVINCE
105. Antakollo 111. Jukutira Jankoaca 116. Kuli  
 106. Bilepeña 112. Jurkuta 117. Kotuto  
 107. Collochuta 113. Juchisuma 118. Tantangari  
 108. **Condo** 114. Kampoyo 119. Tacagua Pacachani  
 109. Chiraca 115. Kamputa 120. Paria Urmiri  
 110. Jamachi Huma
- POOPO PROVINCE
121. Challhuamayo 125. Lirocaima Pampa 129. Portona  
 122. Challuiri 126. Okke Jakke 130. Quebrada  
 123. Charkajara 127. Patascollo 131. **Toledo** Untavi  
 124. Lanihuachu 128. Peñas 132. Tomantazi
- PARIA PROVINCE
133. Leque Palca
- CARANGAS PROVINCE
134. Mayka 135. Orinoca
- LA PAZ DEPARTMENT
- AROMA PROVINCE
136. Umala 137. Sincata 138. Paso Cami
- OMASUYOS PROVINCE
139. Inca **Corona** 140. Pacharia 141. Lalaya
- INGAVÍ PROVINCE
142. Alto La Paz 144. Maso Cruz 146. Villa Arriendo  
 143. Limani 145. Santa Rosa 147. Zorasaya
- INQUISIVE PROVINCE
148. Calorita 149. Huaraca
- CAMACHO PROVINCE
150. Puerto Acosta 152. **Wila Bollo** 153. Zuncallo  
 151. Pasaga
- MURILLO PROVINCE
154. **Villa Cuarto Centenario**
- COCHABAMBA DEPARTMENT
- AIQUILE PROVINCE
155. Albañal 156. **Chaque** Mayo 157. Nujcho Mayo
- MIZQUB PROVINCE
158. Linko Falta 160. Mullipampa 161. Thoromeo  
 159. Llavemoco
- CAMPERO PROVINCE
162. Nocchoma

12. DIRECTORY OF LOCALITIES  
WHERE BAHÁ'ÍS RESIDE UNDER THE  
JURISDICTION OF THE NATIONAL  
SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF BRAZIL

*Assemblies*

- |                 |                   |                        |
|-----------------|-------------------|------------------------|
| 1. Bahia        | 5. Niteroi        | 9. Santo André         |
| 2. Campinas     | 6. Pôrto Alegre   | 10. São Caetano do Sul |
| 3. Curitiba     | 7. Recife         | 11. São Paulo          |
| 4. Lagoa Grande | 8. Rio de Janeiro |                        |

*Groups*

- |                   |                      |                    |
|-------------------|----------------------|--------------------|
| 1. Belem          | 3. Brasilia          | 5. Mogi Mirim      |
| 2. Belo Horizonte | 4. Cachoeira Dourada | 6. Poços de Caldas |

*Isolated Centres*

- |             |                  |                   |
|-------------|------------------|-------------------|
| 1. Amargosa | 3. Foz do Iguaçu | 5. Matias Barbosa |
| 2. Cruzeiro | 4. Jacaréi       | 6. Rio do Sul     |

BRITISH GUIANA

*Assembly*

1. Georgetown

*Groups*

- |                |                  |               |
|----------------|------------------|---------------|
| 1. Campelville | 3. Kitty         | 5. MacKenzie  |
| 2. Grove       | 4. Lodge Village | 6. Providence |

*Isolated Centres*

- |                    |                   |                   |
|--------------------|-------------------|-------------------|
| 1. Bee Rive Front  | 5. Graig Village  | 8. Nova Amsterdam |
| 2. Eccles          | 6. Herstelling    | 9. Rose Hall      |
| 3. Essequibo       | 7. Newton Village | 10. Ruimvelt      |
| 4. Farm Dispensary |                   |                   |

DUTCH GUIANA

(SURINAM)

*Group*

1. Paramaribo

FRENCH GUIANA

*Isolated Centre*

1. Cayenne

TRINIDAD

*Assembly*

1. Port-of-Spain

*Isolated Centre*

1. Cristobal, Tobago I.

# THE BAHÁ'Í WORLD

## GRENADA & BARBADOS, WINDWARD ISLANDS

### *Assembly*

1. St. George's, Grenada

### *Isolated Centre*

- I. St. Michael's, Barbados

## 13. DIRECTORY OF LOCALITIES WHERE BAHÁ'ÍS RESIDE UNDER THE JURISDICTION OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE BRITISH ISLES

### *Assemblies*

- |                |                 |                      |
|----------------|-----------------|----------------------|
| 1. Aberdeen    | 17. Edinburgh   | 33. Oxford           |
| 2. Bangor      | 18. Epsom       | 34. Peterborough     |
| 3. Belfast     | 19. Exeter      | 35. Pontypridd       |
| 4. Blackpool   | 20. Glasgow     | 36. Portsmouth       |
| 5. Birmingham  | 21. Hove        | 37. Reading          |
| 6. Bournemouth | 22. Inverness   | 38. Romford          |
| 7. Bradford    | 23. Leeds       | 39. Salisbury        |
| 8. Brighton    | 24. Leicester   | 40. Sheffield        |
| 9. Bristol     | 25. Liverpool   | 41. Southport        |
| 10. Burnley    | 26. London      | 42. Sutton Coldfield |
| 11. Cambridge  | 27. Manchester  | 43. Swinton          |
| 12. Canterbury | 28. Motherwell  | 44. Torquay          |
| 13. Cardiff    | 29. Newcastle   | 45. Watford          |
| 14. Cheadle    | 30. Northampton | 46. Winchester       |
| 15. Chester    | 31. Norwich     | 47. Wokingham R.D.   |
| 16. Eccles     | 32. Nottingham  | 48. York             |

### *Groups*

- |  |  |
|--|--|
| 1. Ballygrainey, Co. Down.                   | 21. King's Lynn, Norfolk.                    |
| 2. Barrowford, Lancs.                        | 22. Langland Bay, Nr. Swansea, Glam.         |
| 3. Bellshill, Lanarks.                       | 23. Nelson, Lancs.                           |
| 4. Birkeahead, Cheshire.                     | 24. Newmarket, Suffolk.                      |
| 5. Blackburn, Lancs.                         | 25. Oliver's Battery, Nr. Winchester, Hants. |
| 6. Blackshaw Head, Nr. Hebden Bridge, Yorks. | 26. Paignton, Devon.                         |
| 7. Burnley R. D., Lancs.                     | 27. Prescott, Lancs.                         |
| 8. Caerphilly, Glam.                         | 28. Purley, Surrey.                          |
| 9. Christchurch, Hants.                      | 29. Ryhope, Co. Durham.                      |
| 10. Cottingham, Nr. Hull, Yorks.             | 30. Salford, Lancs.                          |
| 11. Dolgellau, Merioneth.                    | 32. St. Anne's-on-Sea, Lancs.                |
| 12. Ellesmere Port, Cheshire.                | 32. St. Leonard's-on-Sea, Sussex.            |
| 13. Enfield, Middx.                          | 33. Scarisbrick, Nr. Southport, Lancs.       |
| 14. Fairford, Glos.                          | 34. Shabbington, Bucks.                      |
| 15. Greenisland, Co. Antrim.                 | 35. Stalham, Norfolk.                        |
| 16. Grimsby, Lincs.                          | 36. Stapleford, Cambs.                       |
| 17. Henley-on-Thames, Oxon.                  | 37. Stockport, Lancs.                        |
| 18. Huddersfield, Yorks.                     | 38. Surbiton, Surrey.                        |
| 19. Hyde, Cheshire.                          | 39. Talybont, Merioneth.                     |
| 20. Ilkeston, Derbyshire.                    | 40. Wimborne, Dorset.                        |
|  | 41. Worthing, Sussex.                        |

*Isolated Centres*

1. Aberdare, Glam.
2. Addington Park, Kent.
3. Altrincham, Cheshire.
4. Amersham, Bucks.
5. Arundel, Sussex.
6. Ashby-de-la-Zouch, Leics.
7. Ashton-under-Lyne, Staffs.
8. Ballynahinch, Co. Down.
9. Bangor, Caerns.
10. Barham, Kent.
11. Berwick-on-Tweed, Northumberland.
12. Bolton, Lancs.
13. Botley, Hants.
14. Brentford, Middx.
15. Bushey Heath, Herts.
16. Chalfont St. Giles, Bucks.
17. Crawley, Sussex.
18. Cudworth, Yorks.
19. Currie, Midlothian.
20. Davyhulme, Lancs.
21. Dumbarton, Dunbartonshire.
22. Dundee, Angus.
23. Dundonald, Co. Down.
24. Durham, Co. Durham.
25. East Molesley, Surrey.
26. Elmers End, Kent.
27. Exmouth, Devon.
28. Falkirk, Stirlingshire.
29. Farnborough, Kent.
30. Fleetwood, Lancs.
31. Gateshead, Co. Durham.
32. Gloucester, Glos.
33. Goonhaven, Nr. Truro, Cornwall.
34. Gosforth, Northumberland.
35. Grays, Essex.
36. Halifax, Yorks.
37. Hartwell, Northants.
38. Headbourne Worthy, Hants.
39. Helen's Bay, Co. Down.
40. Hoddesdon, Herts.
41. Horsham, Sussex.
42. Hunsdon, Herts.
43. Hull, Yorks.
44. Humbie, Lothian.
45. Kelsall, Cheshire.
46. Kettering, Northants.
47. Kilmarnock, Ayrshire.
48. Kingston-on-Thames, Middx.
49. Langholm, Dumfries.
50. Lizard, Cornwall.
51. Loughton, Essex.
52. Margate, Kent.
53. Marple, Cheshire.
54. Meliden Prestatyn, Flint.
55. Moulton, Northants.
56. Mountsorrel, Leics.
57. North Shields, Northumberland.
58. Pleasington, Nr. Blackburn, Lancs.
59. Plymouth, Devon.
60. Ponteland, Northumberland.
61. Portstewart, Co. Londonderry.
62. Preston, Lancs.
63. Prestwich, Lancs.
64. Redditch, Worcs.
65. Rishton, Lancs.
66. Roly, Nr. Liverpool, Lancs.
67. Rossington, Yorks.
68. Ryde, Isle of Wight.
69. Sale, Cheshire.
70. St. Albans, Herts.
71. St. Ives, Cornwall.
72. Saltcoats, Ayrshire.
73. Shipley, Yorks.
74. Shrewsbury, Salop.
75. Solihull, Warwicks.
76. Southampton, Hants.
77. Stafford, Staffs.
78. Stanford-le-Hope, Essex.
79. Stirling, Stirlingshire.
80. Street, Somerset.
81. Swansea, Glam.
82. Swindon, Wilts.
83. Taunton, Somerset.
84. Thetford, Norfolk.
85. Thornbury, Yorks.
86. Tilehurst, Berks.
87. Todmorden, Lancs.
88. Topsham, Devon.
89. Tottenham, Cheshire.
90. Trowbridge, Wilts.
91. Tunbridge Wells, Kent.
92. Tynyngogl, Anglesey.
93. Upper Heybord, Oxon.
94. Upper Woodford, Wilts.
95. Warrington, Lancs.
96. Westcott, Surrey.
97. Weston Rhyh, Salop.
98. Walley, Lancs.
99. Whitefield, Lancs.
100. Whitley Bay, Northumberland.
101. Wincanton, Somerset.
102. Wonersh, Surrey.
103. Woodbridge, Suffolk.
104. Wraybury, Bucks.



First Spiritual Assembly of the Bahá'ís of Zaouiat Cheickh, Morocco, April 1960, composed entirely of Moroccans, mostly of the famous Berber race.



First Spiritual Assembly of the Bahá'ís of Nenana, Alaska, April 1963. Seated third from left is one of the first Athabascan Indians to embrace the Faith in Alaska.



CHANNEL ISLANDS

*Group*

- I. St. Helier

CYPRUS

*Assembly*

1. Nicosia

*Group*

1. Famagusta

EIRE

*Assembly*

1. Dublin

*Isolated Centres*

1. Rochester

2. Mulhuddert

FAROE ISLANDS

*Isolated Centre*

- I. Thorshavn

HEBRIDES ISLANDS

*Group*

1. Stornoway

MALTA

*Group*

1. Valetta

ORKNEY ISLANDS

*Group*

1. Kirkwall

SHETLAND ISLANDS

*Group*

1. Lerwick

14. DIRECTORY OF LOCALITIES WHERE BAHÁ'ÍS  
RESIDE UNDER THE JURISDICTION OF THE  
NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF BURMA

*Assemblies*

- |                 |                   |              |
|-----------------|-------------------|--------------|
| 1. Daidanaw     | 5. Mandalay       | 9. Thamaing  |
| 2. Hmaawi       | 6. North Okkalapa | 10. Twante   |
| 3. Koongyangoon | 7. Rangoon        | 11. Yamethin |
| 4. Kyigon       | 8. South Okkalapa |              |

*Groups*

- |           |              |           |
|-----------|--------------|-----------|
| 1. Kabo   | 4. Kawhmu    | 7. Maymyo |
| 2. Katha  | 5. Kolonkwin | 8. Syrium |
| 3. Kaukse | 6. Lewe      |           |

*Isolated Centres*

- |            |           |             |
|------------|-----------|-------------|
| 1. Allezoo | 3. Kalaw  | 5. Minhla   |
| 2. Hpyu    | 4. Khayan | 6. Moulmein |

## 15. DIRECTORY OF LOCALITIES WHERE BAHÁ'ÍS RESIDE UNDER THE JURISDICTION OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF CANADA

*Assemblies*

- |                                    |                               |
|------------------------------------|-------------------------------|
| 1. Beloeil, P.Q.                   | 33. Ottawa, Ont.              |
| 2. Blackfoot Reserve, Alberta.     | 34. Pasqua Reserve, Sask.     |
| 3. Burleigh-Anstruther Twsp., Ont. | 35. Peigan Reserve, Alberta.  |
| 4. Burlington, Ont.                | 36. Penticton, B.C.           |
| 5. Burnaby, B.C.                   | 37. Peterborough, Ont.        |
| 6. Calgary, Alberta.               | 38. Piapot Reserve, Sask.     |
| 7. Charlottetown, P.E.I.           | 39. Pickering Twsp., Ont.     |
| 8. Cote Reserve, Sask.             | 40. Poorman Reserve, Sask.    |
| 9. Dundas, Ont.                    | 41. Regina, Sask.             |
| 10. Eastview, Ont.                 | 42. St. Boniface, Man.        |
| 11. Edmonton, Alberta.             | 43. St. Catharines, Ont.      |
| 12. Etobicoke, Ont.                | 44. Saint John, N.B.          |
| 13. Forest, Ont.                   | 45. St. Lambert, P.Q.         |
| 14. Forest Hill Village, Ont.      | 46. Saltfleet Twsp., Ont.     |
| 15. Ft. William, Ont.              | 47. Saskatoon, Sask.          |
| 16. Georgetown, Ont.               | 48. Scarborough Twsp., Ont.   |
| 17. Guelph, Ont.                   | 49. Stoney Creek, Ont.        |
| 18. Halifax, N.S.                  | 50. Toronto, Ont.             |
| 19. Hamilton, Ont.                 | 51. Toronto Twsp., Ont.       |
| 20. Kingston, Ont.                 | 52. Vancouver, B.C.           |
| 21. Kitchener, Ont.                | 53. Verdun, P.Q.              |
| 22. London, Ont.                   | 54. Vernon, B.C.              |
| 23. Montreal, P.Q.                 | 55. Victoria, B.C.            |
| 24. Moose Jaw, Sask.               | 56. Wabamun Reserve, Alberta. |
| 25. Mosquito Reserve, Sask.        | 57. Welland, Ont.             |
| 26. Nanaimo, B.C.                  | 58. Westmount, P.Q.           |
| 27. Niagara Falls, Ont.            | 59. Westminster, B.C.         |
| 28. North Vancouver District, B.C. | 60. West Vancouver, B.C.      |
| 29. North York Twsp., Ont.         | 61. Winnipeg, Man.            |
| 30. Oakville, Ont.                 | 62. Whitby, Ont.              |
| 31. Okenese Reserve, Sask.         | 63. York Twsp., Ont.          |
| 32. Oshawa, Ont.                   |                               |

*Groups*

- |                         |                       |
|-------------------------|-----------------------|
| 1. Airdrie, Alberta.    | 5. Belleville, Ont.   |
| 2. Ajax, Ont.           | 6. Boucherville, P.Q. |
| 3. Ancaster Twsp., Ont. | 7. Bowness, Alberta.  |
| 4. Armdale, N.S.        | 8. Brantford, Ont.    |

- |                                  |                                  |
|----------------------------------|----------------------------------|
| 9. Burford, Ont.                 | 44. Naramata, B.C.               |
| 10. Cassiar, B.C.                | 45. Niagara Twsp., Ont.          |
| 11. Caughnawaga Reserve, P.Q.    | 46. Nobel, Ont.                  |
| 12. Chippawa, Ont.               | 47. North Surrey, B.C.           |
| 13. Copper Cliff, Ont.           | 48. Nut Lake Reserve, Sask.      |
| 14. Cowessas Reserve, Sask.      | 49. Oak Bay Municipality, B.C.   |
| 15. Crowland Twsp., Ont.         | 50. Ollala, B.C.                 |
| 16. Curve Lake Reserve, Ont.     | 51. Onion Lake Reserve, Sask.    |
| 17. Dartmouth, N.S.              | 52. Outremont, P.Q.              |
| 18. Day Star Reserve, Sask.      | 53. Pembroke, Ont.               |
| 19. Deep River, Ont.             | 54. Picton, Ont.                 |
| 20. Dorchester, Ont.             | 55. Pointe au Baril, Ont.        |
| 21. Edenwold, Sask.              | 56. Pigeon Lake Reserve, Alberta |
| 22. Fort Garry, Man.             | 57. Port Credit, Ont.            |
| 23. Fort McLeod, Alberta.        | 58. Prince George, B.C.          |
| 24. Fraserdale, Ont.             | 59. Royston, B.C.                |
| 25. Gibsons, B.C.                | 60. Saanich, B.C.                |
| 26. Gloucester Twsp., Ont.       | 61. Sakimay Reserve, Sask.       |
| 27. Greenfield Park, P.Q.        | 62. Salmon Arm, B.C.             |
| 28. Halifax County, N.S.         | 63. Samson Reserve, Alberta.     |
| 29. Hope, B.C.                   | 64. Sandy Bay Reserve, Man.      |
| 30. Humboldt, Sask.              | 65. Sherwood Park, Alberta.      |
| 31. Ingersoll, Ont.              | 66. Sidney, B.C.                 |
| 32. Jasper Place, Alberta.       | 67. Six Nations Reserve, Ont.    |
| 33. Kahkewistaha Reserve, Sask.  | 68. St. James, Man.              |
| 34. Kesekoos Reserve, Sask.      | 69. St. Thomas, Ont.             |
| 35. Kindersley, Sask.            | 70. St. Vital, Man.              |
| 36. Kinistino Reserve, Sask.     | 71. Stony Reserve, Alberta.      |
| 37. Kitimat, B.C.                | 72. Taber, Alberta.              |
| 38. Loon Lake, Sask.             | 73. Town of Mt. Royal, P.Q.      |
| 39. Louis Bull Reserve, Alberta. | 74. Trenton, Ont.                |
| 40. Moncton, N.B.                | 75. Tyendenaga, Ont.             |
| 41. Montreal West, P.Q.          | 76. Ville St. Laurent, P.Q.      |
| 42. Muscowequan Reserve, Sask.   | 77. Whitby, Ont.                 |
| 43. Muscowpetung Reserve, Sask.  | 78. Williams Lake, B.C.          |

*Isolated Centres*

- |                           |                               |
|---------------------------|-------------------------------|
| 1. Barriere, B.C.         | 18. Gallavin, Sask.           |
| 2. Beaconsfield, P.Q.     | 19. Gordon Reserve, Sask.     |
| 3. Beaulac, P.Q.          | 20. Hillcrest, Alberta.       |
| 4. Bennett, B.C.          | 21. Ivry sur Lac, P.Q.        |
| 5. Bluffton, Alberta.     | 22. Keremeos, B.C.            |
| 6. Campbell River, B.C.   | 23. Lachine, P.Q.             |
| 7. Candiak, P.Q.          | 24. Lloydminster, Alberta.    |
| 8. Capilano Reserve, B.C. | 25. Long Plains Reserve, Man. |
| 9. Coldstream, B.C.       | 26. Longueuil, P.Q.           |
| 10. Côte St. Luc, P.Q.    | 27. Middlechurch, Man.        |
| 11. Cumberland, B.C.      | 28. Middle Musquadoit, N.S.   |
| 12. Dawson Creek, B.C.    | 29. Mission City, B.C.        |
| 13. East Kildonan, Man.   | 30. Mont Apica, P.Q.          |
| 14. Esquimault, B.C.      | 31. Montreal North, P.Q.      |
| 15. Fairview, Alberta.    | 32. Mount Hope, Ont.          |
| 16. Fort Nelson, B.C.     | 33. Mount Forest, Ont.        |
| 17. Fulford, P.Q.         | 34. Naramata, B.C.            |

- |                             |                                |
|-----------------------------|--------------------------------|
| 35. Nepean Twsp., Ont.      | 52. Sarnia, Ont.               |
| 36. N. Battleford, Sask.    | 53. Shannonville, Ont.         |
| 37. Oliver, B.C.            | 54. Shearwater, N.S.           |
| 38. Oxford Twsp., Ont.      | 55. Sherbrooke, P.Q.           |
| 39. Plenty, Sask.           | 56. South Monaghan, Ont.       |
| 40. Port Mellon, B.C.       | 57. St. Eustache-sur-Lac, P.Q. |
| 41. Port Cartier, P.Q.      | 58. Thornhill, Ont.            |
| 42. Prince Rupert, B.C.     | 59. Ucluelet, B.C.             |
| 43. Pte. Gatineau, P.Q.     | 60. Upper Coverdale, N.B.      |
| 44. Punnichi, Sask.         | 61. Vernon Bridge, P.E.I.      |
| 45. Quesnel, B.C.           | 62. Vernon P.O., B.C.          |
| 46. Revelstoke, B.C.        | 63. Wadena, Sask.              |
| 47. Richmond, B.C.          | 64. Weyburn, Sask.             |
| 48. Richmond Hill, Ont.     | 65. Wilson Creek, B.C.         |
| 49. Rivière Beaudette, P.Q. | 66. Windsor, Ont.              |
| 50. Riverside, Ont.         | 67. Yorkton, Sask.             |
| 51. Sackville, N.B.         |                                |

**BARANOF ISLAND***Groups*

1. Sitka
2. Mount Edgecombe

**CAPE BRETON ISLAND***Group*

1. Sydney

**FRANKLIN***Group*

- I. Pond Inlet

**GRAND MANAN ISLAND***Group*

1. North Head

**GREENLAND***Isolated Centres*

1. Thule
2. Holsteinborg

**GULF ISLAND***Group*

1. Ganges
- Isolated Centre*
1. Fulford Harbour

**ICELAND***Group*

1. Reykjavik

**KEEWATIN***Group*

- I. Baker Lake

**LABRADOR***Group*

1. North West River

MACKENZIE

*Assembly*

1. Yellowknife

*Group*

1. Yellowknife (outside)

MAGDALEN ISLANDS

*Group*

1. Grandstone

MIQUELON ISLAND & ST. PIERRE ISLAND

*Isolated Centre*

1. St. Pierre

NEWFOUNDLAND

*Group*

1. Saint John's

*Isolated Centre*

1. Saint John's (outside)

QUEEN CHARLOTTE ISLANDS

*Group*

1. Queen Charlotte City

*Isolated Centre*

1. Tlell

YUKON

*Assemblies*

- |             |               |                     |
|-------------|---------------|---------------------|
| 1. Carcross | 2. Whitehorse | 3. Whitehorse Flats |
|-------------|---------------|---------------------|

*Groups*

- |                 |                    |                     |
|-----------------|--------------------|---------------------|
| 1. Aishihik     | 4. Champagne       | 7. Stewart Crossing |
| 2. Camp Takhini | 5. Haines Junction |                     |
| 3. Carmacks     | 6. Marsh Lake      |                     |

*Isolated Centres*

- |                              |                         |                 |
|------------------------------|-------------------------|-----------------|
| 1. Bennet                    | 5. Old Takhini Crossing | 9. Teslin       |
| 2. Crestview                 | 6. Petty River          | 10. Upper Liard |
| 3. Elsa                      | 7. Ross River           |                 |
| 4. Mile 1083, Alaska Highway | 8. Tagish               |                 |

16. DIRECTORY OF LOCALITIES WHERE BAHÁ'ÍS  
RESIDE UNDER THE JURISDICTION OF THE  
NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF CENTRAL AND EAST AFRICA

BELGIAN CONGO

(CONGO REPUBLIC)

*Assemblies*

- |                |                |              |
|----------------|----------------|--------------|
| 1. Balimba (1) | 5. Batende (1) | 9. Bukekwa   |
| 2. Balimba (2) | 6. Batende (2) | 10. Buluka   |
| 3. Bamate (1)  | 7. Buhasa (1)  | 11. Busombo  |
| 4. Bamate (2)  | 8. Buhasa (2)  | 12. Bwengela |

- |                   |                    |                    |
|-------------------|--------------------|--------------------|
| 13. Chendajilu    | 57. Kigurwe        | 101. Luzibachi (2) |
| 14. Hongela       | 58. Kihanama       | 102. Makembe       |
| 15. Ibindi        | 59. Kihanda (1)    | 103. Makobola      |
| 16. Ilakala       | 60. Kihanda (2)    | 104. Malinga       |
| 17. Itambi        | 61. Kiliba (1)     | 105. Malingi (1)   |
| 18. Kabela        | 62. Kiliba (2)     | 106. Malingi (2)   |
| 19. Kabimba (1)   | 63. Kiliya         | 107. Mbanga        |
| 20. Kabimba (2)   | 64. Kiluli         | 108. Mikera        |
| 21. Kaboke (1)    | 65. Kilumbi        | 109. Misinga       |
| 22. Kaboke (2)    | 66. Kingu          | 110. Mubambu       |
| 23. Kaboke (3)    | 67. Kipombo (1)    | 111. Mugaja (1)    |
| 24. Kabondozi (1) | 68. Kipombo (2)    | 112. Mugaja (2)    |
| 25. Kabondozi (2) | 69. Kisala         | 113. Mugandja      |
| 26. Kabonjo       | 70. Kisanga (1)    | 114. Mukongo (1)   |
| 27. Kabumbe       | 71. Kisanga (2)    | 115. Mukongo (2)   |
| 28. Kabwale       | 72. Kishaja        | 116. Mulambi       |
| 29. Kadwa-sange   | 73. Kisolo         | 117. Mulengo       |
| 30. Kahololo      | 74. Kitabi (1)     | 118. Mulinga       |
| 32. Kahungwe      | 75. Kitabi (2)     | 119. Mungaja       |
| 32. Kahungwe      | 76. Kitiba         | 120. Mungula       |
| 33. Kakunga (1)   | 77. Kitibili       | 121. Mutongachimu  |
| 34. Kakunga (2)   | 78. Lebelá         | 122. Nabisu        |
| 35. Kaliba        | 79. Lekeza         | 123. Nakiel        |
| 36. Kalimba       | 80. Lubalachi      | 124. Naluzase      |
| 37. Kalimbama     | 81. Lubarika       | 125. Namodoko      |
| 38. Kalunga       | 82. Lubera         | 126. Namudoko      |
| 39. Kalungwe      | 83. Lubunga        | 127. Namukangara   |
| 40. Kamanó        | 84. Lukamba (1)    | 123. Ndegu-Katobo  |
| 41. Kandua        | 85. Lukamba (2)    | 129. Ndengu        |
| 42. Kanga (1)     | 86. Lukangaka      | 130. Ndunda (1)    |
| 43. Kanga (2)     | 87. Luke           | 131. Ndunda (2)    |
| 44. Kanga (3)     | 88. Lukezi         | 132. Ngovi         |
| 45. Kangule       | 89. Lukoke         | 133. Nondjwa       |
| 46. Kanwema       | 90. Lukunda        | 134. Nulambi       |
| 47. Kasenya       | 91. Lukungu (1)    | 135. Nyamkangaza   |
| 48. Kasenyi       | 92. Lukungu (2)    | 136. Nyibondo      |
| 49. Kasheke       | 93. Lulambwe       | 137. Rubirizi      |
| 50. Kasolele      | 94. Lunigo         | 138. Runingo       |
| 51. Kasolelo      | 95. Lurabagi       | 139. Ruvumera (1)  |
| 52. Kasonyo (1)   | 96. Lurinda        | 140. Ruvumera (2)  |
| 53. Kasongo (2)   | 97. Lusuku         | 141. Ruzizi        |
| 54. Katobo        | 98. Lusungu        | 142. Sange (1)     |
| 55. Katupu        | 99. Luzasa         | 143. Sange (2)     |
| 56. Kibirizi      | 100. Luzibachi (1) |                    |

\*N.B. Names of over 80 assemblies, innumerable groups and isolated centres have not been listed owing to difficulties of communication.

## COMORO ISLANDS

### *Group*

#### 1. Moroni

## FRENCH EQUATORIAL AFRICA

(CONGO, CENTRAL AFRICAN, CHAD AND GABON REPUBLICS)

*Assembly*

1. Bangui

*Group*

1. Brazzaville

## KENYA

*Assemblies*

- |                    |                   |                      |
|--------------------|-------------------|----------------------|
| 1. Bituyu          | 41. Khakuta       | 80. Matunwa (1)      |
| 2. Bokoli          | 42. Kibingei (1)  | 81. Mauduma          |
| 3. Boronyi         | 43. Kibingei (2)  | 82. Milani           |
| 4. Broderick Falls | 44. Kigama        | 83. Mitukuyu         |
| 5. Bumbo           | 45. Kigama West   | 84. Mudete           |
| 6. Bunangeni       | 46. Kilifi        | 85. Mudungu          |
| 7. Bunjosi         | 47. Kiogoro       | 86. Mugai            |
| 8. Busali          | 48. Kipkongori    | 87. Muhudu           |
| 9. Chavufunya      | 49. Kiptuiya      | 88. Mukhe            |
| 10. Chebaywa       | 50. Kisangula (1) | 89. Munoywa          |
| 11. Chebukwabi     | 51. Kitayi        | 90. Musalamumali     |
| 12. Chebusai       | 52. Kitinda       | 91. Musembe          |
| 13. Chekulo        | 53. Kitulu        | 92. Nabwabi          |
| 14. Chelekei (1)   | 54. Kituni        | 93. Nairobi          |
| 15. Chelekei (2)   | 55. Kivagala      | 94. Namarambi        |
| 16. Chemuche       | 56. Kolani        | 95. Namawanga (1)    |
| 17. Chesamisi      | 57. Koli          | 96. Namawanga (2)    |
| 18. Chimangeti     | 58. Kubasali      | 97. Nambami          |
| 19. Chimoroni      | 59. Kuywa         | 98. Namboani         |
| 20. Diondionyi     | 60. Ludodo        | 99. Namuningie       |
| 21. Futawa         | 61. Lugala (1)    | 100. Namutokholo     |
| 22. Gagolosi       | 62. Lugulu        | 101. Nandi Forest    |
| 23. G. D. Spencer  | 63. Lutonyi       | 102. Nasianda (1)    |
| 24. Gereroni       | 64. Lwanda (1)    | 103. Nasianda (2)    |
| 25. Gesusu         | 65. Lwombei       | 104. Nasyanda (W.B.) |
| 26. Gidimo         | 66. Machaka       | 105. Ndivisi         |
| 27. Givogi         | 67. Machemo       | 106. Nyamatembe      |
| 28. Givudimbuli    | 68. Madeya        | 107. Shamalogo       |
| 29. Ingavila       | 69. Mahira        | 108. Shantukuli      |
| 30. Jemange        | 70. Malaha        | 109. Shibakala (1)   |
| 31. Jemevo         | 71. Malava        | 110. Sikhendu        |
| 32. Jiveywa        | 72. Malinda       | 111. Sikulu          |
| 33. Kamusindi      | 73. Mambai        | 112. Sirende         |
| 34. Kamusinga      | 74. Mang'uliro    | 113. Sirisia (1)     |
| 35. Kamukuywa      | 75. Marinda (1)   | 114. Turbo           |
| 36. Kapsotiki      | 76. Marinda (2)   | 115. Viyiya          |
| 37. Kaptisi        | 77. Masimba       | 116. Wagevi (1)      |
| 38. Kaptola        | 78. Matili        | 117. Wengondo        |
| 39. Kavai          | 79. Matsakha      | 118. Yabeko          |
| 40. Kavinjaki      |                   |                      |





First Spiritual Assembly of the Bahá'ís of Apia, Western Samoa, April 1957.



First Spiritual Assembly of the Bahá'ís of Georgetown, British Guiana, South America, April 1955.

*Groups*

- |                   |                   |                    |
|-------------------|-------------------|--------------------|
| 1. Ahero          | 53. Gambalagai    | 105. Karatía       |
| 2. Awasi          | 54. Gamulukuyo    | 106. Kelbey        |
| 3. Bisunu         | 55. Gaumbwa       | 107. Kermeli       |
| 4. Bitonge        | 56. Gavuchuryi    | 108. Kenyicé       |
| 5. Budaywa        | 57. Gavuduwia     | 109. Kenicó        |
| 6. Bugembe        | 58. Gerenyi       | 110. Keróá         |
| 7. Bulukhombe     | 59. Gesabakwa     | 111. Keru oya      |
| 8. Bungoma Town   | 60. Gesima        | 112. Khac'inge     |
| 9. Burundu        | 61. Gidagadi      | 113. Khal'ha       |
| 10. Busakala (1)  | 62. Gimalagwa     | 114. Khaúmuli      |
| 11. Busakala (2)  | 63. Gisambai      | 115. Khaóóá        |
| 12. Bushikunga    | 64. Givusayu      | 116. Khayééa       |
| 13. Busia         | 65. Gumeron       | 117. Kibbi (1)     |
| 14. Busweta       | 66. Hamisi        | 118. Kibbi (2)     |
| 15. Butali        | 67. Handide       | 119. Kidundu       |
| 16. Butere        | 68. Hoey's Bridge | 120. Kikai         |
| 17. Butiti        | 69. Hoito         | 121. Kilara        |
| 18. Butonge       | 70. Ikuywa        | 122. Killivoti     |
| 19. Buyangu       | 71. Isiredi       | 123. Kimábolle     |
| 20. Chalicha      | 72. Ivola         | 124. Kimáwáa       |
| 21. Chambiti      | 73. Jepkilani     | 125. Kinili 'Tón   |
| 22. Changeywa     | 74. Jepnonoji     | 126. Kijhusu       |
| 23. Chavahali     | 75. Jivusanganyi  | 127. Kisá'igda (2) |
| 24. Chebosi       | 76. Kaboramu      | 128. Kisasi        |
| 25. Chebukaki     | 77. Kabosi        | 129. Kisii 'Town   |
| 26. Chebukora     | 78. Kaburengu     | 130. Kisó'ngé      |
| 27. Chebukube     | 79. Kabuyeti      | 131. Kisumu        |
| 28. Chebukumia    | 80. Kachekei      | 132. Kisussu       |
| 29. Chebunaywa    | 81. Kafusi        | 133. Kitale        |
| 30. Chebusono     | 82. Kai           | 134. Kulis'ir      |
| 31. Chebwai       | 83. Kaimosi       | 135. Lesso ■       |
| 32. Chebwek       | 84. Kakamega      | 136. Lodwá         |
| 33. Chegulo (1)   | 85. Kakangani     | 137. Londiini      |
| 34. Chegulo (2)   | 86. Kakilomgo     | 138. Luga Is (2)   |
| 35. Chekombelu    | 87. Kakimanyi     | 139. Luggusi (1)   |
| 36. Chelebei      | 88. Kakoi         | 140. Lukhó'one     |
| 37. Chematiki     | 89. Kakunga       | 141. Lukhó'os      |
| 38. Chemjeni      | 90. Kalobeyeyi    | 142. Lumaráhi      |
| 39. Chemusese     | 91. Kamasielo     | 143. Lunanini      |
| 40. Cheptaisi (1) | 92. Kambiri       | 144. Lurale e      |
| 41. Cheptaisi (2) | 93. Kamuno        | 145. Lusavasavi    |
| 42. Chepterwai    | 94. Kanyirir      | 146. Lusiora       |
| 43. Chesikaki     | 95. Kapchepkong   | 147. Lumumu        |
| 44. Chesiro       | 96. Kapkangani    | 148. Lwach'o       |
| 45. Chibuye       | 97. Kapkatanyi    | 149. Lwesh'e       |
| 46. Chwele        | 98. Kapsakwanyi   | 150. Lwanda (2)    |
| 47. Ebuayai       | 99. Kapsebet      | 151. Lwandi'ti     |
| 48. Ekerubo       | 100. Kapsudoí     | 152. Mchak'os      |
| 49. Eldoret       | 101. Kaptama      | 153. Mdib'eo       |
| 50. Embu          | 102. Kaptanai     | 154. Meni          |
| 51. Engorwa       | 103. Kaptareri    | 155. Mag'mo        |
| 52. Gaigedi       | 104. Karantini    | 156. Mag'na        |

# THE BAHÁ'Í WORLD

- |                           |                          |                    |
|---------------------------|--------------------------|--------------------|
| 157. Mago                 | 211. Mungavo             | 265. Nyambache     |
| 158. Mahanga (1)          | <b>212.</b> Munjidi      | 266. Nyambundi     |
| 159. Mahyagalo            | 213. Munsakhsi           | 267. Nyamusi       |
| 160. Makhonge             | 214. Munyang'any         | 268. Nyanturago    |
| 161. Makhukhumi           | 215. Murhembe            | 269. Nyataro (1)   |
| <b>162.</b> Makinnon Road | 216. Muruka              | 270. Nyeri         |
| 163. Makuselwa            | 217. Musaka              | 271. Oyugis        |
| 164. Makuyuni             | <b>218.</b> Musewa       | 272. Ramasha       |
| 165. Malindi              | 219. Musingu             | 273. Riakwaro      |
| 166. Malomye              | 220. Musiri              | 274. Salide        |
| 167. Manani               | <b>221.</b> Musugu       | 275. Samburu       |
| 168. Mang'ana             | 222. Musunji             | 276. Sameta        |
| 169. Maraka               | 223. Mutiya              | 277. Samitsi       |
| 170. Mariakani            | 224. Mutonye             | 278. Sanandiki     |
| 171. Masaba               | 225. Mutoto              | 279. Sang'alo      |
| 172. Masaeki              | 226. Mutsulu             | 280. Sasuli        |
| 173. Maseno               | 227. Muyundi             | 281. Senende       |
| 174. Masindu              | 228. Mwatate             | 282. Seremi        |
| 175. Matete               | 229. Mwenywe             | 283. Shamakhokho   |
| 176. Matrini              | 230. Mwombe              | 284. Shambebere    |
| 177. Matulo               | 231. Myanga              | 285. Shamoni       |
| 178. Matunwa (2)          | 232. Nabulole            | 286. Shibakala (2) |
| 179. Maturu               | 233. Nabuyule            | 287. Shigaro       |
| 180. Mawego               | 234. Nakalira            | 288. Shikutse      |
| 181. Mbale                | <b>235.</b> Nakoyojo     | 289. Shipal        |
| 182. Mbauro               | 236. Namagara            | 290. Shiru         |
| 183. Mbwi                 | <b>237.</b> Namang'ofulo | 291. Shirugu       |
| <b>184.</b> Menu          | 238. Namatoatoa          | 292. Shivanga      |
| 185. Metembe              | 239. Nambiri             | 293. Shivembe      |
| 186. Miendo               | 240. Namilama (1)        | 294. Shivotio      |
| 187. Mihuu                | 241. Namilama (2)        | 295. Shyanda       |
| 188. Mikuba               | 242. Namkenge            | 296. Siboti        |
| 189. Milo                 | 243. Namoni              | 297. Sigalagala    |
| <b>190.</b> Misikhu       | 244. Namorio             | 298. Sigalame      |
| 191. Misimo               | 245. Namusasi            | 299. Sijei (1)     |
| 192. Miswemwa             | 246. Namwela             | 300. Sijei (2)     |
| 193. Mochengo             | 247. Nangina             | 301. Silvilye      |
| 194. Mochengwa            | 248. Nanguku             | 302. Sinoko        |
| 195. Mohaya               | 249. Ndakaru             | 303. Sipala (1)    |
| 196. Mombasa              | 250. Nembure             | 304. Sipala (2)    |
| 197. Mombor               | 251. Ngong               | 305. Sirisia (2)   |
| 198. Mosasa               | <b>252.</b> Ngubuli      | 306. Sokobe        |
| 199. Mosobeti             | 253. Ngwelo              | 307. Sominingi     |
| 200. Muchi                | 254. Nyabiosi            | 308. Sondo         |
| 201. Mugeti               | 255. Nyaboraire          | 309. Sosio         |
| 202. Mugotio              | 256. Nyacheke            | 310. Sotik         |
| 203. Mugumu               | <b>257.</b> Nyagachi     | 311. Soy           |
| 204. Mukhalanya           | 258. Nyaguta             | 312. Sulai         |
| 205. Mukhomo              | 259. Nyakegogi           | 313. Sulungai      |
| 206. Mukhonje             | 260. Nyakongo            | 314. Sundulo       |
| 207. Mukongolo            | 261. Nyali               | 375. Taracha       |
| 208. Mulatewa             | 262. Nyamagesa           | 316. Taveta        |
| 209. Mulele               | 263. Nyamasibi           | 317. Teresia       |
| 210. Mulundu              | 264. Nyamatoroko         | 318. Thika         |

319. Thompson's Falls	329. Virhembe	338. Wamono (2)
320. Tindinyo	330. Viyaro	339. Wamumu
321. Tombe (1)	331. Voholole	340. Wanguru
322. Tombe (2)	332. Voi	341. Wapukha
323. Tombo	333. Vokoli	342. Webuye
324. Toroso	334. Wabukhonyi	343. Wenyila
325. Tsimbalo	335. Wagevi (2)	344. Wundanyi
326. Tulyenge	336. Walanga	345. Yala
327. Tumbeni	337. Wamono (1)	346. Yalusi
328. Vihiga		

*Isolated Centres*

1. Akolii	41. Iguhu	81. Kombe
2. Angurai	42. Ikobero	82. Kongiti
3. Birongo	43. Imakata	83. Kudere
4. Bogwendo	44. Indangalasia	84. Kwambu
5. Bombori	45. Isikongo	85. Kwoyo
6. Bonomyama	46. Jeblong	86. Kyango
7. Bosanza	47. Kabete	27. Lelmokwo
8. Bugina	48. Kabetoo	88. Lepei
9. Bukhuma	49. Kabkara	89. Leseru
10. Bumavi	50. Kabondi	90. Lugano
11. Bumuyange	51. Kafakwa	91. Lugusi (2)
12. Bushiri	52. Kanguyi	92. Luswi
13. Butila	53. Kapchepkui	93. Lutali
14. Bwali	54. Kapchorwa	94. Lutaso
15. Bware	55. Kaptagat	95. Magale
16. Chemjeni (2)	56. Kaptega Est.	96. Maganda
17. Cheptol	57. Karabondi	97. Mahanga (2)
18. Chevitali	58. Karundu	98. Makugi
19. Demesi	59. Kasigau	99. Makuyu
20. Eramba	60. Kaziru-Mumbo	100. Maliva
21. Erusui	61. Kegondi	101. Manyata
22. Gambaragai	62. Kegoye	102. Mara
23. Gamei	63. Kiamokama	103. Marugusi
24. Gaturi	64. Kibigoi	104. Mateka
25. Gavalagi	65. Kikirao	105. Mbihi
26. Gavudia	66. Kilgoris	106. Miriri
27. Gazombere	67. Kíma	107. Mogorogoi
28. Gesira	68. Kimobo	108. Mogwiko
29. Ghazi Mbololo	69. Kimugai	109. Mokokomoni
30. Gilgil	70. Kimurani	110. Mokubo
31. Gimariani	71. Kinondo	111. Mombo
32. Gimariuni	72. Kinu	112. Moweko
33. Givugora	73. Kipini	113. Mukuba
34. Givukose	74. Kiria	114. Murhanda
35. Goibe	75. Kiritu	115. Musawa
36. Guvudiany	76. Kiruvuku	116. Musikulu
37. Hillers' Farm	77. Kisatiru	117. Nambira
38. Ibacho	78. Kobero	118. Namubila
39. Ibeno	79. Kokwanyo	119. Narok
40. Igare	80. Kolongoni	120. Ndi

- |                  |                |                  |
|------------------|----------------|------------------|
| 121. Ndomé       | 125. Ongeche   | 129. Tambua      |
| 122. Netima      | 126. Riabigutu | 130. Tsinga Farm |
| 123. Nyandoche   | 127. Rigoma    | 131. Wukhulunya  |
| 124. Nyataro (2) | 128. Sangeteti |                  |

## PEMBA ISLAND

*Group*

## One

## RUANDA-URUNDI

(RWANDA AND BURUNDI)

*Assemblies*

## Three

N.B. **Names** of the assemblies as well as numerous groups and isolated centres have not been listed owing to difficulties of communication.

## SEYCHELLES

*Assembly*

## 1. Port Victoria

*Groups*

## 1. La Digue 2. Praslin Island

*Isolated Centres*

- |                   |                 |                 |
|-------------------|-----------------|-----------------|
| 1. Anse Boileu    | 4. Grandanse    | 7. Point la Rue |
| 2. Baistanne      | 5. Point au Sel | 8. Renion       |
| 3. Farquar Island | 6. Point Connan |                 |

## TANGANYIKA

*Assemblies*

- |                     |                  |                        |
|---------------------|------------------|------------------------|
| 1. Bamba Est.       | 15. Lutindi      | 29. Muheza             |
| 2. Buiko            | 16. Makuyuni     | 30. Muheza Est.        |
| 3. Bukoba           | 17. Manka        | 31. Mwanza             |
| 4. Dar-es-Salaam    | 18. Manyata Est. | 32. Mwelya Est.        |
| 5. Dindara T. E.    | 19. Mazindi Est. | 33. Ndungu Esi.        |
| 6. Geleza           | 20. Mbuzii       | 34. Ngulwi             |
| 7. Godogodo Camp    | 21. Mkomazi      | 35. Pangani Falls      |
| 8. Gomba Est.       | 22. Mkumbara     | 36. Sakare Saw Mills   |
| 9. Kikwajuni Est.   | 23. Mnazi Est.   | 37. Same               |
| 10. Korogwe         | 24. Mombo        | 38. Sandris Camp       |
| 11. Kwalukonge Est. | 25. Mombo Camp   | 39. Sinai              |
| 12. Kwandegé        | 26. Morogoro     | 40. Toronto Sisal Est. |
| 13. Kwandogoi       | 27. Moshi        | 41. Wami               |
| 14. Lugongo Est.    | 28. Mpondi       |                        |

*Groups*

- |                  |                   |                   |
|------------------|-------------------|-------------------|
| 1. Arusha        | 11. Ibossa        | 21. Kondoá        |
| 2. Bamba         | 12. Iringa        | 22. Kwaissasa     |
| 3. Bendere       | 13. Kandandu      | 23. Kwamhafe      |
| 4. Chemka        | 14. Kanga         | 24. Kwandowa Est. |
| 5. Chunya        | 15. Kihuhwi Stat. | 25. Kwezinga      |
| 6. Dalumi Est.   | 16. Killiméni     | 26. Kwiuno        |
| 7. Dodoma        | 17. Kilobolo Est. | 27. Mabilion      |
| 8. Geigrize Est. | 18. Kitosa        | 28. Mabogo        |
| 9. Gonja Est.    | 19. Kingolwira    | 29. Mabula        |
| 10. Hedaru       | 20. Kiyungi Est.  | 30. Machemba      |

31. Mahenga	43. Mikumi	55. Potwe
32. Makole	44. Mineki	56. Ruvu Stat.
33. Malindi	45. Mkarambatini	57. Sambara
34. Manga	46. Mlala	58. Shinyanga
35. Maramba Est.	47. Mitibwa Sugar Est.	59. Songea
36. Matombo	48. Musoma	60. Tema Farm
37. Mazumbai Est.	49. Mwakyumbi	61. Tukuyu
38. Mbeya	50. Mwenga Est.	62. Turiani Dihombo
39. Mbuyuni Camp	51. Ngara	63. Ukererwe Island
40. Mgomban	52. Ngujuka	64. Ukungu
41. Mgombezi Est.	53. Njombe	65. Uteti Rufigi
42. Mikocheni	54. Pongwe	

*Isolated Centres*

1. Bahi	17. Makili	33. Mshangai
2. Bwehwela Est.	18. Malangali	34. Mtwara
3. Igalula	19. Malindi	35. Mutangano
4. Ipala	20. Manyoni	36. Mvomero
5. Kibuyumtumbo	21. Masasi	37. Mwembe Est.
6. Kigombe	22. Maulini Stat.	38. Nanyoci
7. Kingutwa	23. Maurui	39. Ngeza
8. Kiteka	24. Maweni	40. Ngombezi
9. Kwalaasa	25. Mbozi	41. Ngombi
10. Kwamsonde	26. Misongeni	42. Ngua Tea Est.
11. Kwamundulu	27. Mkumbi	43. Nkumba
12. Kwematinda	28. Mkundi	44. Panayotu Est.
13. Kwemtonga	29. Mlali	45. Pangani
14. Kwooni Est.	30. Mgeze	46. Tabora
15. Lindi	31. Mpanda	47. Vuga
16. Luengera	32. Msekela	48. Vunta

## UGANDA

*Assemblies*

1. Abalanga (1)	19. Adea	37. Ajono
2. Abalanga (2)	20. Adeknino	38. Ajonyi (1)
3. Abeko	21. Aderoŋongo	39. Ajuket
4. Aberikole	22. Adok	40. Akalo
5. Abongorwot	23. Adwila	41. Akarukei
6. Abongotín	24. Aclyaka (1)	42. Akerian
7. Abuket	25. Agaria	43. Akipany
8. Abunga	26. Agonga	44. Akisim (1)
9. Abwanget	27. Agu	45. Akisim (2)
10. Abyenek	28. Agule (1)	46. Akisim (3)
11. Acaboi	29. Agule (2)	47. Akoromit
12. Acekot	30. Agurut	48. Akubwi
13. Achaba	31. Agwicire (1)	49. Akuoro
14. Aciisa	32. Agwicire (2)	50. Akure
15. Acuna	33. Airabet	51. Akurei
16. Acung	34. Ajaki	52. Akuroŋango
17. Adagmon	35. Ajepet	53. Akwaga
18. Adali	36. Ajesa	54. Akwamoru

- |                    |                   |                     |
|--------------------|-------------------|---------------------|
| 55. Alanyi         | 109. Atutur       | 163. Bumatanda      |
| 56. Alapata        | 110. Awac         | 164. Bumayoka       |
| 57. Aleles         | 111. Awaliwal     | 165. Bumbobi        |
| 58. Alido          | 112. Awapiny      | 166. Bumugibole     |
| 59. Aligoí (1)     | 113. Awelo        | 167. Bumugoya       |
| 60. Aligoí (2)     | 114. Awemon       | 168. Bumukhiso      |
| 61. Alipi          | 115. Awiri        | 169. Bumululu       |
| 62. Alira          | 116. Awoja        | 170. Bumusamali     |
| 63. Alító          | 117. Bisina       | 171. Bumusoni       |
| 64. Alukucok       | 118. Bobi         | 172. Bumwoni        |
| 65. Alupe          | 119. Boliso (1)   | 173. Bunafuma       |
| 66. Alure (1)      | 120. Boliso (2)   | 174. Bunakhayodi    |
| 67. Alure (2)      | 121. Bombo        | 175. Bunakimolo     |
| 68. Aluwa          | 122. Búbetsye     | 176. Bunambutye (1) |
| 69. Alwitmac       | 123. Buboolo      | 177. Bunambutye (2) |
| 70. Amasiniko      | 124. Bubulo       | 178. Bunangaga      |
| 71. Ambeko         | 125. Bucamata     | 179. Bunanimi       |
| 72. Ameju          | 126. Bucangwa     | 180. Bundibugye     |
| 73. Aminito        | 127. Budongo      | 181. Buniko         |
| 74. Amjamcoto      | 128. Bufukula (1) | 182. Bunsule        |
| 75. Amononeno      | 129. Bufukula (2) | 183. Bunyínza       |
| 76. Amootome       | 130. Bufumba      | 184. Bunywaka       |
| 77. Amoru          | 131. Bufwaka      | 185. Busala         |
| 78. Amucu          | 132. Bugimotwa    | 186. Busamaga       |
| 79. Amuda          | 133. Bugimuye     | 187. Busambu        |
| 80. Amuo           | 134. Bugiri (1)   | 188. Busano         |
| 81. Amusia         | 135. Bugiri (2)   | 189. Buseta         |
| 82. Amwoma         | 136. Bugobero     | 190. Busete         |
| 83. Anerolibi      | 137. Bugolo       | 191. Busimaolya     |
| 84. Angodingod (1) | 138. Bugwa        | 192. Busyabala      |
| 85. Angodingod (2) | 139. Buhamosi     | 193. Busyangi       |
| 86. Angole         | 140. Buiza        | 194. Butamira       |
| 87. Angolebwal     | 141. Bujana       | 195. Butebo         |
| 88. Angwecebanga   | 142. Bukakasi     | 196. Butende        |
| 89. Angwenya       | 143. Bukalu       | 197. Butengi        |
| 90. Anyiti         | 144. Bukamba (1)  | 198. Butiaba        |
| 91. Apapa (1)      | 145. Bukedea      | 199. Butsema        |
| 92. Aparisa        | 146. Bukhawekha   | 200. Buwala         |
| 93. Apenyoweo      | 147. Bukianji     | 201. Buwangatya     |
| 94. Apopong        | 148. Bukuhu       | 202. Buwasa         |
| 95. Apuriton       | 149. Bukutu       | 203. Buyaka (1)     |
| 96. Aputi          | 150. Bulawoli     | 204. Buyaka (2)     |
| 97. Apyen Nyang    | 151. Bulegeni     | 205. Buyende        |
| 98. Arabaka        | 152. Bulenga      | 206. Buyengo        |
| 99. Ariet (1)      | 153. Bulondoni    | 207. Buyodi         |
| 100. Ariet (2)     | 154. Bulyali      | 208. Buyunze        |
| 101. Arua          | 155. Bulyalo      | 209. Bwagogo        |
| 102. Asilang       | 156. Bumabude     | 210. Chambaya       |
| 103. Asinge (1)    | 157. Bumaguze     | 211. Chelekura      |
| 104. Atabu         | 158. Bumalimba    | 212. Cheptwi        |
| 105. Aterai        | 159. Bumankanda   | 213. Dadas          |
| 106. Atírir (1)    | 160. Bumanzaza    | 214. Dakabela (1)   |
| 107. Atongtidi     | 161. Bumasata     | 215. Dusai          |
| 108. Atoot         | 162. Bumasikye    | 216. Gabugoto       |



- |                     |                   |                  |
|---------------------|-------------------|------------------|
| 217. Gamogo         | 271. Kalapata (2) | 325. Kidongole   |
| 218. Getom          | 272. Kalemén      | 326. Kiige       |
| 219. Gogonyo        | 273. Kalengo (1)  | 327. Kijwanganya |
| 220. Golígoli       | 274. Kamaca       | 328. Kikaya      |
| 221. Gnlú (W. Nile) | 275. Kamatin      | 329. Kikubi      |
| 222. Gweri          | 276. Kameke       | 330. Kinaitakali |
| 223. Iganga         | 277. Kamenya      | 331. Kirika      |
| 224. Igulí          | 278. Kamidakan    | 332. Kisimbiri   |
| 225. Ikoma          | 279. Kamod        | 333. Kisirana    |
| 226. Ilemeriya      | 280. Kampala      | 334. Kisoga      |
| 227. Inomo          | 281. Kamuge       | 335. Kisozi      |
| 228. Iringa         | 282. Kamurojo     | 336. Kitambuze   |
| 229. Irongo         | 283. Kamusala     | 337. Kitana      |
| 230. Iruko          | 284. Kananage     | 338. Kitatya     |
| 231. Itamya         | 285. Kangodo      | 339. Kitgum (1)  |
| 232. Kabarwa        | 286. Kanyangan    | 340. Kituti      |
| 233. Kabelai        | 287. Kanyum (1)   | 341. Kiwongula   |
| 234. Kabembe        | 288. Kanyum (2)   | 342. Kiyunga     |
| 235. Kaberemaido    | 289. Kapaala      | 343. Kiyunga X   |
| 236. Kabeywa        | 290. Kapang       | 344. Kobuku      |
| 237. Kabole         | 291. Kapelebióng  | 345. Kobwin (1)  |
| 238. Kabulabula     | 292. Kapira       | 346. Kobwin (2)  |
| 239. Kabusi         | 293. Kapiri       | 347. Kococwa     |
| 240. Kabusinda      | 294. Kapteret     | 348. Kodakol     |
| 241. Kacango        | 295. Kapunyasi    | 349. Kodiding    |
| 242. Kacilo         | 296. Kapuwai      | 350. Kodipe      |
| 243. Kacoc          | 297. Kasambira    | 351. Kodiri      |
| 244. Kacoca         | 298. Kasana       | 352. Kodopoto    |
| 245. Kacumbala      | 299. Kasangula    | 353. Koena       |
| 246. Kacuru         | 300. Kasasira     | 354. Kogelak     |
| 247. Kadami         | 301. Kasawayi     | 355. Kogili      |
| 248. Kaderuno       | 302. Kasawo       | 356. Kojitenyang |
| 249. Kadesok        | 303. Kasolwe      | 357. Kokidi      |
| 250. Kadipala       | 304. Kasozi (1)   | 358. Kokodo      |
| 251. Kadok          | 305. Kasyebai     | 359. Kokodu      |
| 252. Kadot          | 306. Kataka       | 360. Komuge      |
| 253. Kadungulu      | 307. Katekwana    | 361. Kongoidi    |
| 254. Kagoli (1)     | 308. Katengi      | 362. Kongoto     |
| 255. Kagoli (2)     | 309. Kateta       | 363. Kongunga    |
| 256. Kagwara        | 310. Katikwan     | 364. Kopege      |
| 257. Kagwese        | 311. Katilekori   | 365. Kopurei     |
| 258. Kaikamosing    | 312. Katilyo (1)  | 366. Korupe      |
| 259. Kajmaka        | 313. Katilyo (2)  | 367. Kotia       |
| 260. Kakani         | 314. Katine (1)   | 368. Kotiron     |
| 261. Kakerei        | 315. Katukei      | 369. Kowiny      |
| 262. Kakori         | 316. Kavule       | 370. Koyi        |
| 263. Kakuja         | 317. Kawaga       | 371. Kumi        |
| 264. Kakures        | 318. Kawo         | 372. Kyambogo    |
| 265. Kakusi         | 319. Kawukura     | 373. Kyamugeni   |
| 266. Kalabai        | 320. Kelim (1)    | 374. Kyanika     |
| 267. Kalacai        | 321. Kibale       | 375. Kyanya      |
| 268. Kalalaka       | 322. Kibuga       | 376. Kyere       |
| 269. Kalangala      | 323. Kidago       | 377. Logiri      |
| 270. Kalapata (1)   | 324. Kidera       | 378. Lubyamluzi  |



*Bahá'ís of Papeete, Tahiti, 1955.*



*Delegates from the Congo who attended the 1962 Convention of the National Spiritual Assembly of the Bahá'ís of Central and East Africa.*

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|--------------------|--------------------|-------------------|
| 379. Lumbugu       | 433. Nalubembe     | 487. Okouba (1)   |
| 380. Lunya         | 434. Nambula       | 488. Okude        |
| 381. Lunyo         | 435. Namisoni      | 489. Okum         |
| 382. Lwanyama      | 436. Namukunyu     | 490. Okumel       |
| 383. Lwatama (1)   | 437. Namusala      | 491. Okunguro (1) |
| 384. Mabuga        | 438. Namusita (1)  | 492. Oleico       |
| 385. Mabuli        | 439. Nangodi       | 493. Olemai       |
| 386. Madoc (1)     | 440. Nankandulo    | 494. Olok         |
| 387. Madoc (2)     | 441. Nanoko        | 495. Olumot       |
| 388. Magogo        | 442. Nansubolo     | 496. Olungia      |
| 389. Magoro (1)    | 443. Natooto       | 497. Olupe (1)    |
| 390. Maligulya     | 444. Nawampiti (1) | 498. Olwa         |
| 391. Mango         | 445. Nawandala     | 499. Olwelai      |
| 392. Matakokorei   | 446. Nawangaiza    | 500. Olwiny       |
| 393. Matumu        | 447. Nawantale     | 501. Omaasia      |
| 394. Mawoyito      | 448. Nawanyago (1) | 502. Omagara      |
| 395. Mazaza        | 449. Nawanyago (2) | 503. Omagoro      |
| 396. Mbafe         | 450. Ndolwa        | 504. Ombokoro     |
| 397. Miremu        | 451. Ngalwe        | 505. Omee         |
| 398. Miroi         | 452. Ngora         | 506. Omerein      |
| 399. Mmeri         | 453. Nkandakuliowa | 507. Omiito       |
| 400. Moni (1)      | 454. Nkone         | 508. Omodoi (1)   |
| 401. Moroto (1)    | 455. Nkwole        | 509. Omugenya     |
| 402. Moruabila     | 456. Nsirira       | 510. Omunyal      |
| 403. Moruakise     | 457. Nyakoi (1)    | 511. Onyakelo     |
| 404. Moruina       | 458. Nyamongo      | 512. Opadoi       |
| 405. Moruita       | 459. Nyanda        | 513. Opot (1)     |
| 406. Morukokume    | 460. Nyero         | 514. Opot (2)     |
| 407. Mugiti        | 461. Nyondo        | 515. Opunoi       |
| 408. Mugulu        | 462. Obalanga (1)  | 516. Oriau        |
| 409. Mukongoro     | 463. Obule (1)     | 517. Orimai       |
| 410. Mukulai       | 464. Obulete       | 518. Orungo       |
| 411. Mukura        | 465. Obululun      | 519. Orwamuge     |
| 412. Mundindi      | 466. Oburi         | 520. Osikai       |
| 413. Mutayi        | 467. Obwanai       | 521. Osopotoit    |
| 414. Mvara         | 468. Ocakai        | 522. Oteteen      |
| 415. Mwelo         | 469. Ocamonyang    | 523. Owalo        |
| 416. Nababirye (1) | 470. Odeye         | 524. Owiny        |
| 417. Nabitende (1) | 471. Odoono        | 525. Pabogo       |
| 418. Nabowa        | 472. Odukul        | 526. Pakui        |
| 419. Nabuigulu     | 473. Odwarat (1)   | 527. Palaet       |
| 420. Nabukutu      | 474. Odwarat (2)   | 528. Pallisa      |
| 421. Nabuli        | 475. Ogera         | 529. Pamot        |
| 422. Nabyoto       | 476. Ogolai        | 530. Petete       |
| 423. Nagwenyi      | 477. Ogooma        | 531. Pigire       |
| 424. Nahayaka      | 478. Ogosoi        | 532. Pogono       |
| 425. Naigobya      | 479. Ogwa          | 533. Pulunguti    |
| 426. Nairika       | 480. Ogweto        | 534. Pwateta      |
| 427. Nakafuma      | 481. Okidetok      | 535. Samuk        |
| 428. Nakaloke      | 482. Okille        | 536. Seta         |
| 429. Nakayuma      | 483. Okoboi        | 537. Sibuse       |
| 430. Nakisenyi     | 484. Okollo        | 538. Siroko       |
| 431. Nakonge       | 485. Okolotum      | 539. Soroti       |
| 432. Nakyaka       | 486. Okonguro (2)  | 540. Supa         |

541. Takajunge	546. Tisai	551. Wera
542. Tekwana	547. Tororo	552. Wesunire
543. Tididiek	548. Tumbo	553. Wila
544. Tilling	549. Vumba	554. Yivu
545. Tirinyi	550. Wankole	

*Groups*

1. Aarapoo	46. Asuret (2)	91. Bumageni (2)
2. Abei	47. Atabok	92. Bumansi
3. Abukamola	48. Atari	93. Bumuda
4. Acengreny	49. Atira	94. Bumuketsi
5. Adacar	50. Atiri (1)	95. Bumutiru
6. Adeya	51. Atiri (2)	96. Bunabwana
7. Adie	52. Atirir (2)	97. Bunambale
8. Adwoki	53. Atirir (3)	98. Bunamubi
9. Adyaka (2)	54. Awercek	99. Bunamulunyi
10. Agirigiroi	55. Awindri	100. Bunderadera
11. Agule (3)	56. Bar-Dyang	101. Bunefula
12. Agule (4)	57. Bubirabi	102. Bunyadeti
13. Aguurut	58. Bubwoba	103. Buyengirizi
14. Ajaa	59. Budaka	104. Bunyunya
15. Ajeluk	60. Bufukhula	105. Bupajengo
16. Akadot	61. Bufuma	106. Bupaluka
17. Aketa	62. Bufumbula	107. Busanda
18. Akisim (4)	63. Bufuza	108. Bushii
19. Akoboi	64. Buginyanya	109. Busiu
20. Akum (1)	65. Bugombwa	110. Busiya Bulago
21. Akum (2)	66. Bugondo	111. Buteba
22. Akuorot	67. Bugonja	112. Butindye
23. Alaropi	68. Bugulumira	113. Butula
24. Aliakameri	69. Bugungu	114. Butuli
25. Aloet (1)	70. Buhanda	115. Buuma
26. Aloet (2)	71. Buhenye	116. Buwagi
27. Aloii	72. Buhwama	117. Buwakiyo
28. Amagoro	73. Bujabangula	118. Buwalasi
29. Amero	74. Bujwango	119. Buwali
30. Amilimil	75. Bukhabusi	120. Buwanume
31. Aminit	76. Bukhadala	121. Buwaya
32. Amugu	77. Bukinindya	122. Buwenge
33. Amusus	78. Bukitimwa	123. Buwundu
34. Aninolal	79. Bukiyi	124. Buyengirizi
35. Anuria	80. Bukona	125. Buyoga
36. Anwangi	81. Bukuyunya	126. Ceele
37. Anyidinyid	82. Bulago	127. Ceminyi
38. Anyomo	83. Bulalu	128. Chani
39. Apapa (2)	84. Bulangira	129. Chesoweri
40. Apapai (1)	85. Bulepeyi	130. Codong
41. Apokor	86. Bulike	131. Dakabela (1)
42. Ariet (3)	87. Buluya	132. Dodoi
43. Ariet (4)	88. Bulwali	133. Dodos
44. Asinge (2)	89. Bumagambo	134. Dokolo
45. Asuret (1)	90. Bumageni (1)	135. Entebbe

- |                  |                   |                    |
|------------------|-------------------|--------------------|
| 136. Eruba       | 190. Kapujan      | 244. Lerya         |
| 137. Ezuku       | 191. Karukei      | 245. Lira          |
| 138. Gwase       | 192. Kasigo       | 246. Lubandi       |
| 139. Hasejuli    | 193. Kasira       | 247. Lubanyi       |
| 140. Igola       | 194. Kasodo       | 248. Lubowa        |
| 141. Ikanda      | 195. Kasureta     | 249. Lujeke        |
| 142. Iki-Iki     | 196. Katakwi      | 250. Lumino        |
| 143. Irundu      | 197. Kati Okumi   | 251. Lumuli        |
| 144. Isimba      | 198. Kaukura      | 252. Luswa         |
| 145. Itakaiibolo | 199. Kazo         | 253. Luzinga       |
| 146. Jiako Ajono | 200. Kelim (2)    | 254. Lwanjusi      |
| 147. Kabalanga   | 201. Kerekere     | 255. Lwatama (2)   |
| 148. Kabata      | 202. Kibinga      | 256. Majanji       |
| 149. Kaberpila   | 203. Kibuku       | 257. Malera        |
| 150. Kabira      | 204. Kibuye       | 258. Malima        |
| 151. Kaboko      | 205. Kibuzi       | 259. Maracha       |
| 152. Kabongori   | 206. Kigingi      | 260. Masaka        |
| 153. Kabugujo    | 207. Kigulu       | 261. Masulula      |
| 154. Kabuyai     | 208. Kigweri      | 262. Mbiko         |
| 155. Kacabali    | 209. Kijuna       | 263. Mela          |
| 156. Kacede      | 210. Kinawambogo  | 264. Merok         |
| 157. Kaceka      | 211. Kirabet      | 265. Moni (2)      |
| 158. Kacongá     | 212. Kirindi      | 266. Moroto (2)    |
| 159. Kadacar     | 213. Kiroba       | 267. Morulem       |
| 160. Kadimakor i | 214. Kiroro       | 268. Morungatuny   |
| 161. Kagumu      | 215. Kiru         | 269. Mpogo         |
| 162. Kajamaka    | 216. Kirwoti      | 270. Mukuju        |
| 163. Kakindu     | 217. Kisairye     | 271. Mulanda       |
| 164. Kakoge      | 218. Kisowera     | 272. Muleba        |
| 165. Kakong      | 219. Kisuna       | 273. Munyanjo      |
| 166. Kakoro      | 220. Kiswa (1)    | 274. Mutoto        |
| 167. Kakunyu     | 221. Kitanaba     | 275. Mweya         |
| 168. Kakutu      | 222. Kitanjalo    | 276. Nababirye (2) |
| 169. Kalait      | 223. Kitengesa    | 277. Nabagabu      |
| 170. Kalaki      | 224. Kitoi Kaonon | 278. Nabilama      |
| 171. Kalengo (2) | 225. Kituba (1)   | 279. Nabirumba     |
| 172. Kaler       | 226. Kiwanyi      | 280. Nabiswa       |
| 173. Kalere      | 227. Kobaale      | 281. Nabitende (2) |
| 174. Kalupo      | 228. Kodike       | 282. Nabwoyo       |
| 175. Kalyampete  | 229. Koja         | 283. Nachere       |
| 176. Kalyowa     | 230. Kokutu       | 284. Nadenget      |
| 177. Kamerukwai  | 231. Kolir        | 285. Nagongera     |
| 178. Kamon       | 232. Komiti       | 286. Najete        |
| 179. Kamonkoli   | 233. Komolo       | 287. Nakabale      |
| 180. Kamuli      | 234. Kubala Omugo | 288. Nakabira      |
| 181. Kanamparara | 235. Kyabasala    | 289. Nakabugu (1)  |
| 182. Kanapa      | 236. Kyamatende   | 290. Nakabugu (2)  |
| 183. Kanginima   | 237. Kyanga       | 291. Nakafule      |
| 184. Kangole (1) | 238. Kyebando     | 292. Nakagyo       |
| 185. Kangole (2) | 239. Kyerima      | 293. Nakakabala    |
| 186. Kanyalai    | 240. Kwapa        | 294. Nakibenge     |
| 187. Kapiani     | 241. Kwarikwar    | 295. Nakulyaku     |
| 188. Kapolino    | 242. Labor        | 296. Namaganda     |
| 189. Kapterekwo  | 243. Ladoto       | 297. Namagera      |

- |                    |                 |                 |
|--------------------|-----------------|-----------------|
| 298. Namaira       | 329. Ocoko      | 360. Onywako    |
| 299. Namalemba     | 330. Oculoi (1) | 361. Opeta      |
| 300. Namawando     | 331. Oculoi (2) | 362. Opungure   |
| 301. Namisu        | 332. Odiko      | 363. Opuyo      |
| 302. Namujenjera   | 333. Odoot      | 364. Orisai     |
| 303. Namwendwa     | 334. Odukui     | 365. Osudio     |
| 304. Nandere       | 335. Odungura   | 366. Osuguro    |
| 305. Nankondo      | 336. Offaka     | 367. Otuboi     |
| 306. Nariam        | 337. Ogangai    | 368. Oukot      |
| 307. Nasokwe       | 338. Ogerai     | 369. Ovugo      |
| 308. Nattyale      | 339. Ogongora   | 370. Oyirogole  |
| 309. Navunano      | 340. Ogwoolo    | 371. Pabungo    |
| 310. Nawampiti (2) | 341. Ojama      | 372. Panyinyi   |
| 311. Nawandyo      | 342. Okodowo    | 373. Paraketo   |
| 312. Nawango       | 343. Okouba (2) | 374. Paranga    |
| 313. Nawangaso     | 344. Okulonyo   | 375. Pucai      |
| 314. Nawanyago (3) | 345. Okunguri   | 376. Pulaka     |
| 315. Nawanyago (4) | 346. Okwor      | 377. Puti       |
| 316. Ndriba        | 347. Okyegen    | 378. Rhino Camp |
| 317. Ndulya        | 348. Olepi      | 379. Rwanda     |
| 318. Nekoyede      | 349. Olilim     | 380. Ryama      |
| 319. Nekuku        | 350. Oluko      | 381. Segabye    |
| 320. Ngandho       | 351. Oluvu      | 382. Sekulo     |
| 321. Nkondo        | 352. Omarai     | 383. Sirakano   |
| 322. Nyakoi (2)    | 353. Omatenga   | 384. Sukuru     |
| 323. Nyakoi (3)    | 354. Omodoi (2) | 385. Suliya     |
| 324. Nyoro         | 355. Omomeri    | 386. Suula      |
| 325. Obalanga (2)  | 356. Omoro      | 387. Terego     |
| 326. Oburin        | 357. Omugo      | 388. Toroma     |
| 327. Ococia        | 358. Ongino     | 389. Usuk       |
| 328. Ocokican      | 359. Onyakede   |                 |

*Isolated Centres*

- |                |                |                 |
|----------------|----------------|-----------------|
| 1. Abaango     | 20. Angololo   | 39. Bugalu      |
| 2. Abia        | 21. Apapai (2) | 40. Bugama      |
| 3. Acereke     | 22. Apidi      | 41. Bugoye      |
| 4. Ade Kokwok  | 23. Apolin     | 42. Bugule      |
| 5. Adinya      | 24. Aremo      | 43. Bugulumbya  |
| 6. Adodoi      | 25. Asamuk     | 44. Bugulusi    |
| 7. Adyanglim   | 26. Asii       | 45. Buhangizi   |
| 8. Agaya       | 27. Atangala   | 46. Buhengere   |
| 9. Ageni       | 28. Atapar     | 47. Bukamba (2) |
| 10. Agwata     | 29. Atik       | 48. Bukomeso    |
| 11. Ajikdak    | 30. Avelembe   | 49. Bukumankola |
| 12. Ajonyi (2) | 31. Awaliwal   | 50. Bukutula    |
| 13. Akukinga   | 32. Biiso      | 51. Bulamuka    |
| 14. Akuoro     | 33. Bubandi    | 52. Bulemula    |
| 15. Alebere    | 34. Bubili     | 53. Bulesa      |
| 16. Alijora    | 35. Bubukwanga | 54. Bulongo     |
| 17. Amurei     | 36. Budalangi  | 55. Bulowala    |
| 18. Amutur     | 37. Budondo    | 56. Bulujewa    |
| 19. Amuwa      | 38. Bugaga     | 57. Bumagali    |

- |                 |                    |                   |
|-----------------|--------------------|-------------------|
| 58. Bumanya     | 108. Kibanga       | 158. Nakibenyo    |
| 59. Bunyide     | 109. Kibundaire    | 159. Nakivubo     |
| 60. Busahi      | 110. Kide          | 160. Nalyamabide  |
| 61. Busaru      | 111. Kigoloma      | 161. Namakoko     |
| 62. Busitongo   | 112. Kigunga       | 162. Nambuku      |
| 63. Butangasi   | 113. Kijugu        | 163. Namukonge    |
| 64. Butause     | 114. Kikondo       | 164. Namunana     |
| 65. Butayunjwa  | 115. Kiranga       | 165. Namunyingi   |
| 66. Butimbwa    | 116. Kirasa        | 166. Namusikizi   |
| 67. Butuku      | 117. Kiriowa       | 167. Namusita (2) |
| 68. Buwanzi     | 118. Kisege        | 168. Namwaya      |
| 69. Buwembe     | 119. Kiswa (2)     | 169. Nasanda      |
| 70. Buyana      | 120. Kiswata       | 170. Nasenye      |
| 71. Buyola      | 121. Kitgum (2)    | 171. Nawangoma    |
| 72. Buyumba     | 122. Kituba (2)    | 172. Nawasende    |
| 73. Buzibirra   | 123. Kiwaba        | 173. Ndole        |
| 74. Cengera     | 124. Kiwagama      | 174. Ndudu        |
| 75. Cilio       | 125. Kiyanyi       | 175. Nozi         |
| 76. Elong       | 126. Kiyunga (1)   | 176. Nyadri       |
| 77. Gola        | 127. Kiyunga (2)   | 177. Obiol        |
| 78. Gome        | 128. Kiyunga (3)   | 178. Obulai       |
| 79. Gumpi       | 129. Kuju          | 179. Obule (2)    |
| 80. Igainza     | 130. Kyanvuma      | 180. Ocodio       |
| 81. Iiapa       | 131. Lale          | 181. Okoco        |
| 82. Isili       | 132. Lubembe       | 182. Okura        |
| 83. Iyapoki     | 133. Lutomoi       | 183. Olcwira      |
| 84. Kaako       | 134. Luzenga       | 184. Olio         |
| 85. Kabale      | 135. Lwala         | 185. Olupe (2)    |
| 86. Kaboso      | 136. Magamaga      | 186. Omari        |
| 87. Kabukye     | 137. Magina        | 187. Omede        |
| 88. Kabwangasi  | 138. Magombe       | 188. Omokolonyo   |
| 89. Kadokolen   | 139. Magoro (2)    | 189. Omulaja      |
| 90. Kadwenyi    | 140. Maimbe        | 190. Omusi        |
| 91. Kagaba      | 141. Makunda       | 191. Oseera       |
| 92. Kagulu      | 142. Makyirye      | 192. Osenyi       |
| 93. Kajarawo    | 143. Masaba        | 193. Ounyai       |
| 94. Kalogi      | 144. Masafu        | 194. Oyeng Opere  |
| 95. Kamigo      | 145. Mayenze       | 195. Pagome       |
| 96. Kangaraba   | 146. Mazimasa      | 196. Palangoya    |
| 97. Kangolangor | 147. Milegezo      | 197. Panya        |
| 98. Kantenga    | 148. Mirari        | 198. Patanga      |
| 99. Kanyanya    | 149. Mukina        | 199. Pazulu       |
| 100. Kaperikila | 150. Nababirye (3) | 200. Pian         |
| 101. Kasamba    | 151. Nabigwenyi    | 201. Pokongo      |
| 102. Kasoka     | 152. Nabinyonyi    | 202. Rao          |
| 103. Kasozi (2) | 153. Nabirama      | 203. Sifuyo       |
| 104. Katine (2) | 154. Nabugabo      | 204. Sikarai      |
| 105. Katogwe    | 155. Nabulozi      | 205. Sikubira     |
| 106. Katolo     | 156. Nakasegeto    | 206. Sirere       |
| 107. Kawola     | 157. Nakasongola   |                   |



## ZANZIBAR

*Group*

1. Zanzibar

**17. DIRECTORY OF LOCALITIES WHERE BAHÁ'ÍS  
RESIDE UNDER THE JURISDICTION OF THE  
NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF CEYLON**

*Assemblies*

- |                  |               |                 |
|------------------|---------------|-----------------|
| 1. Colombo       | 8. Hettimulla | 15. Nakiadeniya |
| 2. Colombo South | 9. Hunupitiya | 16. Pitihuma    |
| 3. Daswatte      | 10. Jaffna    | 17. Pussella    |
| 4. Dehiowite     | 11. Kandy     | 18. Trincomalee |
| 5. Galle         | 12. Kegalle   | 19. Udugama     |
| 6. Gampola       | 13. Matara    | 20. Vaducodai   |
| 7. Hataraliyadde | 14. Mirigama  |                 |

*Groups*

- |                 |                |                  |
|-----------------|----------------|------------------|
| 1. Anuradhapura | 6. Gampaha     | 11. Matale       |
| 2. Baddegama    | 7. Kalutara    | 12. Mawanella    |
| 3. Badulla      | 8. Karandupone | 13. Nawalapitiya |
| 4. Chunnakam    | 9. Mahiyangane | 14. Rambukkane   |
| 5. Divala       | 10. Maho       |                  |

*Isolated Centres*

- |              |             |               |
|--------------|-------------|---------------|
| 1. Baddewela | 5. Nebode   | 8. Vavuniya   |
| 2. Geliyoa   | 6. Panadure | 9. Wanchawela |
| 3. Hikkaduwe | 7. Puttalam | 10. Weligama  |
| 4. Mutur     |             |               |

**18. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF CHILE**

*Assemblies*

- |             |                 |                 |
|-------------|-----------------|-----------------|
| 1. Iquique  | 4. Punta Arenas | 7. Valdivia     |
| 2. Loncoche | 5. Quilpué      | 8. Valparaiso   |
| 3. Osorno   | 6. Santiago     | 9. Viña del Mar |

*Groups*

- |                   |                   |                 |
|-------------------|-------------------|-----------------|
| 1. Anco Jaque     | 7. Concepción     | 13. Limajsiña   |
| 2. Antofagasta    | 8. Curico         | 14. Paicachambi |
| 3. Carequina      | 9. Huavina        | 15. Rinconada   |
| 4. Centro Pisagua | 10. Icata         | 16. Sivaya      |
| 5. Chiapa         | 11. Laguna Huasco | 17. Taica       |
| 6. Chiju          | 12. La Serena     | 18. Temuco      |

*Isolated Centres*

- |                 |                 |             |
|-----------------|-----------------|-------------|
| 1. Aysen        | 3. Puerto Varas | 5. Vallenar |
| 2. Puerto Montt | 4. Quinuta      | 6. Victoria |

**CHILOÉ ISLAND**

*Isolated Centre*

1. Castro

**EASTER ISLAND**

*Isolated Centre*

**JUAN FERNANDEZ ISLANDS**

*Group*

**19. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF COLOMBIA**

*Assemblies*

- |                 |                     |                      |
|-----------------|---------------------|----------------------|
| 1. Barranquilla | 5. Cartagena        | 4. Medellín          |
| 2. Bogotá       | 6. Guajira Sudeste  | 10. Pereira          |
| 3. Bucaramanga  | 7. Leticia-Amazonas | 11. Riohacha-Guajira |
| 4. Cali         | 8. Manizales        |                      |

*Groups*

- |                    |           |
|--------------------|-----------|
| 1. Dibulla-Guajira | 2. Ibagué |
|--------------------|-----------|

*Isolated Centres*

- |           |            |
|-----------|------------|
| 1. Maicao | 2. Palmira |
|-----------|------------|

**20. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF COSTA RICA**

*Assemblies*

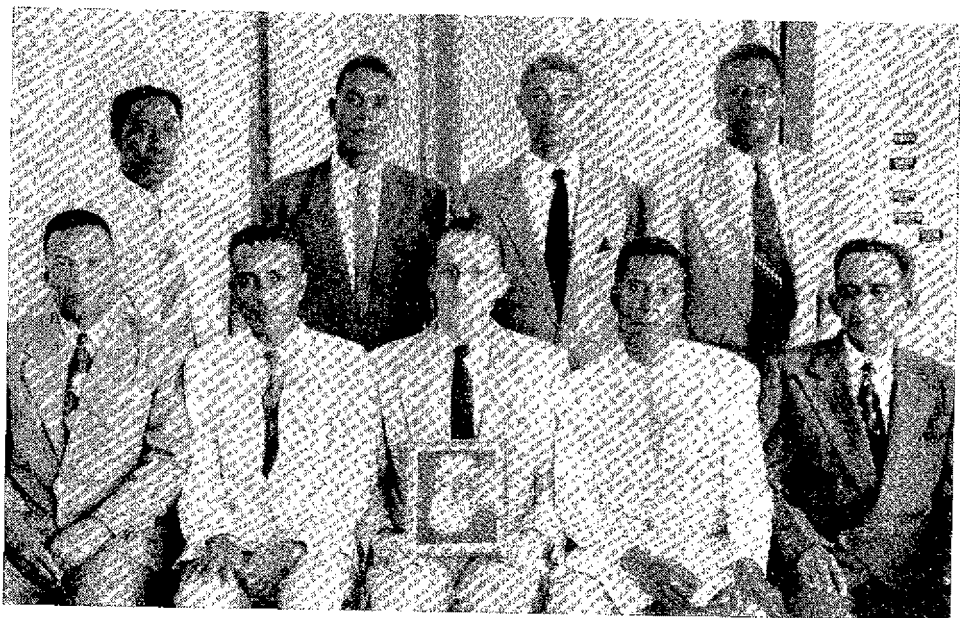
- |                   |                   |                   |
|-------------------|-------------------|-------------------|
| 1. Alajuela       | 10. Escazu        | 19. San José      |
| 2. Alajuelita     | 11. Esperta       | 20. Santa Bárbara |
| 3. Altocoen       | 12. Katzi         | 21. Santa Cruz    |
| 4. Alto-Uren      | 13. Korbita       | 22. San Pedro     |
| 5. Amubre         | 14. Limon         | 23. Shoky         |
| 6. Cachaveri      | 15. Los Aguilares | 24. Terraba       |
| 7. Cinco Esquinas | 16. Los Ángeles   | 25. Tumsula       |
| 8. Coen           | 17. Puntarenas    | 26. Zapote        |
| 9. Coroma         | 18. Rio Seco      |                   |

*Groups*

- |            |                 |           |
|------------|-----------------|-----------|
| 1. Canas   | 3. Curridabat   | 5. Quepos |
| 2. Cartago | 4. Desamparados |           |



First Spiritual Assembly of the Bahá'ís of Lomé, French Togoland, April 1955.



First Spiritual Assembly of the Bahá'ís of Praia, Cape Verde Islands, April 1957.

*Isolated Centres*

- |                 |                      |                     |
|-----------------|----------------------|---------------------|
| 1. Heredia      | 4. San Antonio Upala | 6. Santa Maria Dota |
| 2. Penhurst     | 5. Santa Domingo     | 7. Taras            |
| 3. Pueblo Nuevo |                      |                     |

**21. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF CUBA**

*Assemblies*

- |               |           |             |
|---------------|-----------|-------------|
| 1. Camaguey   | 3. Havana | 4. Marianao |
| 2. Cienfuegos |           |             |

*Group*

- I. Cumanayagua

**22. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF DENMARK**

*Assemblies*

- |                |                  |            |
|----------------|------------------|------------|
| 1. Brøndbyerne | 3. Frederiksberg | 5. Kastrup |
| 2. Copenhagen  | 4. Gentofte      |            |

*Groups*

- |             |              |           |
|-------------|--------------|-----------|
| 1. Gladsaxe | 2. Helsingør | 3. Lyngby |
|-------------|--------------|-----------|

*Isolated Centres*

- |               |               |               |
|---------------|---------------|---------------|
| 1. Bagsvård   | 5. Høng       | 9. Sønderborg |
| 2. Fuglebjerg | 6. Karlshunde | 10. Vejle     |
| 3. Gråsted    | 7. Lumsaas    | 11. Vojens    |
| 4. Herlev     | 8. Silkeborg  |               |

**23. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF THE DOMINICAN REPUBLIC**

*Assemblies*

- |               |             |                  |
|---------------|-------------|------------------|
| 1. Cabrera    | 4. Moca     | 6. Santo Domingo |
| 2. Macoris    | 5. Santiago | 7. Tamboril      |
| 3. Manzanillo |             |                  |

*Groups*

- |            |                   |
|------------|-------------------|
| 1. Dajabon | 2. Villa Gonzales |
|------------|-------------------|

*Isolated Centres*

- |           |                 |                |
|-----------|-----------------|----------------|
| 1. Bani   | 3. Loma Cabrera | 5. Mone Cristi |
| 2. Higüey | 4. Maguana      | 6. Nagua       |

## LEEWARD ISLANDS

*Group*

1. St. Thomas, Virgin Islands

**24. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF ECUADOR**

*Assemblies*

- |              |            |              |
|--------------|------------|--------------|
| 1. Cuenca    | 3. Otavalo | 5. Vagabundo |
| 2. Guayaquil | 4. Quito   |              |

*Groups*

- |              |                  |                           |
|--------------|------------------|---------------------------|
| 1. Ambato    | 5. Cotama        | 9. Quinchuquí             |
| 2. Cachaco   | 6. Ibarra        | 10. Riobamba              |
| 3. Carabuela | 7. Ilumán        | 11. San Miguel de Bolívar |
| 4. Cayambe   | 8. Puerto Arturo |                           |

*Isolated Centres*

- |           |          |             |
|-----------|----------|-------------|
| 1. Alausí | 3. Manta | 4. Naranjal |
| 2. Banos  |          |             |

## GALÁPAGOS ISLANDS

*Group*

1. San Cristóbal Island

**25. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF EL SALVADOR**

*Assemblies*

- |               |                 |              |
|---------------|-----------------|--------------|
| 1. Ahuachapan | 2. San Salvador | 3. Santa Ana |
|---------------|-----------------|--------------|

*Groups*

- |               |                |              |
|---------------|----------------|--------------|
| 1. Las Lomas  | 3. Panchimalco | 4. Soyapango |
| 2. Nahuizalco |                |              |

*Isolated Centres*

- |              |                |             |
|--------------|----------------|-------------|
| 1. Apopa     | 3. Resbaladero | 4. Sosonate |
| 2. Cuyagualo |                |             |

**26. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF FINLAND**

*Assemblies*

- |             |            |          |
|-------------|------------|----------|
| 1. Helsinki | 3. Tampere | 4. Turku |
| 2. Lahti    |            |          |

# BAHÁ'Í DIRECTORY 1962 — 1963

## *Group*

1. Karesunanto

## *Isolated Centres*

- |               |               |             |
|---------------|---------------|-------------|
| 1. Hamenlinna | 3. Koski H.L. | 5. Vartsalo |
| 2. Kilo       | 4. Ravaniemi  |             |

## 27. DIRECTORY OF LOCALITIES WHERE BAHÁ'ÍS RESIDE UNDER THE JURISDICTION OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF FRANCE

### *Assemblies*

- |                |            |               |
|----------------|------------|---------------|
| 1. Châteauroux | 4. Nice    | 6. Paris      |
| 2. Lyon        | 5. Orléans | 7. Strasbourg |
| 3. Marseille   |            |               |

### *Groups*

- |             |                |                    |
|-------------|----------------|--------------------|
| 1. Bergerac | 6. Cap-d'Ail   | 11. Noisy-le-Grand |
| 2. Besançon | 7. Grenoble    | 12. St. Cloud      |
| 3. Biarritz | 8. Le Cannet   | 13. St. Mandé      |
| 4. Bordeaux | 9. Montpellier | 14. Vichy          |
| 5. Cachan   | 10. Montrouge  |                    |

### *Isolated Centres*

- |                    |                      |                   |
|--------------------|----------------------|-------------------|
| 1. Beausoleil      | 7. Lacelle-St. Cloud | 13. Oraison       |
| 2. Béziers         | 8. Melun             | 14. Poitiers      |
| 3. Bois-Colombes   | 9. Menton            | 15. Roquebilliers |
| 4. Château-Meillan | 10. Nevers           | 16. Toulouse      |
| 5. Evreux          | 11. Niort            | 17. Villefranche  |
| 6. Hyères          | 12. Olivet           | 18. Vitry         |

## 28. DIRECTORY OF LOCALITIES WHERE BAHÁ'ÍS RESIDE UNDER THE JURISDICTION OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF GERMANY

### *Assemblies*

- |                 |                   |                 |
|-----------------|-------------------|-----------------|
| 1. Aachen       | 11. Esslingen     | 21. Kiel        |
| 2. Baden-Baden  | 12. Frankfurt A/M | 22. Köln        |
| 3. Berlin       | 13. Freiburg      | 23. Leinfelden  |
| 4. <b>Bonn</b>  | 14. Giessen       | 24. Ludwigsburg |
| 5. Braunschweig | 15. Göppingen     | 25. Mannheim    |
| 6. Darmstadt    | 16. Hamburg       | 26. München     |
| 7. Düsseldorf   | 17. Hannover      | 27. Nürnberg    |
| 8. Ebingen      | 18. Heidelberg    | 28. Stuttgart   |
| 9. Erlangen     | 19. Heilbronn     | 29. Ulm         |
| 10. Essen       | 20. Karlsruhe     | 30. Wiesbaden   |

# THE BAHÁ'Í WORLD

## *Groups*

- |                  |                  |                  |
|------------------|------------------|------------------|
| 1. Alteny        | 16. Göggingen    | 31. Neu-Ulm      |
| 2. Augsburg      | 17. Grevingsberg | 32. Nussloch     |
| 3. Bad Godesberg | 18. Hanau        | 33. Oberdielbach |
| 4. Balzholz      | 19. Heppenheim   | 34. Oberursel    |
| 5. Beihingen     | 20. Ippendorf    | 35. Plochingen   |
| 6. Bemerode      | 21. Kornwestheim | 36. Reutlingen   |
| 7. Böblingen     | 22. Kronberg     | 37. Schwenningen |
| 8. Cadolzburg    | 23. Langen       | 38. Spiegelberg  |
| 9. Clausthal     | 24. Mainz        | 33. Trautheim    |
| 10. Duisburg     | 25. Metzingen    | 40. Tübingen     |
| 11. Eschborn     | 26. Müllheim     | 41. Tuttlingen   |
| 12. Fellbach     | 27. Murrhardt    | 42. Villingen    |
| 13. Forchheim    | 28. Neckargemünd | 43. Wetzlar      |
| 14. Fürth        | 29. Nellingen    | 44. Wuppertal    |
| 15. Geislingen   | 30. Neu-Isenburg | 45. Würzburg     |

## *Isolated Centres*

- |                    |                  |                  |
|--------------------|------------------|------------------|
| 1. Bad Dürkheim    | 30. Immenstaad   | 59. Ruit         |
| 2. Bad Mergentheim | 31. Immenstadt   | 60. Rummeln      |
| 3. Bad Oldesloe    | 32. Ingelheim    | 61. Schafbrücke  |
| 4. Bensheim        | 33. Iserlohn     | 62. Schmiden     |
| 5. Berg            | 34. Isny         | 63. Schweinfurt  |
| 6. Berkheim        | 35. Kirchheim    | 64. Sereetz      |
| 7. Bielefeld       | 36. Kirchzarten  | 65. Siegburg     |
| 8. Blaubeuren      | 37. Kronshagen   | 66. Speyer       |
| 3. Bocholt         | 38. Küssnach     | 67. Stadeln      |
| 10. Braunlage      | 39. Lampertheim  | 68. Stein        |
| 11. Bremen         | 40. Laufen       | 69. Stödtlen     |
| 12. Brühl          | 41. Lich         | 70. Straubing    |
| 13. Büdesheim      | 42. Malterdingen | 71. Tailfingen   |
| 14. Celle          | 43. Marbach      | 72. Überlingen   |
| 15. Delmenhorst    | 44. Minden       | 73. Uetersen     |
| 16. Denkendorf     | 45. Mörsch       | 74. Veibert      |
| 17. Dilsberg       | 46. Müllheim     | 75. Vielbrunn    |
| 18. Dortmund       | 47. Neuenstadt   | 76. Waal         |
| 19. Ebringen       | 48. Oberammergau | 77. Wachendorf   |
| 20. Einfeld        | 49. Oberhausen   | 78. Wedel        |
| 21. Frankenthal    | 50. Oberkalbach  | 79. Weinheim     |
| 22. Frohnhausen    | 51. Oldenburg    | 80. Weissenburg  |
| 23. Gerlingen      | 52. Offenbach    | 81. Wesel        |
| 24. Göttingen      | 53. Offenthal    | 82. Wessling     |
| 25. Gottmadingen   | 54. Otterbach    | 83. Wolfenweiler |
| 26. Hegnach        | 55. Plettenberg  | 84. Worms        |
| 27. Heiligenberg   | 56. Regensburg   | 85. Ziegelhausen |
| 28. Herford        | 57. Reilingen    | 86. Zizishausen  |
| 19. Huglfing       | 58. Rottenburg   |                  |

## BULGARIA

### *Isolated Centre*

1. Sofia

## CRETE

### *Group*

- I. Herakleon



CZECHOSLOVAKIA

*Group*

1. Prague

FRISIAN ISLANDS

*Group*

1. Westerland, Sylt

GREECE

*Groups*

1. Athens
  2. Thessaloníki
- Isolated Centre*
1. Euboea

HUNGARY

*Group*

1. Budapest

POLAND

*Isolated Centre*

1. Warsaw

RUSSIAN SOVIET FEDERAL SOCIALIST REPUBLIC

*Isolated Centre*

1. Penza

YUGOSLAVIA

*Isolated Centre*

1. Belgrade

29. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF GUATEMALA

*Assemblies*

- |                     |                   |               |
|---------------------|-------------------|---------------|
| 1. Chichicastenango | 4. Quetzaltenango | 6. Retalhuleu |
| 2. Chimolon         | 5. Quiché         | 7. Sacapulas  |
| 3. Guatemala City   |                   |               |

*Groups*

- |          |                  |                |
|----------|------------------|----------------|
| 1. Coban | 2. Huehuetenango | 3. Villa Nueva |
|----------|------------------|----------------|

*Isolated Centres*

- |            |                                |                                    |
|------------|--------------------------------|------------------------------------|
| 1. Chicoj  | 4. Pasmolon                    | 7. San Sebastián Retalhuleu Chiche |
| 2. Jutiapa | 5. Santa Bárbara               |                                    |
| 3. Joyavaj | 6. San Sebastián Huehuetenango |                                    |

BRITISH HONDURAS

*Assembly*

1. Belize

**30. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF HAITI**

*Assemblies*

- |                |              |                   |
|----------------|--------------|-------------------|
| 1. Berard      | 5. Montlouis | 8. Pinson         |
| 2. Cap-Haïtien | 6. Moreau    | 9. Port-au-Prince |
| 3. Duvallon    | 7. Niel      | 10. St.-Marc      |
| 4. Liancourt   |              |                   |

*Group*

1. Petionville

*Isolated Centres*

- |             |                            |              |
|-------------|----------------------------|--------------|
| 1. Gonaives | 3. Pilate Rivière          | 5. Verrettes |
| 2. Hinche   | 4. St. Michel-de-la-Talaye |              |

**32. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF HONDURAS**

*Assemblies*

- |                  |                    |                 |
|------------------|--------------------|-----------------|
| 1. El Porvenir   | 6. Rosita          | 11. Taulabé     |
| 2. El Triunfo    | 7. Salada Barra    | 12. Tegucigalpa |
| 3. La Ceiba      | 8. Sambuco         | 13. Tela        |
| 4. Nebogó        | 9. San Juan        | 14. Travesía    |
| 5. Puerto Cortés | 10. San Pedro Sula |                 |

*Groups*

- |                |             |              |
|----------------|-------------|--------------|
| 1. Dos Caminos | 2. Pimienta | 3. Yaguaciri |
|----------------|-------------|--------------|

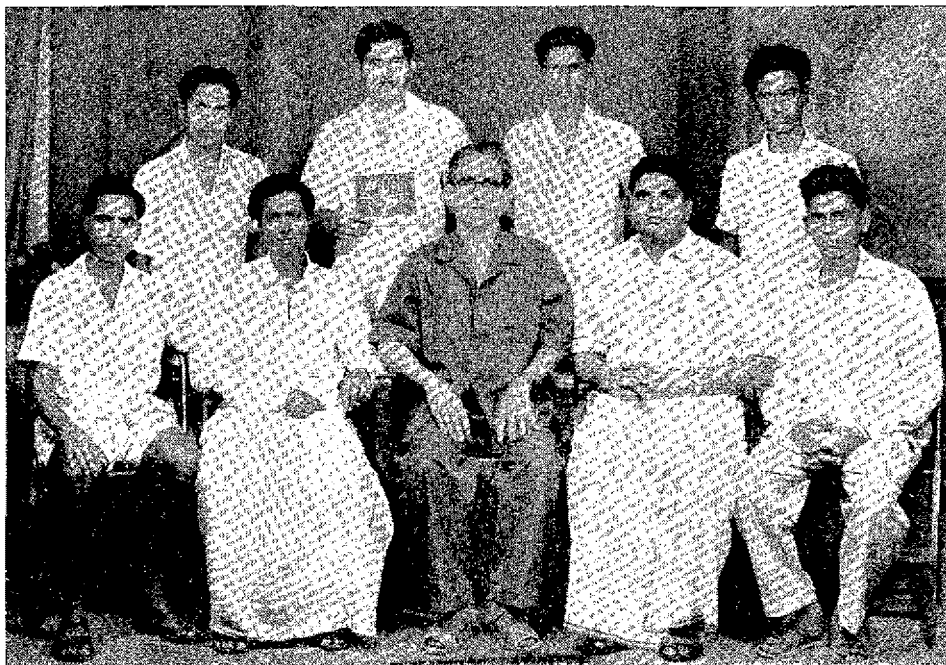
*Isolated Centres*

- |            |             |                 |
|------------|-------------|-----------------|
| 1. El Pino | 2. El Sitio | 3. Siquatepeque |
|------------|-------------|-----------------|

**32. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF INDIA**

DISTRICT	ASSEMBLIES	GROUPS	ISOLATED	TOTAL
1. Agra	4	14	8	26
2. Ahmednagar	4	5	5	14
3. Ajmer	1	4	4	9
4. Aligarh	2	2	7	11
5. Alwar	—	—	1	1
6. Assam	6	9	6	21
7. Aurangabad	1	3	4	8

8. Azamgarh (U.P.)	1	2	3	6
9. Baldana	—	—	2	2
10. Ballia	11	20	13	44
11. Bangalore	10	12	—	22
12. Baroda	1	4	1	6
13. Belgaum	1	2	—	3
14. Bharatpur	5	6	1	12
15. Bhopal	2	2	3	7
16. Broach	1	14	—	15
17. Bulandshahr	5	5	7	17
18. Chhattarpur	2	1	2	5
19. Chittorgarh	5	3	—	8
20. Cuttack	1	1	—	2
21. Darjeeling	—	2	2	4
22. Dewas	33	75	4	112
23. Dhar	18	38	1	57
24. Dholpur	1	6	1	8
25. Ernakulam	1	4	—	5
26. Etah	37	41	19	97
27. Etawah	4	23	29	56
28. Faruukhabad	—	3	1	4
29. Ghazipur	—	1	4	5
30. Gonda	—	1	3	4
31. Gwalior	69	77	4	150
32. Indore	4	29	19	52
33. Jodhpur	1	—	—	1
34. Kamarhatti	8	3	6	17
35. Kanpur	8	8	8	24
36. Kolhapur	5	4	3	12
37. Mainpuri (U.P.)	7	6	6	19
38. Mandsaur	9	10	1	20
39. Morena	5	29	6	40
40. Mysore	1	11	—	12
41. Masik	18	26	15	59
42. Puri	2	17	9	28
43. Raebareilly	2	15	14	31
44. Rajgarh	16	30	16	62
45. Ratlam	3	15	4	22
46. Satna	1	2	—	3
47. Sehore	—	17	7	24
48. Shahdol	1	5	3	9
49. Shajapur	101	149	30	280
50. Shivpuri	13	46	2	61
51. Sholapur	16	24	2	42
52. Sidhi	6	7	3	16
53. Surat	1	24	3	28
54. Trivandrum	—	3	2	5
55. Ujjain	67	270	37	374
56. Unnao	11	24	25	60
57. Varanasi	3	2	1	6
58. Vidisha	—	1	2	3
59. W. Newar	—	4	—	4
TOTALS	535	1,161	359	2,055



First Spiritual Assembly of the Bahá'ís of Pondicherry, India, April 1963.



First Spiritual Assembly of the Bahá'ís of Madina, New Ireland, Bismarck Archipelago April 1960.

BAHÁ'Í DIRECTORY 1962—1963

ANDAMAN ISLANDS

*Isolated Centre*

1. Port Blair

BALÚCHISTÁN

*Assemblies*

1. Mastung

2. Quetta

*Group*

1. Fort Sandeman

BHUTAN

*Group*

1. Lutifu

DAMAN

*Assembly*

1. Daman

DIU

*Group*

1. Díu

GOA

*Isolated Centre*

1. Goa Town

KARIKAL

*Assembly*

1. Karikal

*Groups*

1. Kiliniji Medu
2. Malliyam

3. Tellichery

4. Tickupet

LACCADIVE ISLANDS

*Isolated Centre*

1. Minicoy Island

MAHÉ

*Assembly*

- I. Mahé

MALDIVE ISLANDS

*Isolated Centre*

- I. Mali

MARIANA ISLANDS

*Assembly*

1. Guam

## NEPAL

*Assemblies*

- |               |              |           |
|---------------|--------------|-----------|
| 1. Bhaktapur  | 3. Dharan    | 5. Pokhra |
| 2. Biratnagar | 4. Kathmandu |           |

*Groups*

- |             |          |                |
|-------------|----------|----------------|
| 1. Bodegaon | 3. Nalar | 4. Dolkhashahr |
| 2. Dabeha   |          |                |

*Isolated Centres*

- |             |                |             |
|-------------|----------------|-------------|
| 1. Bakloong | 3. Rakhughati  | 5. Sindhuva |
| 2. Damdame  | 4. Rakheshwari |             |

## PONDICHERRY

*Assembly*

1. Pondicherry

## SIKKIM

*Assemblies*

- |                 |                |              |
|-----------------|----------------|--------------|
| 1. Ganchukbusty | 3. Pacheybusty | 5. Packyong  |
| 2. Gangtok      | 4. Pachey      | 6. Tarethong |

*Group*

1. Dickchu

*Isolated Centres*

- |             |                |                  |
|-------------|----------------|------------------|
| 1. Assam    | 4. Dantan      | 7. Namok         |
| 2. Bermiok  | 5. Losingbusty | 8. Singjailbusty |
| 3. Chakhung | 6. Marwabazar  | 9. Tarku         |

**33. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF 'IRÁQ**

*Assemblies*

- |            |             |                   |
|------------|-------------|-------------------|
| 1. Awáshiq | 5. Híllah   | 8. Kirkúk         |
| 2. Baghdád | 6. Karbilá  | 9. Mosul          |
| 3. Baqubah | 7. Kázimayn | 10. Sulaymáníyyih |
| 4. Başrah  |             |                   |

*Groups*

- |             |          |               |
|-------------|----------|---------------|
| 1. Alfjír   | 3. Najaf | 4. Násiríyyih |
| 2. Dhiyábih |          |               |

*Isolated Centres*

- |            |           |
|------------|-----------|
| 1. Shikhán | 2. Umárah |
|------------|-----------|

## JORDAN

*Assemblies*

- |           |               |
|-----------|---------------|
| 1. 'Ammán | 2. 'Adasíyyih |
|-----------|---------------|

*Group*

- I. Salt

**LEBANON***Group*

1. Beirut

**SYRIA***Group*

1. Damascus

**34. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF ITALY**

*Assemblies*

- |            |            |             |
|------------|------------|-------------|
| 1. Bari    | 5. Milano  | 9. Roma     |
| 2. Bologna | 6. Napoli  | 10. Torino  |
| 3. Genova  | 7. Padova  | 11. Trieste |
| 4. Firenze | 8. Perugia | 12. Venezia |

*Groups*

- |             |            |           |
|-------------|------------|-----------|
| 1. Como     | 4. Parma   | 6. Rimini |
| 2. Laterina | 5. Pisogne | 7. Siena  |
| 3. Mantova  |            |           |

*Isolated Centres*

- |               |               |              |
|---------------|---------------|--------------|
| 1. Ghiffa     | 5. Pioltello  | 9. Salerno   |
| 2. Lecoe      | 6. Pisa       | 10. San Remo |
| 3. Mercatello | 7. Poggibonsi | 11. Treviso  |
| 4. Meta       | 8. Roncade    |              |

**MONACO***Assembly*

1. Monte Carlo

**RHODES***Isolated Centre*

1. Rhodes

**SAN MARINO***Group*

1. San Marino

**SARDINIA***Group*

1. Cagliari

*Isolated Centre*

1. Sassari



## SICILY

*Assembly*

1. Palermo  
*Isolated Centre*
1. Messina

35. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF JAMAICA

*Assemblies*

- |                |                 |                 |
|----------------|-----------------|-----------------|
| 1. Annatto Bay | 3. Maypen       | 5. Spanish Town |
| 2. Kingston    | 4. Port Antonio | 6. Yallahs      |

*Groups*

- |                            |                |          |
|----------------------------|----------------|----------|
| 1. Bartons (St. Catherine) | 3. Montego Bay | 4. Porus |
| 2. Crooked River           |                |          |

*Isolated Centres*

- |                  |                   |             |
|------------------|-------------------|-------------|
| 1. Basking Ridge | 2. Chester Castle | 3. Ochorios |
|------------------|-------------------|-------------|

**BAHAMA ISLANDS***Group*

1. Nassau

**BERMUDA***Assembly*

1. Hamilton

**ST. LUCIA, WINDWARD ISLANDS***Isolated Centre*

1. Castries, St. Lucia

36. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF LUXEMBOURG

*Assemblies*

- |                |                     |                     |
|----------------|---------------------|---------------------|
| 1. Differdange | 3. Esch-sur-Alzette | 4. Luxembourg Ville |
| 2. Dudelange   |                     |                     |

37. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF MEXICO

*Assemblies*

- |                |                      |               |
|----------------|----------------------|---------------|
| 1. Agualulco   | 5. Mexico City       | 9. San Miguel |
| 2. Esquintla   | 6. Monterrey         | 10. Santiago  |
| 3. Guadalajara | 7. Ocotlán           | 11. Tepic     |
| 4. Guerrero    | 8. Puebla San Rafael |               |

*Groups*

- |               |              |                  |
|---------------|--------------|------------------|
| 1. Cercado    | 7. Itzatlán  | 12. Queseria     |
| 2. Chablekal  | 8. Magdalena | 13. Sapopan      |
| 3. Colima     | 9. Mirador   | 14. Tamzula      |
| 4. Coutla     | 10. Peseila  | 15. Tarandacuaao |
| 5. Cuernavaca | 11. Presa    | 16. Yucatán      |
| 6. Cuitzeo    |              |                  |

*Isolated Centres*

- |                    |                  |                   |
|--------------------|------------------|-------------------|
| 1. Barranavidad    | 7. Coatzacoalcos | 12. San Juan      |
| 2. Baja California | 8. Jalisco       | 13. Santa Cruz    |
| 3. Cadereyta       | 9. Neuvolaredo   | 14. Tequesquitlán |
| 4. Celaya          | 10. Oro          | 15. Tiataiqui     |
| 5. Chihuahua       | 11. Queretaro    | 16. Tunel         |
| 6. Chilpancingo    |                  |                   |

38. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF THE NETHERLANDS

*Assemblies*

- |              |              |              |
|--------------|--------------|--------------|
| 1. Amsterdam | 4. Den Haag  | 7. Leiden    |
| 2. Arnhem    | 5. Haarlem   | 8. Rotterdam |
| 3. Delft     | 6. Heemstede | 9. Utrecht   |

*Groups*

- |              |               |              |
|--------------|---------------|--------------|
| 1. Bussum    | 4. Diemen     | 7. Nijmegen  |
| 2. Castricum | 5. Groningen  | 8. Zandvoort |
| 3. Culemborg | 6. Leiderdorp |              |

*Isolated Centres*

- |                 |               |               |
|-----------------|---------------|---------------|
| 1. Amersfoort   | 5. Naarden    | 8. Tilburg    |
| 2. Badhoevedorp | 6. Oosterbeek | 9. Vlissingen |
| 3. Duiwendrecht | 7. Rozendaal  | 10. Voorburg  |
| 4. Leeuwarden   |               |               |

## THE BAHÁ'Í WORLD

### 39. DIRECTORY OF LOCALITIES WHERE BAHÁ'ÍS RESIDE UNDER THE JURISDICTION OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF NEW ZEALAND

#### *Assemblies*

- |              |             |               |
|--------------|-------------|---------------|
| 1. Auckland  | 3. Hamilton | 4. Wellington |
| 2. Devonport |             |               |

#### *Groups*

- |              |                                  |               |
|--------------|----------------------------------|---------------|
| 1. Cambridge | 7. Howick (Outside New Plymouth) | 13. Raetahi   |
| 2. Dunedin   | 8. Lower Hutt                    | 14. Ramarama  |
| 3. Hastings  | 9. Mt. Albert                    | 15. Teatatu   |
| 4. Havelock  | 10. Mt. Roskill                  | 16. Titirangi |
| 5. Hokianga  | 11. North Birkenhead             | 17. Wanganui  |
| 6. Horahora  | 12. Oamaru                       | 18. Whangarei |

#### *Isolated Centres*

- |              |                     |                |
|--------------|---------------------|----------------|
| 1. Ahipara   | 8. Mt. Eden         | 15. Palmerston |
| 2. Fairlie   | 9. Nelson           | 16. Papatoetoe |
| 3. Gisborne  | 10. New Plymouth    | 17. Tauranga   |
| 4. Glen Eden | 11. North Henderson | 18. Tekuiti    |
| 5. Gore      | 12. Ohakune         | 19. Tepuke     |
| 6. Howick    | 13. Onehunga        | 20. Wakefield  |
| 7. Kaitaia   | 14. Otahuhu         |                |

### 40. DIRECTORY OF LOCALITIES WHERE BAHÁ'ÍS RESIDE UNDER THE JURISDICTION OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF NICARAGUA

#### *Assemblies*

- |               |                 |                |
|---------------|-----------------|----------------|
| 1. Bluefields | 5. Lunko Creek  | 9. Nandaimé    |
| 2. Cane Creek | 6. Managua      | 10. Raitipura  |
| 3. Corn River | 7. Masaya       | 11. Wering Key |
| 4. Diamante   | 8. Monkey Point |                |

#### *Groups*

- |            |                   |             |
|------------|-------------------|-------------|
| 1. Atlanta | 3. Pejivay        | 5. Rama Cay |
| 2. Granada | 4. Puerto Cabezas | 6. Sisin    |

#### *Isolated Centres*

- |               |              |                         |
|---------------|--------------|-------------------------|
| 1. Big Lagoon | 4. Cukra     | 7. Muelle de los Bueyes |
| 2. Bonanza    | 5. Jinotepe  | 8. Rivas                |
| 3. Camoapa    | 6. Kuringwas | 9. Waspam               |

**41. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF NORTH EAST AFRICA**

**ABYSSINIA**

(ETHIOPIA)

*Assembly*

1. Addis Ababa

*Groups*

- |              |              |           |
|--------------|--------------|-----------|
| 1. Adua      | 4. Dessie    | 6. Gondar |
| 2. Alamaya   | 5. Dire-Dawa | 7. Jimma  |
| 3. Debrezeit |              |           |

*Isolated Centres*

- |            |                |              |
|------------|----------------|--------------|
| 1. Adigrat | 5. Endeselasie | 9. Kalafó    |
| 2. Ambo    | 6. Gorsum      | 10. Nazareth |
| 3. Awassa  | 7. Harar       | 11. Wollisso |
| 4. Bedele  | 8. Hosana      | 12. Wonji    |

**BRITISH SOMALILAND**

(SOMALIA)

*Group*

1. Hargeisa

**EGYPT**

*Assemblies*

- |                 |                    |              |
|-----------------|--------------------|--------------|
| 1. Abúqír       | 6. Maḥalla'l Kubra | 10. Suez     |
| 2. Alexandria   | 7. Maṣṣúrah        | 11. Suhág    |
| 3. Cairo        | 8. Port Said       | 12. Ṭanta    |
| 4. Damanhúr     | 9. Shíbin-il-Kawm  | 13. Zaqaázíq |
| 5. Ismá'íliyyih |                    |              |

*Groups*

- |               |                   |             |
|---------------|-------------------|-------------|
| 1. Asyút      | 5. Fayyúm         | 9. Maraghá  |
| 2. Bani Swayf | 6. Kawm-is-Sayidi | 10. Mínya   |
| 3. Bínha      | 7. Kawm Umhu      | 11. Samanúé |
| 4. Birigát    | 8. Mallawi        |             |

*Isolated Centres*

- |                  |                   |            |
|------------------|-------------------|------------|
| 1. Balyána       | 4. Gaza           | 7. Minshah |
| 2. Damietta      | 5. Kafr-id-Dawwár | 8. Qalyúb  |
| 4. Delta Barrage | 6. Kafr-Hamádi    | 9. Qína    |

**ERITREA**

*Assemblies*

- |           |          |            |
|-----------|----------|------------|
| 1. Asmara | 2. Assab | 3. Massawa |
|-----------|----------|------------|

*Groups*

- |           |             |  |
|-----------|-------------|--|
| 1. Augare | 2. Tessenei |  |
|-----------|-------------|--|



First Spiritual Assembly of the Bahá'ís of Karikal, India, April 1960.



First Spiritual Assembly of the Bahá'ís of Honiara, British Solomon Islands,  
April 1957,

*Isolated Centres*

- |                |             |             |
|----------------|-------------|-------------|
| 1. Adi-Quala   | 3. Adi-Ugri | 5. Decamere |
| 2. Adi-Sheikha | 4. Barentu  | 6. Keren    |

FRENCH SOMALILAND

*Assembly*

1. Djibouti

ITALIAN SOMALILAND

(SOMALIA)

*Assembly*

1. Mogadiscio

*Isolated Centres*

- |            |              |           |
|------------|--------------|-----------|
| 1. Berbera | 3. Bur-Acaba | 4. Goluen |
| 2. Brava   |              |           |

LIBYA

*Assembly*

3. Tripoli

*Groups*

- |             |           |
|-------------|-----------|
| 1. Benghazi | 2. Sebhan |
|-------------|-----------|

SOCOTRA ISLAND

*Group*

1. Tamarida

SÚDÁN

*Assemblies*

- |                   |               |           |
|-------------------|---------------|-----------|
| 1. Khartoum       | 3. Omdurman   | 5. Rumbek |
| 2. Khartoum North | 4. Port Súdán |           |

*Groups*

- |          |            |           |
|----------|------------|-----------|
| 1. Kosti | 2. Malakal | 3. Talodi |
|----------|------------|-----------|

*isolated Centres*

- |            |           |           |
|------------|-----------|-----------|
| 1. Atbara  | 3. Kodok  | 5. Nasir  |
| 2. Kassala | 4. Kuagok | 6. Sennar |

42. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF NORTH EAST ASIA

FORMOSA

(TAIWAN)

*Assembly*

1. Tainan

*Groups*

- |             |              |           |
|-------------|--------------|-----------|
| 1. Hsinying | 2. Kaohsiung | 3. Taipei |
|-------------|--------------|-----------|

*Isolated Centres*

- |            |             |            |
|------------|-------------|------------|
| 1. Chiayi  | 3. Peitou   | 5. Shihlin |
| 2. Hualien | 4. Pingtung |            |

# THE BAHÁ'Í WORLD

## HONG KONG

### *Assembly*

1. Victoria

### *Isolated Centre*

1. Kowloon

## JAPAN

### *Assemblies*

- |              |                |                |
|--------------|----------------|----------------|
| 1. Akashi    | 6. Nagasaki    | 10. Shiraoi    |
| 2. Ashiya    | 7. Nishinomiya | 11. Takarazuka |
| 3. Hiroshima | 8. Osaka       | 12. Tokyo      |
| 4. Kobe      | 9. Sapporo     | 13. Yokohama   |
| 5. Kyoto     |                |                |

### *Groups*

- |              |            |              |
|--------------|------------|--------------|
| 1. Amagasaki | 4. Itami   | 7. Takamatsu |
| 2. Fukiage   | 5. Musashi | 8. Takasago  |
| 3. Fukuoka   | 6. Nagoya  | 9. Tonosho   |

### *Isolated Centres*

- |                |               |                |
|----------------|---------------|----------------|
| 1. Akayu       | 12. Ikeda     | 22. Neyagawa   |
| 2. Akita       | 13. Kamakura  | 23. Nikko      |
| 3. Anamizu     | 14. Kisuki    | 24. Sagamihara |
| 4. Asahigawa   | 15. Kubota    | 25. Sakurai    |
| 5. Bannaguro   | 16. Kurashiki | 26. Shiwa      |
| 6. Chitose     | 17. Kuroishi  | 27. Suita      |
| 7. Daito       | 18. Miyazaki  | 28. Teranishi  |
| 8. Handa       | 19. Moji      | 29. Ube        |
| 9. Hirakata    | 20. Muroran   | 30. Yokosuka   |
| 10. Horozumi   | 21. Naoshima  | 31. Zama       |
| 11. Ichinomiya |               |                |

## KOREA

### *Assemblies*

- |            |                  |           |
|------------|------------------|-----------|
| 1. Haebo   | 5. Kwangju       | 9. Samho  |
| 2. Iro     | 6. Mokpo         | 10. Seoul |
| 3. Kajo    | 7. Namhae Island | 11. Suwon |
| 4. Kochang | 8. Pusan         | 12. Taegu |

### *Groups*

1. Chinan
2. Chonju

### *Isolated Centres*

- |               |            |               |
|---------------|------------|---------------|
| 1. Ch'unch'on | 4. Kundong | 7. Songjongni |
| 2. Ch'unyang  | 5. Naju    | 8. Tonggok    |
| 3. Idam       | 6. Puan    | 9. Yongsanpo  |

## MACAO ISLAND

### *Assembly*

1. Macao



43. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF NORTH WEST AFRICA

ALGERIA

*Assemblies*

- |              |                         |
|--------------|-------------------------|
| 1. Algiers   | 2. Oran                 |
|              | <i>Isolated Centres</i> |
| 1. Lamorcier | 2. Tiaret               |

ASHANTI PROTECTORATE

(GHANA)

*Assembly*

1. Kumasi

BRITISH CAMEROONS

(CAMEROON REPUBLIC)

*Assemblies*

- |                 |               |                |
|-----------------|---------------|----------------|
| 1. Ashum        | 19. Eyang     | 37. Nfontem    |
| 2. Atibong      | 20. Faitok    | 38. Ngassang   |
| 3. Bakebe       | 21. Fotabe    | 39. Ngombuku   |
| 4. Bakogo       | 22. Kembong   | 40. Nguti      |
| 5. Bangapongo   | 23. Konbone   | 41. Ntenembang |
| 6. Bara         | 24. Kumba     | 42. Nyang      |
| 7. Batchuntai   | 25. Mambo     | 43. Ossing     |
| 8. Batchuakagba | 26. Mamfe     | 44. Sabes      |
| 9. Bekume       | 27. Mbatop    | 45. Sumbe      |
| 10. Boa         | 28. Mbehetok  | 46. Takwai     |
| 11. Buea        | 29. Mbinjong  | 47. Takpa      |
| 12. Defang      | 30. Moliwe    | 48. Tali       |
| 13. Ebeagwa     | 31. Molyko    | 49. Tiko       |
| 14. Ebinsi      | 32. Muambong  | 50. Tinto (1)  |
| 15. Ebonji      | 33. Mukonyo   | 51. Tinto (2)  |
| 16. Edjuingang  | 34. Mutengene | 52. Tintombu   |
| 17. Eshobi      | 35. Muyuka    | 53. Tombel     |
| 18. Etoko       | 36. Nchemba   | 54. Victoria   |

*Groups*

- |                |            |           |
|----------------|------------|-----------|
| 1. Bamenda     | 4. Ekona   | 7. Mpundu |
| 2. Bato        | 5. Ekpaw   | 8. Tayor  |
| 3. Besongabang | 6. Marumba |           |

*Isolated Centres*

- |            |            |          |
|------------|------------|----------|
| 1. Ebensuk | 2. Ndekwei | 3. Nsoke |
|------------|------------|----------|

BRITISH TOGOLAND

(GHANA)

*Assemblies*

- |               |       |          |
|---------------|-------|----------|
| 1. Anyirawase | 2. Ho | 3. Matse |
|---------------|-------|----------|

*Groups*

- |          |                    |
|----------|--------------------|
| 1. Hohoe | 2. Molobi Ashiambi |
|----------|--------------------|

# THE BAHÁ'Í WORLD

## *Isolated Centres*

- |            |           |          |
|------------|-----------|----------|
| 1. Afao    | 3. Keta   | 5. Shia  |
| 2. Atikpui | 4. Papese | 6. Ziavi |

## CANARY ISLANDS

### *Assemblies*

- |               |                           |
|---------------|---------------------------|
| 1. Las Palmas | 2. Santa Cruz de Tenerife |
|---------------|---------------------------|

### *Isolated Centre*

- |                  |
|------------------|
| 1. Fuerteventure |
|------------------|

## CAPE VERDE ISLANDS

### *Groups*

- |                |          |
|----------------|----------|
| 1. Achada Alem | 2. Praia |
|----------------|----------|

### *Isolated Centres*

- |                |            |
|----------------|------------|
| 1. Fogo Island | 2. Mindelo |
|----------------|------------|

## FERNANDO PO ISLAND

### *Group*

- |                 |
|-----------------|
| 1. Santa Isabel |
|-----------------|

## FRENCH CAMEROONS

(CAMEROON REPUBLIC)

### *Assembly*

- |           |
|-----------|
| 1. Douala |
|-----------|

### *Isolated Centres*

- |              |           |            |
|--------------|-----------|------------|
| 1. Bomono    | 3. Melkai | 5. Yaounde |
| 2. Dïbombari | 4. Moanjo |            |

## FRENCH MOROCCO

(MOROCCO)

### *Assemblies*

- |               |              |                   |
|---------------|--------------|-------------------|
| 1. Casablanca | 4. Marrakesh | 7. Sala           |
| 2. Fez        | 5. Meknès    | 8. Zaouit Cheickh |
| 3. Kenitra    | 6. Rabat     |                   |

### *Groups*

- |             |               |               |
|-------------|---------------|---------------|
| 1. Assouire | 3. Bou Dbella | 5. Safrou     |
| 2. Azrou    | 4. Irran      | 6. Zevi Menie |

### *Isolated Centres*

- |             |              |
|-------------|--------------|
| 1. Askanaka | 2. Khemissat |
|-------------|--------------|

## FRENCH TOGOLAND

(TOGO REPUBLIC)

### *Group*

- |         |
|---------|
| 1. Lomé |
|---------|

## FRENCH WEST AFRICA

(DAHOMEY, GUINEA, IVORY COAST, MALL, MAURITANIA, NIGER, SENEGAL AND UPPER VOLTA)

### *Assemblies*

- |            |                 |            |
|------------|-----------------|------------|
| 1. Abidjan | 2. Agoue Adjigo | 3. Cotonou |
|------------|-----------------|------------|

### *Group*

- |          |
|----------|
| 1. Dakar |
|----------|

### *Isolated Centres*

- |          |            |
|----------|------------|
| 1. Dabou | 2. Savalou |
|----------|------------|

GAMBIA

*Assemblies*

- |             |                |                    |
|-------------|----------------|--------------------|
| 1. Bakau    | 8. Faraba      | 15. Lamin          |
| 2. Bansang  | 9. George Town | 16. Nibras         |
| 3. Basse    | 10. Gunjur     | 17. Pakalinding    |
| 4. Bathurst | 11. Jeshwan    | 18. Sapu           |
| 5. Brikama  | 12. Karantaba  | 19. Serrejokunda   |
| 6. Chamen   | 13. Kaur       | 20. Yumдум Village |
| 7. Essau    | 14. Kuntaur    | 21. Yumдум College |

*Groups*

- |              |                |                  |
|--------------|----------------|------------------|
| 1. Bajakunda | 5. Keneba      | 8. Sukuta        |
| 2. Bakadaji  | 6. Ker-Kuntaya | 9. Wellingara    |
| 3. Farafenni | 7. Kwinella    | 10. Yona Village |
| 4. Kaiaf     |                |                  |

GOLD COAST

(GHANA)

*Assemblies*

- |          |            |
|----------|------------|
| 1. Accra | 2. Osenase |
|----------|------------|

*Groups*

- |                |              |              |
|----------------|--------------|--------------|
| 1. Asamnakese  | 4. Koforidua | 7. Otwerese  |
| 2. Bosusu Akim | 5. Komenda   | 8. Topremang |
| 3. Kade        | 6. Osiem     |              |

*Isolated Centres*

- |                 |               |              |
|-----------------|---------------|--------------|
| 1. Acona Nsaba  | 5. Ayeasuako  | 8. Pramkese  |
| 2. Acona Swerru | 6. Begoro     | 9. Sekundi   |
| 3. Apedwe       | 7. Cape Coast | 19. Takoradi |
| 4. <b>Axim</b>  |               |              |

LIBERIA

*Assemblies*

- |               |                |           |
|---------------|----------------|-----------|
| 1. Bomi Hills | 3. Harper City | 5. Pleebo |
| 2. Gboweta    | 4. Monrovia    |           |

*Groups*

- |                         |                    |                  |
|-------------------------|--------------------|------------------|
| 1. Gbarnga District (1) | 2. Mano River Camp | 3. <b>Totota</b> |
|-------------------------|--------------------|------------------|

*Isolated Centres*

- |                         |             |                      |
|-------------------------|-------------|----------------------|
| 1. Belefanai            | 5. Kakata   | 3. Suakoko           |
| 2. Gbarma               | 6. Knowoke  | 10. Webbo District 1 |
| 3. Gbarnga District (2) | 7. Lazamai  | 11. Webbo District 2 |
| 4. Harbel               | 8. Soboreke |                      |

MADEIRA ISLANDS

*Group*

- |            |
|------------|
| 1. Funchal |
|------------|

MOROCCO INTERNATIONAL ZONE

(MOROCCO)

*Assembly*

- |                    |
|--------------------|
| 1. <b>Tangiers</b> |
|--------------------|

# THE BAHÁ'Í WORLD

## NIGERIA

### *Assemblies*

- |             |                |            |
|-------------|----------------|------------|
| 1. Aba      | 5. Asata Enugu | 9. Nyaje   |
| 2. Afikpo   | 6. Calabar     | 10. Owom   |
| 3. Akpabuyo | 7. Ibadan      | 11. Sapele |
| 4. Aningeje | 8. Lagos       |            |

### *Groups*

- |                |                |            |
|----------------|----------------|------------|
| 1. Ebute Metta | 3. Ojok        | 5. Onitcha |
| 2. Ikot Okriba | 4. Old Ndebeji | 6. Oron    |

### *Isolated Centres*

- |              |              |                   |
|--------------|--------------|-------------------|
| 1. Abakaliki | 3. Kontagura | 5. Mbeban Village |
| 2. Abeokuta  | 4. Kwa Falls | 6. Umuahia        |

## NORTHERN TERRITORIES PROTECTORATE

(GHANA)

### *Assemblies*

- |              |           |           |
|--------------|-----------|-----------|
| 1. Chanayili | 3. Pagaza | 5. Wamale |
| 2. Lagu      | 4. Tamale |           |

### *Groups*

- |            |        |        |
|------------|--------|--------|
| 1. Damango | 2. Fuu | 3. Zuo |
|------------|--------|--------|

## PORTUGUESE GUINEA

### *Isolated Centre*

1. Bissau

## SIERRA LEONE

### *Group*

1. Freetown

## SPANISH MOROCCO

(MOROCCO)

### *Assemblies*

- |            |          |           |
|------------|----------|-----------|
| 1. Ceuta   | 3. Nador | 4. Tetuan |
| 2. Larache |          |           |

### *Groups*

- |                 |           |           |
|-----------------|-----------|-----------|
| 1. Alcasarkebir | 3. Chauen | 5. Targa  |
| 2. Alhosseima   | 4. Melila | 6. Wadlaw |

### *Isolated Centres*

- |                |             |             |
|----------------|-------------|-------------|
| 1. Assila      | 3. Imzouren | 5. Tafalit  |
| 2. Bani Hassan | 4. Majlaw   | 6. Targuist |

## SPANISH SAHARA

### *Isolated Centre*

1. Tarfaia

## TUNISIA

### *Assembly*

1. Tunis

### *Groups*

- |              |                |                 |
|--------------|----------------|-----------------|
| 1. Ben Arous | 7. Ksour Essaf | 13. Remada      |
| 2. Douz      | 8. Le Kef      | 14. Robaa       |
| 3. El Djem   | 9. Makthar     | 15. Sbeitla     |
| 4. Gafsa     | 10. Manouba    | 16. Sidi Bouzid |
| 5. Kebili    | 11. Megrine    | 17. Siliana     |
| 6. Kesserine | 12. Rades      | 18. Sousse      |



First Spiritual Assembly of the Bahá'ís of Palma de Mallorca, Balearic Islands, April 1956.



First Spiritual Assembly of the Bahá'ís of Monte Carlo, Monaco, April 1955.

*Isolated Centres*

- |               |               |                  |
|---------------|---------------|------------------|
| 1. Agareb     | 3. Djebeniana | 5. S. Bouchoucha |
| 2. Bordj Amri | 4. Kairouan   | 6. Sfax          |

44. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF NORWAY

*Assemblies*

- |            |         |              |
|------------|---------|--------------|
| 1. Bergen  | 3. Oslo | 4. Stavanger |
| 2. Hetland |         |              |

*Groups*

- |           |         |
|-----------|---------|
| 1. Baerum | 2. Fana |
|-----------|---------|

*Isolated Centres*

- |                    |               |                |
|--------------------|---------------|----------------|
| 1. Aas             | 4. Laksevaag  | 7. Soma        |
| 2. Harstad         | 5. Narvik     | 8. Stokmarknes |
| 3. Kristiansund N. | 6. Sandefjord |                |

45. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF PAKISTÁN

*Assemblies*

- |               |                   |                    |
|---------------|-------------------|--------------------|
| 1. Abbottabad | 7. Lyallpur       | 13. Rawalpindi     |
| 2. Chittagong | 8. Montgomery     | 14. Sialkot        |
| 3. Dacca      | 9. Mymensingh     | 15. Sukkur         |
| 4. Hyderabad  | 10. Nawabshah     | 16. Tando Adam     |
| 5. Karachi    | 11. Peshawar      | 17. Toba Tek Singh |
| 6. Lahore     | 12. Rahimyar Khan |                    |

*Groups*

- |               |                |                  |
|---------------|----------------|------------------|
| 1. Chakwal    | 6. Khanewal    | 10. Multan       |
| 2. Charsaddah | 7. Kohat       | 11. Muree        |
| 3. Gujranwala | 8. Mirpur      | 12. Muzaffarabad |
| 4. Gujrat     | 9. Mirpur Khas | 13. Skardu       |
| 5. Jamalpur   |                |                  |

*Isolated Centres*

- |                 |              |                |
|-----------------|--------------|----------------|
| 1. Bhalwal      | 4. Joharabad | 6. Narayangunj |
| 2. Bahawalnagar | 5. Kala      | 7. Sanghar     |
| 3. Dandot       |              |                |

46. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF PANAMÁ

*Assemblies*

- |             |                     |                           |
|-------------|---------------------|---------------------------|
| 1. Achutupo | 2. Alto Cerro Brisa | 3. Canal Zone (So. Dist.) |
|-------------|---------------------|---------------------------|

- |                          |                    |                         |
|--------------------------|--------------------|-------------------------|
| 4. Carti Suitupo         | 12. Hato Jobo      | 19. Nalunega            |
| 5. Cerro Bolo            | 13. Isla Pino      | 20. Narasgantupo Tumadi |
| 6. Cerro Vaca            | 14. Isla Tigre     | 21. Panamá              |
| 7. Colón                 | 15. La Chorrera    | 22. Quebrada de Loro    |
| 8. Cuba                  | 16. La Concepción  | 23. Rabo Puerco         |
| 9. David                 | 17. La Concepción  | 24. Soloy               |
| 10. Emplanada de Chorchá | (San Blas Islands) | 25. Ustupo              |
| 11. Hato Corotu          | 18. Mulatupo       | 26. Wichihuala          |

*Groups*

- |                           |                 |                        |
|---------------------------|-----------------|------------------------|
| 1. Ailigandi              | 6. Carti Tupile | 10. Narasgantupo Bippi |
| 2. Ailitupo               | 7. Coetupo      | 11. Nueva Chagres      |
| 3. Anachucún              | 8. Hato Lupi    | 12. Nueva Emperador    |
| 4. Cabezera de Loro       | 9. Manachucún   | 13. Tualá              |
| 5. Canal Zone (No. Dist.) |                 |                        |

*Isolated Centres*

- |                |                         |                     |
|----------------|-------------------------|---------------------|
| 1. Cerro Punta | 2. Curcuria de San Juan | 3. Puerto Armuelles |
|----------------|-------------------------|---------------------|

47. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF PARAGUAY

*Assemblies*

- |             |               |                |
|-------------|---------------|----------------|
| 1. Asunción | 2. Concepción | 3. Encarnación |
|-------------|---------------|----------------|

*Group*

1. Pedro Juan Caballero

*Isolated Centre*

- I. San Juan Bautista

48. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF PERSIA

DISTRICTS	ASSEMBLES	GROUPS	ISOLATED	TOTAL
Ábádih	13	14	15	42
Ahváz	29	15	16	60
Arak	7	12	8	27
Bábul	11	10	6	27
Bandar-i-Gaz	22	14	11	47
Bírjand	11	7	7	25
Hamadán	17	15	20	52
Isfáhán	42	49	17	108
Káshán	12	10	2	24
Kirmán	16	19	9	44
Kirmánsháh	9	9	9	27
Mashhad	33	23	35	91
Nayríz	2	3	3	8



# THE BAHÁ'Í WORLD

Qazvín	9	7	1	17
Rasht	25	17	23	65
Sangsar	8	4	2	14
Sárí	29	7	8	44
Shíráz	44	36	41	121
Tabríz	54	31	27	112
Ťíhrán	91	91	52	234
Yazd	30	18	23	71
Záhidán	7	1	3	11
	<hr/>	<hr/>	<hr/>	<hr/>
TOTALS	521	412	338	1271

## ÁDHIRBÁYJÁN

*Isolated Centre*

1. Bákú

## AFGHÁNISTÁN

*Group*

1. Kábul

## ARMENIA

*Isolated Centres*

- |            |          |
|------------|----------|
| 1. Yerevan | 2. Artez |
|------------|----------|

## CHAGOS ARCHIPELAGO

*Group*

1. Diego Garcia

## GEORGIA

*Isolated Centre*

1. Tiflis

## KIRGIZIA

*Isolated Centre*

## TADZHIKISTAN

*Isolated Centre*

1. Stalingrad

## TURKMENISTAN

*Groups*

- |               |              |            |
|---------------|--------------|------------|
| 1. Bayram-Ali | 3. 'Ishqábád | 5. Tashauz |
| 2. Iolotan    | 4. Merv      |            |

## UZBEKISTAN

*Group*

1. Tashkand

*Isolated Centre*

1. Fergana

49. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF PERU

*Assemblies*

- |              |             |               |
|--------------|-------------|---------------|
| 1. Arequipa  | 4. Chiclayo | 7. Pampa Cruz |
| 2. Cajamarca | 5. Huancayo | 8. Quilhuay   |
| 3. Callao    | 6. Lima     |               |

*Groups*

- |          |                 |             |
|----------|-----------------|-------------|
| 1. Cuzco | 2. Punto Tongos | 3. Trujillo |
|----------|-----------------|-------------|

*Isolated Centres*

- |               |           |               |
|---------------|-----------|---------------|
| 1. Julcamarca | 2. Talara | 3. Yuzimaguas |
|---------------|-----------|---------------|

50. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF PORTUGAL

*Assemblies*

- |            |                   |             |
|------------|-------------------|-------------|
| 1. Almada  | 4. Lisbon         | 7. Porto    |
| 2. Espinho | 5. Oeiras/Amadora | 8. Sintra   |
| 3. Faro    | 6. Portimão       | 9. Trafaria |

*Groups*

- |             |             |               |
|-------------|-------------|---------------|
| 1. Barreiro | 3. Charneca | 4. Servicemen |
| 2. Cascais  |             |               |

*Isolated Centres*

- |                   |                   |                 |
|-------------------|-------------------|-----------------|
| 1. Beja           | 3. Monte Caparica | 4. Seixal/Amora |
| 2. Costa Caparica |                   |                 |

51. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF SOUTH EAST ASIA

**BORNEO**

(INDONESIA)

*Assemblies*

- |             |            |                     |
|-------------|------------|---------------------|
| 1. Sandakan | 3. Tamaloe | 5. Tunbong Djudjang |
| 2. Sintang  | 4. Tamnou  |                     |

*Isolated Centre*

- |              |
|--------------|
| 1. Jesselton |
|--------------|

**BRUNET**

*Assemblies*

- |                 |                 |                      |
|-----------------|-----------------|----------------------|
| 1. Bedawan      | 7. Kalid        | 13. S. Bua R. Maling |
| 2. Begerang     | 8. Kg. Mengilas | 14. S. Dungun        |
| 3. Benutan      | 9. Kg. Semawa   | 15. S. Emjuna        |
| 4. Brunei Town  | 10. Kusau       | 16. S. Kuala Badong  |
| 5. Bukit Sukana | 11. Pangan Layu | 17. Supon            |
| 6. Bukit Udal   | 12. S. Badong   | 18. Temburung        |

# THE BAHÁ'Í WORLD

## *Groups*

- |                    |                |                |
|--------------------|----------------|----------------|
| 1. Kg. Kuala Bukit | 3. Kg. Rambai  | 5. Kuala Kukup |
| 2. Kg. Merimbun    | 4. Kg. Tunjang | 6. Labi        |

## CAMBODIA

### Assembly

1. Phnom Penh

### *Groups*

- |               |              |                   |
|---------------|--------------|-------------------|
| 1. Battambang | 2. Siem Reap | 3. Sihanouk Ville |
|---------------|--------------|-------------------|

## INDO-CHINA

### (VIETNAM)

### Assemblies

- |                    |                     |                         |
|--------------------|---------------------|-------------------------|
| 1. An-Binh         | 41. Duong Xuan Hoi  | 81. Phu-Truong          |
| 2. An-Hoi          | 42. Gia-Dinh        | 82. Phu-Xuan-Hoi        |
| 3. An-Xuyen        | 43. Ham-Tan         | 83. Phuoc-Long          |
| 4. Ap An-Lac       | 44. Ham-Thuan       | 84. Phuoc-Tuy           |
| 5. Ap Binh-An      | 45. Hiep-Hoa        | 85. Phung-Hiep          |
| 6. Ap Binh-Long    | 46. Hoa-Binh-Thanh  | 86. Quan Cho M'oi       |
| 7. Ap Binh-Thoi    | 47. Hue-Duc Nui-Sap | 87. Quan Dien-Khanh     |
| 8. Ap Cai-Khe      | 48. Khanh-Hung      | 88. Quan-Ly Chau-Thanh  |
| 9. Ap Chau-Thanh B | 49. Kien-Giang      | 89. Quan Thot-Not       |
| 10. Ap Dong-An     | 50. Ky-Chau         | 90. Quan Vinh-Xuong     |
| 11. Ap Duc-Long    | 51. Ky-Ngoc         | 91. Quang-Ngai City     |
| 12. Ap Hoa Lac     | 52. Ky-Tan          | 92. Qui-Nhon            |
| 13. Ap Hung-Long   | 53. La-Gi           | 93. Sa-Dec              |
| 14. Ap Long-Binh   | 54. Lap-Yo          | 94. Saigon              |
| 15. Ap Long-Thoi   | 55. Loi-Du          | 95. Son-An              |
| 16. Ap Phu-Hoa     | 56. Long-An City    | 96. Son-Long            |
| 17. Ap Tan-Hue     | 57. Long-Chau       | 97. Son-Tinh            |
| 18. Ap Tan-Thanh   | 58. Long Tri        | 98. Song-Phu            |
| 19. Ap Tay An      | 59. Long-Tuyen      | 99. Tam-Binh            |
| 20. Ap Tay-Binh A  | 60. Mit-Nai         | 100. Tan-An, Vinh-Long  |
| 21. Ap Tay Khanh B | 61. Mong-Tho        | 101. Tan-An, Phong-Dinh |
| 22. Ap Thoi-Thanh  | 62. My-Hoa          | 102. Tan-Khanh-Hoa      |
| 23. Banmethuot     | 63. My-Loc          | 103. Tan Tru            |
| 24. Binh-Hoa       | 64. My-Tho          | 104. Tan Van            |
| 25. Binh Hoa-Phuoc | 65. My-Thuan        | 105. Tan-Vinh-Hoa       |
| 26. Binh-Lac       | 66. Nam-O           | 106. Tay-Ninh           |
| 27. Binh-Minh      | 67. Nha Be          | 107. Thanh-Loi          |
| 28. Binh Nhut      | 68. Nhatrang        | 108. Thanh-Phong        |
| 29. Binh-Son       | 69. Nhi-Dinh        | 109. Thanh-Son          |
| 30. Binh-Thoi      | 70. Nhon-Ai         | 110. Thi-Nghe           |
| 31. Binh-Thuy      | 71. Phan-Ly-Tho     | 111. Thoi-Nhut          |
| 32. Binh-Tuy       | 72. Phan-Rang       | 112. Thu-Duc            |
| 33. Cai Rang       | 73. Phan-Thiet      | 113. Thu-Thua           |
| 34. Can Giuoc      | 74. Pho-Tri         | 114. Tinh An-Giang      |
| 35. Can-Tho City   | 75. Phong-Phu       | 115. Tinh Kien-Phong    |
| 36. Cau Doi-Moi    | 76. Phu-Dien        | 116. Tinh-Ly Vinhlong   |
| 37. Dalat          | 77. Phu-Hoi         | 117. Trung-Giang        |
| 38. Dai-Nam        | 78. Phu-Nhang       | 118. Tuy-Hoa            |
| 39. Da-Nang        | 79. Phu-Tho         | 119. Vinh-Cong          |
| 40. Di-An          | 80. Phu-Trinh       | 120. Vinh-Dien          |

- |                  |                  |                    |
|------------------|------------------|--------------------|
| 121. Vinh-Lac    | 126. Xa Phu-Hoa  | 130. Xa Vinh-Chanh |
| 122. Xa Binh-Duc | 127. Xa Phu-Hung | 131. Xa Vinh-Dieu  |
| 123. Xa My-Duc   | 128. Xa Tan-Hiep | 132. Xa Vinh-Hanh  |
| 124. Xa My-Luong | 129. Xa Trung-An | 133. Xuyen-Quang   |
| 125. Xa My-Phuoc |                  |                    |

*Groups*

- |              |                |                 |
|--------------|----------------|-----------------|
| 1. An Loc    | 10. Kien Hoa   | 19. Phuoc Long  |
| 2. Binh-Long | 11. Kien Tuong | 20. Phuoc Thanh |
| 3. Con Son   | 12. Mo-Duc     | 21. Quang-Ngai  |
| 4. Dai-Loc   | 13. Moc-Hoa    | 22. Quang-Tri   |
| 5. Duc-Pho   | 14. Mong-Duc   | 23. Tam-Ky      |
| 6. Ho-Kha    | 15. Muong Mang | 24. Thap-Cham   |
| 7. Hoa-Vang  | 16. Phu Cuong  | 25. Truc-Giang  |
| 8. Hue       | 17. Phu Quoc   | 26. Vinh Binh   |
| 9. Hue-Son   | 18. Phu Thuan  | 27. Xuan Loc    |

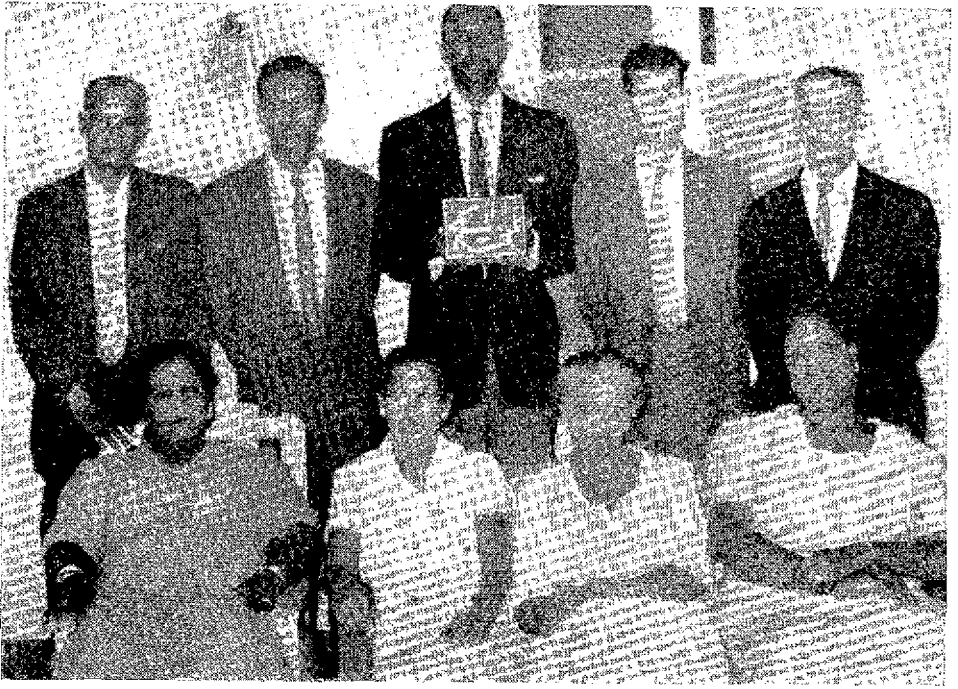
## INDONESIA

*Assemblies*

- |                                |                               |
|--------------------------------|-------------------------------|
| 1. Atjeh Pidi                  | 33. Magetan (2)               |
| 2. Bandjara, Bandung           | 34. Negara (1)                |
| 3. Bandung                     | 35. Negara (2)                |
| 4. Bangli                      | 36. Ngandjuk                  |
| 5. Banjuwangi                  | 37. Ngantjar Kedunggal, Ngawi |
| 6. Bodjonegoro                 | 38. Ngawi                     |
| 7. Bontain                     | 39. Ngawi-Kota                |
| 8. Busang area (1)             | 40. Padang                    |
| 9. Busang area (2)             | 41. Padang Pandjang           |
| 10. Busang area (3)            | 42. Palembang                 |
| 11. Denpasar                   | 43. Pati                      |
| 12. Desa Pisang Ngandjuk       | 44. Pauh Kamar, Lubuk Alung   |
| 13. Desa Sendangtjojo, Lasem   | 45. Pekalongan                |
| 14. Djakarta                   | 46. Prambanan                 |
| 15. Djogo                      | 47. Probolinggo               |
| 16. Djogorogo, Ngawi           | 48. Purwokerto                |
| 17. Gampol, Tulung Agung       | 49. Rembang                   |
| 18. Girimuljo Djogorogo, Ngawi | 50. Semarang                  |
| 19. Kaliungu Kadji, Denpasar   | 51. Sidoardjo (1)             |
| 20. Kawedanan Lotabakti        | 52. Sidoardjo (2)             |
| 21. Kebon Sirih, Kotabakti     | 53. Sigli                     |
| 22. Kediri                     | 54. Solo                      |
| 23. Kertosono (1)              | 55. Sukabumi                  |
| 24. Kertosono (2)              | 56. Sumber, Rembang           |
| 25. Ketj. Kendal, Ngawi        | 57. Surabaja                  |
| 26. Ketj. Ngawi                | 58. Surakarta                 |
| 27. Klaten                     | 59. Terdjan Krogan Lasem      |
| 28. Kotabakti                  | 60. Tjepu                     |
| 29. Lasem                      | 61. Tuban                     |
| 30. Lubuk Alung                | 62. Tulung Agung              |
| 31. Madiun                     | 63. Walikukun, Ngawi          |
| 32. Magetan (1)                |                               |

*Groups*

- |                          |                 |
|--------------------------|-----------------|
| 1. Atjeh Pidi, Kotabakti | 3. Bandjarmasin |
| 2. Balikpapan            | 4. Bentjuluk    |



First Spiritual Assembly of the Baha'is of Port-of-Spain, Trinidad, British West Indies, April 1957.



First Spiritual Assembly of the Bahá'ís of Zanzibar, Zanzibar, April 1955.

- |                                      |                           |
|--------------------------------------|---------------------------|
| 5. Bima                              | 21. Menado                |
| 6. Blitar                            | 22. Muara Labuh           |
| 7. Desa Kadjang, Madiun              | 23. Pasuruan              |
| 8. Desa Pabuwaran, Purwokerto        | 24. Rantau Pandan, Djambi |
| 9. Desa Seseapan, Tegal              | 25. Semanding, Tuban      |
| 10. Djember                          | 26. Sindanglaut           |
| 11. Gorang Gareng, Madiun            | 27. Srono                 |
| 12. Jogjakarta                       | 28. Sukonatar             |
| 13. Kediri                           | 29. Sukoredjo, Semarang   |
| 14. Kedungwuni, Pekalongan           | 30. Sumbang, Lubuk Alung  |
| 15. Ketj. Baturaden, Purwokerto (1f) | 31. Sumedang              |
| 16. Ketj. Baturaden, Purwokerto (2)  | 32. Tandjung Karang       |
| 17. Kp. Karangsurei, Purwokerto      | 33. Tegal                 |
| 18. Kupang                           | 34. Tulungagung           |
| 19. Lumadjang                        | 35. Wirolegi, Djember     |
| 20. Makassar                         |                           |

**LAOS**

*Assembly*

1. Vientiane

**MALAYA**

*Assemblies*

- |                                     |                                    |
|-------------------------------------|------------------------------------|
| 1. Alor Gajah, Malacca              | 14. Petaling Jaya, Selangor        |
| 2. Alor Star, Kedah                 | 15. Port Dickson, Negri Sembilan   |
| 3. Batu Hampar Est., Negri Sembilan | 16. Rembau, Negri Sembilan         |
| 4. Bemban, Malacca                  | 17. Seremban, Negri Sembilan       |
| 5. Ipoh, Perak                      | 18. Serkam, Malacca                |
| 6. Jasin, Malacca                   | 19. Singapore, Singapore           |
| 7. Kluang, Johore                   | 20. Sungei Gadut, Negri Sembilan   |
| 8. Kuala Lumpur, Selangor           | 21. Tangkak, Johore                |
| 9. Malacca, Malacca                 | 22. Tapah, Perak                   |
| 10. Mantin, Negri Sembilan          | 23. Tebong, Malacca                |
| 11. Membau, Negri Sembilan          | 24. Telok Anson, Perak             |
| 12. Muar, Johore                    | 25. Ulu Pcdas Est., Negri Sembilan |
| 13. Penang, Penang                  |                                    |

*Groups*

- |                                      |                          |
|--------------------------------------|--------------------------|
| 1. Batu Sebelas Est., Negri Sembilan | 4. Merlimau, Malacca     |
| 2. Johore Bahru, Johore              | 7. Mersing, Johore       |
| 3. Kuala Pilah, Negri Sembilan       | 8. Nilai, Negri Sembilan |
| 4. Kubang Est., Negri Sembilan       | 9. Sungei Patani, Kedah  |
| 5. Masjid Tanah, Malacca             |                          |

*Isolated Centres*

- |                              |                      |
|------------------------------|----------------------|
| 1. Asahan, Malacca           | 7. Kuantan, Pahang   |
| 2. Batu Gajah, Perak         | 8. Kulim, Kedah      |
| 3. Cameron Highlands, Pahang | 9. Mengkarak, Pahang |
| 4. Gemas, Negri Sembilan     | 10. Segamat, Johore  |
| 5. Kajang, Selangor          | 11. Taiping, Perak   |
| 6. Kuala Kangsar, Perak      | 12. Tampin, Malacca  |

**MENTAWAI ISLANDS**

*Assemblies*

- |                   |                    |               |
|-------------------|--------------------|---------------|
| 1. Bersigep Hilir | 3. Bersigep Tengah | 5. Sagulube   |
| 2. Bersigep Hulu  | 4. Pokai           | 6. Saibi Hulu |

- |                        |                           |                        |
|------------------------|---------------------------|------------------------|
| 7. Samano              | 16. Simatalu Saibi Hilir  | 25. Sirereiket Hulu    |
| 8. Sikabalu            | 17. Simatalu Saibi Hulu   | 26. Sirereiket Matobak |
| 9. Sikalabu            | 18. Simatalu Saibi Tengah | 27. Sirereiket Muggai  |
| 10. Sikalangka Bekemen | 19. Simatalu Tengah       | 28. Taileleo Batkoloat |
| 11. Sikateri           | 20. Simatalu Udju         | 29. Taileleo Batoinan  |
| 12. Silak Oinan Hilir  | 21. Sipaipadjet Hilir     | 30. Terekan Hilir      |
| 13. Silak Oinan Hulu   | 22. Sipaipadjet Hulu      | 31. Terekan Hulu       |
| 14. Simalegi Hilir     | 23. Sipokkah              | 32. Terekan Leleo      |
| 15. Simalegi Tubunah   | 24. Sirereiket Hilir      |                        |

*Group*

1. Siberut

## PHILIPPINE ISLANDS

Over three hundred Centres  
(Details missing)

## PORTUGUESE TIMOR

*Group*

1. Dili

## SARAWAK

*Assemblies*

- |                        |                         |                         |
|------------------------|-------------------------|-------------------------|
| 1. Bidang              | 18. R. Hitam S. Pau     | 35. R. Tawi             |
| 2. Engkasing           | 19. R. Imang            | 36. R. Ujai             |
| 3. Kanowit             | 20. R. Insurai          | 37. S. Bayan R. Jialian |
| 4. Kapit               | 21. R. Jadot            | 38. S. Biar             |
| 5. Klabit R. Mambang   | 22. R. Jampi            | 39. S. Entulang R. Bau  |
| 6. Konawit             | 23. R. Kedo             | 40. S. Hidan            |
| 7. Kuching             | 24. R. Kula             | 41. Sibul               |
| 8. Limpasong           | 25. R. Lanchang         | 42. S. Liam R. Empaga   |
| 9. Lubok Tuan          | 26. R. Layang           | 43. S. Lipin R. Ibak    |
| 10. Penghulu Arin      | 27. R. Liban S. Serawas | 44. S. Lotong R. Moyan  |
| 11. R. Aji             | 28. R. Mong             | 45. S. Mawang           |
| 12. R. Belat           | 29. R. Muntai           | 46. S. Temam R. Jayang  |
| 13. R. Bilong          | 30. R. Nankai           | 47. S. Tijam R. Ganing  |
| 14. R. Bubuk S. Lowong | 31. R. Nuli             | 48. S. Tinjar R. Grasi  |
| 15. R. Danau           | 32. R. Penghulu Madang  | 49. S. Trimah           |
| 16. R. Donggat         | 33. R. Pilai            | 50. T. R. Lulut         |
| 17. R. Gani            | 34. R. Simabobala       | 51. T. R. Mamat         |

*Groups*

- |                  |                    |                    |
|------------------|--------------------|--------------------|
| 1. Bintulu       | 8. Lobok Sempor    | 14. Sungai Pelagus |
| 2. Dana          | 9. Miri            | 15. T. R. Aateh    |
| 3. Kg. Long Lart | 10. Nanga Tawan    | 16. T. R. Angi     |
| 4. Kg. S. Barang | 11. Pangkalam Jawa | 17. T. R. Emperan  |
| 5. Kuala Bakong  | 12. R. Degum       | 18. T. R. Ijau     |
| 6. Lawas         | 13. S. Karab       | 19. T. R. Tuah     |
| 7. Limbang Town  |                    |                    |

## SIAM

(THAILAND)

*Assemblies*

- |             |              |            |
|-------------|--------------|------------|
| 1. Ayuthaya | 3. Banmai    | 5. Kalesin |
| 2. Bangkok  | 4. Chiengmui | 6. Lopburi |



- |                 |                 |              |
|-----------------|-----------------|--------------|
| 7. Nakornnayok  | 9. Roit         | 11. Thonburi |
| 8. Prathumthani | 10. Srithamarat | 12. Ubon     |
- Groups*
- |                  |                |               |
|------------------|----------------|---------------|
| 1. Cholburi      | 5. Phiboon     | 9. Songkhla   |
| 2. Nakornphathom | 6. Phuket      | 10. Srisaket  |
| 3. Nakornsawan   | 7. Pitsanulk   | 11. Takkupapa |
| 4. Pathalung     | 8. Prachinburi | 12. Varn      |

**52. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF THE SOUTH PACIFIC**

COOK ISLANDS

*Assembly*

1. Rarotonga Island

*Group*

1. Aitutaki Island

*Isolated Centre*

1. Atui Island

FIJI ISLANDS

*Assembly*

1. Suva, Viti Levu

*Groups*

- |                                      |                                       |
|--------------------------------------|---------------------------------------|
| 1. Labasa, Vanua Levu                | 4. Nasilai, Lower Rewa, Viti Levu     |
| 2. Nabua, Lower Rewa, Viti Levu      | 5. Nasinu, Viti Levu                  |
| 3. Naituvatuva, Naitasiri, Viti Levu | 6. Tamavua Pumping Station, Viti Levu |

*Isolated Centres*

- |                                      |                                      |
|--------------------------------------|--------------------------------------|
| 1. Central Medical School, Viti Levu | 7. Nadoi, Lower Rewa, Viti Levu      |
| 2. Dravu Village, Tailevu, Viti Levu | 8. Nakumukumu, Lower Rewa, Viti Levu |
| 3. Drekena, Lower Rewa, Viti Levu    | 9. Naveicovatu, Tailevu, Viti Levu   |
| 4. Lautuka, Viti Levu                | 10. Serea, Naitasiri, Viti Levu      |
| 5. Lomanikoro, Lower Rewa, Viti Levu | 11. Vuci Nausori, Viti Levu          |
| 6. Matuku Island, Lau                |                                      |

GILBERT AND ELLICE ISLANDS

*Assemblies*

- |  |  |
|--|--|
| 1. Aobike, Gilbert Islands                 | 9. Taku, South Tabiteuea, Gilbert Islands      |
| 2. Betio, Tarawa, Gilbert Islands          | 10. Tekaman, Gilbert Islands                   |
| 3. Bikenibeu, Tarawa, Gilbert Islands      | 11. Terikiai, North Tabiteuea, Gilbert Islands |
| 4. Bubuti, Gilbert Islands                 |  |
| 5. Buota, North Tabiteuea, Gilbert Islands | 12. Tewai, South Tabiteuea, Gilbert Islands    |
| 6. Eita, North Tabiteuea, Gilbert Islands  | 13. Tuarabu, Abaiang, Gilbert Islands          |
| 7. Kuria, Abaiang, Gilbert Islands         | 14. Utiroa, North Tabiteuea, Gilbert Islands   |
| 8. Makin, Gilbert Islands                  |  |

*Groups*

- |                                       |  |
|---------------------------------------|--|
| 1. Bairiki, Tarawa, Gilbert Islands   | 4. Borotiam, Abaiang, Gilbert Islands  |
| 2. Bangai, Tabiteuea, Gilbert Islands | 5. Buariki, Tabiteuea, Gilbert Islands |
| 3. Beru Island, Gilbert Islands       | 6. Buariki, Tarawa, Gilbert Islands    |

- |                                       |  |
|---------------------------------------|--|
| 7. Eita, Tarawa, Gilbert Islands      | 15. Taburoa, Abaiang, Gilbert Islands      |
| 8. Ereti, Tarawa, Gilbert Islands     | 16. Tanaeang, Tabiteuea, Gilbert Islands   |
| 9. Koinawa, Abaiang, Gilbert Islands  | 17. Tauma, Tabiteuea, Gilbert Islands      |
| 10. Maiana Island, Gilbert Islands    | 18. Taungeaka, Tabiteuea, Gilbert Islands  |
| 11. Nuatabu, Tarawa, Gilbert Islands  | 19. Tebero, Abaiang, Gilbert Islands       |
| 12. Nauru Island, Ellice Islands      | 20. Tekabwibwi, Tabiteuea, Gilbert Islands |
| 13. Nuotaea, Abaiang, Gilbert Islands | 21. Tekaman, Tabiteuea, Gilbert Islands    |
| 14. Ocean Island, Gilbert Islands     |  |

*Isolated Centres*

- |                                       |   |
|---------------------------------------|---|
| 1. Abamama Island, Gilbert Islands    | 7. Nanumaga Island, Ellice Islands              |
| 2. Butaritari Island, Gilbert Islands | 8. Nanumea, Ellice Islands                      |
| 3. Christmas Island, Ellice Islands   | 9. Onotoa Island, Gilbert Islands               |
| 4. Fanning Island, Ellice Islands     | 10. Tanimaiki, Abaiang, Gilbert Islands         |
| 5. Funafuti, Ellice Islands           | 11. Tenatorua, Tabiteuea, Gilbert Islands       |
| 6. Marakei Island, Gilbert Islands    | 12. Ubanteman Village, Abaiang, Gilbert Islands |

Islands

**LOYALTY ISLANDS***Group*

- I. Maré Island

*Isolated Centres*

1. Daniel, Lifu I.      2. Phaura Haumont, Lifu I.

**NEW CALEDONIA***Assembly*

1. Nouméa

*Group*

1. Thio

**NEW HEBRIDES ISLANDS***Assembly*

1. Port Vila

*Groups*

1. Aneityum Island      2. Erromanga Island      3. Futuna Island

*Isolated Centre*

1. Malekula Island

**SAMBA ISLANDS***Assemblies*

- |                                       |                                       |
|---------------------------------------|---------------------------------------|
| 1. Apia, Upola Island, Western Samoa  | 6. Mata'utu, Falealili, Western Samoa |
| 2. Fasito'outa Village, Western Samoa | 7. Nofu'alí'i Village, Western Samoa  |
| 3. Ili'ili Village, American Samoa    | 8. Pago Pago, American Samoa          |
| 4. Lotoanuu                           | 9. Samatau                            |
| 5. Magi                               |                                       |

*Groups*

- |  |  |
|--|--|
| 1. Alao Village, American Samoa            | 5. Leauva'a Village, Western Samoa           |
| 2. Falelatai Village, Western Samoa        | 6. Saturiatua, Savai'i Island, Western Samoa |
| 3. Fasito'otai Village, Western Samoa      | 7. Vailoatai Village, American Samoa         |
| 4. Gataivai, Savai'i Island, Western Samoa |  |

*Isolated Centres*

- |   |                                      |
|---|--------------------------------------|
| 1. Faleata Plantation, Upola, Western Samoa | 3. Sataoa, Safata, Western Samoa     |
| 2. Fogatuli, Savai'i Island, Western Samoa  | 4. Viaovai, Falealili, Western Samoa |

SOLOMON ISLANDS

*Assemblies*

- |                     |                         |           |
|---------------------|-------------------------|-----------|
| 1. Auki, Malaita    | 3. Honiara, Guadalcanal | 4. Roroni |
| 2. Hau Hui, Malaita |                         |           |

*Groups*

- |                     |                  |
|---------------------|------------------|
| 1. Rioahea, Malaita | 2. Su'u, Malaita |
|---------------------|------------------|

*Isolated Centres*

- |                         |  |                      |
|-------------------------|--|----------------------|
| 1. Aeni Aiwasi, Malaita | 4. Nakambi, Chimiu District, Guadalcanal | 7. Su'ulahi, Malaita |
| 2. Fataleka, Malaita    |  | 8. Wailaha, Malaita  |
| 3. Konindi, Guadalcanal | 5. Nonosifa, Malaita                     | 9. Wainaoa, Malaita  |
|                         | 6. Siarara, Malaita.                     |                      |

TONGA ISLANDS

*Assemblies*

- |                       |                          |                     |
|-----------------------|--------------------------|---------------------|
| 1. Houma, Tongatapu   | 3. Mu'a, Tongatapu       | 5. Vaini, Tongatapu |
| 2. Kolonga, Tongatapu | 4. Nuku'alofa, Tongatapu |                     |

*Groups*

- |           |             |            |
|-----------|-------------|------------|
| 1. Folaha | 2. Tokomolo | 3. Vaotu'u |
|-----------|-------------|------------|

*Isolated Centres*

- |                   |                     |                    |
|-------------------|---------------------|--------------------|
| 1. Felemea        | 3. Lotofoa, Haapa'i | 5. Nomuka, Haapa'i |
| 2. Kotu', Haapa'i | 4. Na'ufanga        | 6. Ohonua Eua      |

53. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF SOUTH AND WEST AFRICA

SOUTH AFRICA

*Assemblies*

- |                 |                   |                   |
|-----------------|-------------------|-------------------|
| 1. Alexandra    | 9. Jabavu-Mofolo  | 16. Muldersdrift  |
| 2. Bethlehem    | 10. Kgale         | 17. Newclare      |
| 3. Bloemfontein | 11. Kwa Mashu     | 18. Phokeng       |
| 4. Bosfontein   | 12. Luka          | 19. Pietersburg   |
| 5. Cape Town    | 13. Meadowlands   | 20. Potchefstroom |
| 6. Cofimvaba    | 14. Morwatsbethla | 21. Umlazi        |
| 7. Dube         | 15. Mtingwevu     | 22. Weenan        |
| 8. Honeydew     |                   |                   |

*Groups*

- |                    |                   |                    |
|--------------------|-------------------|--------------------|
| 1. Beaufort West   | 14. Hammanuskraal | 26. New Brighton   |
| 2. Bleskop Mines   | 15. Hendefslag    | 27. Petrusburg     |
| 3. Bleskop Village | 16. Illovu Beach  | 28. Port Elizabeth |
| 4. Boksburg        | 17. Johannesburg  | 29. Pretoria       |
| 5. Cala            | 18. Kwa Zakele    | 30. Qamata         |
| 6. Cato Manor      | 19. Kimberley     | 31. Rustenburg     |
| 7. Chaneng         | 20. Lady Selborne | 32. Tladi          |
| 8. Diepkloof       | 21. Mabieskraal   | 33. Tsomo          |
| 9. Durban          | 22. Mapumulo      | 34. Vlakfontein    |
| 10. Edendale       | 23. Msinga        | 35. Vryburg        |
| 11. Encecobo       | 24. Mt. Fletcher  | 36. Westminster    |
| 12. Eersterust     | 25. Naledi        | 37. Zola           |
| 13. Greenside      |                   |                    |

# THE BAHÁ'Í WORLD

## *Isolated Centres*

- |                   |                      |                  |
|-------------------|----------------------|------------------|
| 1. Atteridgeville | 11. Middleburg       | 20. Reghoek      |
| 2. Ermelo         | 12. Motolca          | 21. Silvertou    |
| 3. Tnanda         | 13. Mt. Frère        | 22. Stendal      |
| 4. Krugersdorp    | 14. Noordgesegt      | 23. Stillfontein |
| 5. Kuthwanong     | 15. Orlando          | 24. Tekwana      |
| 6. Laskop         | 16. Pietermaritzburg | 25. Tigerkloof   |
| 7. Lidgeton       | 17. Pilansberg       | 26. Tsitsing     |
| 8. Marionhill     | 18. Port Shepstone   | 27. Tumaskop     |
| 9. Mooi River     | 19. Randfontein      | 28. Umbumbulu    |
| 10. Moroka        |                      |                  |

## ANGOLA

### *Assembly*

#### 1. Luanda

### *Groups*

#### 1. Malange

#### 2. Nova Gaia

### *Isolated Centre*

#### I, Nova Lisboa

## BASUTOLAND

### *Assemblies*

#### I. Makhalaneng

#### 2. Maseru

#### 3. Mphaki's

#### 4. Seqonoka

#### 5. Sephapo's Gate

#### 6. Sephapo's Nek

### *Groups*

#### 1. Butha Buthe

#### 2. Hanger's Drift

#### 3. Leribe

#### 4. Mafeteng

#### 5. Matsieng

#### 6. Mohale's Hoek

#### 7. Moreboli

#### 8. Qacha's Nek

#### 9. Teyateyaneng

#### 10. Upper Qume

## *Isolated Centres*

#### 1. Khubetsoana

#### 2. Likotopong

#### 3. Quthing

#### 4. Roma

#### 5. Tsikoane

## BECHUANALAND

### (BOTSWANA)

### *Assemblies*

#### 1. Lobatsi

#### 2. Mahalapye

### *Groups*

#### 1. Gaborone

#### 2. Gantsi

#### 3. Kopong

#### 4. Mafeking

#### 5. Molopolole

#### 6. Morwa Village

#### 7. Serowe

## *Isolated Centre*

#### 1. Moeng

## MADAGASCAR

### (MALAGASY REPUBLIC)

### *Assembly*

#### 2. Tananarive

### *Groups*

#### 1. Ampahimanga

#### 2. Juan de Nova Island (near Madagascar)

#### 3. Mangatany

#### 4. Nossi-bé Island (N.W. of Madagascar)

## MAURITIUS

### *Assemblies*

#### I, Bambous

#### 2. Beau Bassin/Rose Hill

#### 3. Benares

#### 4. Britannia

#### 5. Curepipe

#### 6. Flacq



First Spiritual Assembly of the Bahá'ís of Dili, Portuguese Timor, April 1958.



First Spiritual Assembly of the Bahá'ís of Casablanca, Morocco, 1954.

## THE BAHÁ'Í WORLD

- |                           |                          |                       |
|---------------------------|--------------------------|-----------------------|
| 7. <b>Nouvelle France</b> | 11. <b>Quatre Bornes</b> | 14. <b>St. Pierre</b> |
| 8. <b>Piton</b>           | 12. <b>Riche-en-Eau</b>  | 15. <b>Trèfles</b>    |
| 9. <b>Plaisance</b>       | 13. <b>Stanley</b>       | 16. <b>Vacoas</b>     |
| 10. <b>Port Louis</b>     |                          |                       |

### *Groups*

- |                           |                                  |                               |
|---------------------------|----------------------------------|-------------------------------|
| 1. <b>Baramthan</b>       | 8. <b>Mon Piton</b>              | 14. <b>Rivière du Rampart</b> |
| 2. <b>Bellevue Maurel</b> | 9. <b>Mont Loisir</b>            | 15. <b>Roches Noires</b>      |
| 3. <b>Camp Fougereaux</b> | 10. <b>Mont Roches</b>           | 16. <b>St. Croix</b>          |
| 4. <b>La Gaulette</b>     | 11. <b>Pointe des Lascars</b>    | 17. <b>Vallée des Prêtres</b> |
| 5. <b>La Preneuse</b>     | 12. <b>Poudre d'Or</b>           | 18. <b>Verdun</b>             |
| 6. <b>Midlands</b>        | 13. <b>Rivière des Anguilles</b> | 19. <b>Union Flacq</b>        |
| 7. <b>Moka</b>            |                                  |                               |

## MOZAMBIQUE

### *Assemblies*

- |                        |                            |
|------------------------|----------------------------|
| 1. <b>Chihambanine</b> | 2. <b>Lourenço Marques</b> |
|------------------------|----------------------------|

### *Groups*

- |                     |                     |                  |
|---------------------|---------------------|------------------|
| 1. <b>Chi Chi</b>   | 3. <b>Malvernia</b> | 4. <b>Matola</b> |
| 2. <b>Inhambane</b> |                     |                  |

### *Isolated Centres*

- |                  |                     |                   |
|------------------|---------------------|-------------------|
| 1. <b>Mocuba</b> | 2. <b>Quelémene</b> | 3. <b>Zambezi</b> |
|------------------|---------------------|-------------------|

## NORTHERN RHODESIA

### *Assemblies*

- |                      |                      |                     |
|----------------------|----------------------|---------------------|
| 1. <b>Bancroft</b>   | 6. <b>Chiwempala</b> | 11. <b>Lusaka</b>   |
| 2. <b>Bwingi</b>     | 7. <b>Fisenge</b>    | 12. <b>Mukutuma</b> |
| 3. <b>Chibwakata</b> | 8. <b>Kamona</b>     | 13. <b>Nchanga</b>  |
| 4. <b>Chibuluma</b>  | 9. <b>Kitwé</b>      | 14. <b>Ndola</b>    |
| 5. <b>Chingola</b>   | 10. <b>Luanshya</b>  | 15. <b>Nsananyi</b> |

### *Groups*

- |                       |                        |                               |
|-----------------------|------------------------|-------------------------------|
| 1. <b>Broken Hill</b> | 14. <b>Kanena</b>      | 27. <b>Mononoke</b>           |
| 2. <b>Chamkimbi</b>   | 15. <b>Kanyabu</b>     | 28. <b>Mt. Makulu</b>         |
| 3. <b>Chifubu</b>     | 16. <b>Kasewbalesa</b> | 29. <b>Mungoyanga</b>         |
| 4. <b>Chikuni</b>     | 17. <b>Kazenzi</b>     | 30. <b>Mungwaya</b>           |
| 5. <b>Chikwoma</b>    | 18. <b>Kooesola</b>    | 31. <b>Musumala</b>           |
| 6. <b>Chimbila</b>    | 19. <b>Livingstone</b> | 32. <b>Mutaba School</b>      |
| 7. <b>Chinkutanga</b> | 20. <b>Malata</b>      | 33. <b>Ng'ombe</b>            |
| 8. <b>Chitonena</b>   | 21. <b>Malekeni</b>    | 34. <b>Nswanakuda</b>         |
| 9. <b>Ikelenge</b>    | 22. <b>Matembu</b>     | 35. <b>Nswanamatunya</b>      |
| 10. <b>Kafue</b>      | 23. <b>Matimba</b>     | 36. <b>Roan Antelope Mine</b> |
| 11. <b>Kajila</b>     | 24. <b>Matunya</b>     | 37. <b>Samoyu</b>             |
| 12. <b>Kajima</b>     | 25. <b>Mazibuka</b>    | 38. <b>Twapia</b>             |
| 13. <b>Katalushi</b>  | 26. <b>Mindola</b>     | 39. <b>Wusukile</b>           |

### *Isolated Centres*

- |                   |                         |                           |
|-------------------|-------------------------|---------------------------|
| 1. <b>Houffa</b>  | 8. <b>Lubemba</b>       | 15. <b>Munyamba</b>       |
| 2. <b>Kajumba</b> | 9. <b>Malichi</b>       | 16. <b>Muswali</b>        |
| 3. <b>Kamaka</b>  | 10. <b>Matoka</b>       | 17. <b>Mwivilunga</b>     |
| 4. <b>Kameya</b>  | 11. <b>Mashalanyima</b> | 18. <b>Nswanakambindi</b> |
| 5. <b>Kamombe</b> | 12. <b>Monze</b>        | 19. <b>Nswanamumi</b>     |
| 6. <b>Kasama</b>  | 13. <b>Morris</b>       | 20. <b>Yikuni</b>         |
| 7. <b>Katota</b>  | 14. <b>Mungwi</b>       |                           |

NYASALAND

*Assemblies*

- |           |                   |           |
|-----------|-------------------|-----------|
| 1. Balaka | 3. Bawi           | 5. Mlanje |
| 2. Balila | 4. Blantyre/Limbe |           |

*Groups*

- |               |             |               |
|---------------|-------------|---------------|
| 1. Chileka    | 4. Lilongwe | 7. Sharpevale |
| 2. Chipoka    | 5. Mzimba   | 8. Zomba      |
| 3. Chiradzulo | 6. Mzuzu    |               |

*Isolated Centres*

- |             |                  |               |
|-------------|------------------|---------------|
| 1. Chibwawa | 3. Fort Johnston | 5. Mikapongwe |
| 2. Dedza    | 4. Karonga       |               |

RÉUNION ISLAND

*Group*

1. St. Pierre

*Isolated Centre*

1. St. Denis

SOUTHERN RHODESIA

(RHODESIA)

*Assemblies*

- |              |               |                    |
|--------------|---------------|--------------------|
| 1. Bulawayo  | 4. Highfields | 7. Salisbury       |
| 2. Filabusi  | 5. Mondoro    | 8. Salisbury Motel |
| 3. Greendale | 6. Mrewa      | 9. Waterfalls      |

*Groups*

- |                     |             |           |
|---------------------|-------------|-----------|
| 1. Bangira          | 4. Gwanda   | 7. Norton |
| 2. Chirundu         | 5. Gwelo    | 8. Rusapi |
| 3. Filabusi Village | 6. Hatfield | 9. Umtali |

*Isolated Centres*

- |                |                |                   |
|----------------|----------------|-------------------|
| 1. Beitbridge  | 3. Gatooma     | 5. Wankie         |
| 2. Crowborough | 4. Marandellas | 6. West Nicholson |

SOUTH-WEST AFRICA

*Group*

1. Windhoek

*Isolated Centre*

1. Ovamboland

ST. HELENA

*Group*

1. Jamestown

SWAZILAND

*Assemblies*

- |              |                |                 |
|--------------|----------------|-----------------|
| 1. Big Bend  | 6. Malkerns    | 10. Simoyeni    |
| 2. Croydon   | 7. Manzini     | 11. Sibhoteleni |
| 3. Kubuta    | 8. Mbabane     | 12. Siphofaneni |
| 4. Kwaluseni | 9. Nginamadolo | 13. Stegi       |
| 5. Mhlanya   |                |                 |

*Groups*

- |               |              |                 |
|---------------|--------------|-----------------|
| 1. Bunya      | 5. Hlatikulu | 9. Moneni       |
| 2. Edhlangene | 6. Lobomba   | 10. Mohlagatcha |
| 3. Ezulwini   | 7. Mankaiana | 11. Mposi       |
| 4. Goedgegun  | 8. Mhlume    | 12. Mtambama    |

- |                  |                         |                    |
|------------------|-------------------------|--------------------|
| 13. Ngcanupalala | 15. Popota              | 17. White Umbuluzi |
| 14. Piggs Peak   | 16. Sidwashini          |                    |
|                  | <i>Isolated Centres</i> |                    |
| 1. Hereford      | 2. Mbotsheni            | 3. Timbutani       |

## ZULULAND

*Assembly*

- |              |               |  |
|--------------|---------------|--|
|              | 1. Kwa Mundi  |  |
|              | <i>Groups</i> |  |
| 1. Empangeni | 2. Umlalazi   |  |

**54. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF SPAIN**

*Assemblies*

- |                         |            |              |
|-------------------------|------------|--------------|
| 1. Alicante             | 5. Madrid  | 8. Sabadell  |
| 2. Barcelona            | 6. Montgat | 3. Tarrasa   |
| 3. Cartagena            | 7. Murcia  | 10. Valencia |
| 4. Hospitalet Llobregat |            |              |

*Groups*

- |             |            |                        |
|-------------|------------|------------------------|
| 1. Abanilla | 3. Cheste  | 5. Santa Maria Bárbara |
| 2. Badalona | 4. Granada | 6. Teresa de Cofrentes |

*Isolated Centres*

- |                          |            |                        |
|--------------------------|------------|------------------------|
| 1. Béjar                 | 4. Jaén    | 7. San Juan Despi      |
| 2. Cornellá de Llobregat | 5. Linares | 8. Villanueva y Geltrú |
| 3. El Ferrol             | 6. Málaga  |                        |

## BALEARIC ISLANDS

*Assembly*

- |                      |
|----------------------|
| 1. Palma de Mallorca |
|----------------------|

**55. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF SWEDEN**

*Assemblies*

- |             |              |            |
|-------------|--------------|------------|
| 1. Göteborg | 3. Stockholm | 4. Uppsala |
| 2. Malmö    |              |            |

*Groups*

- |            |            |               |
|------------|------------|---------------|
| 1. Alafors | 2. Brastad | 3. Sundbyberg |
|------------|------------|---------------|

*Isolated Centres*

- |                   |             |                |
|-------------------|-------------|----------------|
| 1. Alstad         | 7. Klinten  | 12. Revingeby  |
| 2. Badabruk       | 8. Knivsta  | 13. Simrishamn |
| 3. Djursholm      | 9. Lerum    | 14. Sollentuna |
| 4. Fiske Bäckskil | 10. Lidingö | 15. Sturevik   |
| 5. Hönö           | 11. Nässjö  | 16. Västeraas  |
| 6. Kallhäll       |             |                |



**56. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF SWITZERLAND**

*Assemblies*

- |           |              |               |
|-----------|--------------|---------------|
| 1. Basel  | 5. Lausanne  | 9. St. Gallen |
| 2. Bern   | 6. Locarno   | 10. Thun      |
| 3. Biel   | 7. Luzern    | 11. Vevey     |
| 4. Geneva | 8. Neuchâtel | 12. Zürich    |

*Groups*

- |               |                    |                |
|---------------|--------------------|----------------|
| 1. Baden      | 5. Grenchen        | 9. Pontresina  |
| 2. Balsthal   | 6. Latour de Peilz | 10. Pully      |
| 3. Clarens    | 7. Neuallschwil    | 11. Wetzikon   |
| 4. Duebendorf | 8. Pfaffikon       | 12. Wolfhalden |

*Isolated Centres*

- |                     |                      |                |
|---------------------|----------------------|----------------|
| 1. Altstaetten      | 9. Konolfingen       | 17. Poschiavo  |
| 2. Andeer           | 10. Kuesnacht        | 18. Rapperswil |
| 3. Birsfelden       | 11. La Neuveville    | 19. Schlieren  |
| 4. Brione           | 12. Langnau          | 20. Spiez      |
| 5. Carouge          | 13. Minusio          | 21. Thuisis    |
| 6. Chêne Bourgeries | 14. Opfikon          | 22. Villars    |
| 7. Chernex          | 15. Orient           | 23. Yverdon    |
| 8. Corcelles        | 16. Plan les Quattes | 24. Zoilikofen |

**CORSICA**

*Isolated Centre*

1. Ajaccio

**LIECHTENSTEIN**

*Isolated Centre*

1. Vaduz

**57. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF TURKEY**

*Assemblies*

- |                        |                             |                    |
|------------------------|-----------------------------|--------------------|
| 1. Adrianople (Edirne) | 5. Bornova                  | 9. Konya           |
| 2. Aksaray             | 6. Bursa                    | 10. Küçük-Çekmeği  |
| 3. Ankara              | 7. Constantinople(Istanbul) | 11. Smyrna (Izmir) |
| 4. Baymiş              | 8. Gaziantep                | 12. Tokat          |

*Groups*

- |              |              |              |
|--------------|--------------|--------------|
| 1. Bayburt   | 4. Ipsala    | 7. Takirdağ  |
| 2. Çanakkale | 5. Eskişehir | 8. Talas     |
| 3. Gümüşane  | 6. Soma      | 9. Uzunköprü |

*Isolated Centres*

- |                  |           |          |
|------------------|-----------|----------|
| 1. Aksaray Nokat | 3. Mersin | 5. Sivas |
| 2. Kayseriye     | 4. Samsun |          |

**58. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF THE UNITED STATES OF AMERICA**

*Assemblies*

ALABAMA

1. Birmingham

ARIZONA

2. Flagstaff
3. Glendale
4. Phoenix
5. Pine Springs
6. Scottsdale
7. Tempe
8. Tucson
9. Verde Valley

ARKANSAS

10. Little Rock
11. Rogers

NORTHERN CALIFORNIA

12. Alturas
13. Auburn
14. Berkeley
15. Burlingame
16. Carmel
17. Central Marin Jud. Dist.
18. Pair Oaks Jud. Dist.
19. Fresno
20. Fresno Jud. Dist.
21. Hayward
22. Healdsburg
23. Healdsburg Jud. Dist.
24. Menlo Park
25. Monterey
26. Monterey-Carmel Jud. Dist.
27. North Sacramento Jud. Dist.
28. Novato
29. Oakland
30. Palo Alto
31. Palo Alto-Mountain View Jud. Dist.
32. Redding
33. Sacramento
34. San Carlos
35. San Francisco
36. San Jose
37. San Leandro-Hayward Jud. Dist.
38. San Mateo
39. San Rafael

40. Santa Clara
41. Santa Rosa
42. Santa Rosa Jud. Dist.
43. Sonoma Jud. Dist.
44. Southern Jud. Dist., San Mateo County
45. Stockton
46. Sunnyvale

SOUTHERN CALIFORNIA DISTRICT  
No. 1

47. Alhambra
48. Altadena
49. Antelope Jud. Dist.
50. Bakersfield
51. Beverly Hills
52. Burbank
53. Compton
54. Culver City
55. Glendale
56. Glendale Jud. Dist.
57. Hermosa Beach
58. Inglewood
59. Inglewood Jud. Dist.
60. Long Beach
61. Los Angeles
62. Manhattan Beach
63. Monrovia
64. Newhall Jud. Dist.
65. Oxnard
66. Pasadena
67. Pomona
68. Redondo Beach
69. Santa Barbara
70. Santa Monica
71. South Bay Jud. Dist.
72. South Gate
73. Temple City
74. Ventura
75. West Hollywood
76. Whittier Jud. Dist.

SOUTHERN CALIFORNIA DISTRICT  
No. 2

77. Anaheim
78. Chula Vista
79. Costa Mesa

- 80. Escondido Jud. Dist.
- 81. Garden Grove
- 82. La Mesa
- 83. National City
- 84. Palm Springs
- 85. Riverside
- 86. San Bernardino Jud. Dist.
- 87. San Bernardino
- 88. San Diego
- 89. Santa Ana
- 90. Twentynine Palms Jud. Dist.
- 91. Victor Jud. Dist.

**COLORADO**

- 92. Aurora
- 93. Colorado Springs
- 94. Denver
- 95. Jefferson County
- 96. Pueblo
- 97. Suburban Colorado Springs

**CONNECTICUT**

- 98. Greenwich
- 99. Hartford
- 100. New Haven
- 101. Stamford

**DELAWARE**

- 102. New Castle County
- 103. Wilmington

**DISTRICT OF COLUMBIA**

- 104. Washington

**FLORIDA**

- 105. Broward County
- 106. Delray Beach
- 107. Duval County
- 108. Fort Meyers
- 109. Manatee County
- 110. Miami
- 111. Miami Beach
- 112. North Dade County
- 113. Pinellas County
- 114. Pompano Beach
- 115. St. Petersburg
- 116. Sarasota
- 117. Sarasota County
- 118. Tampa

**GEORGIA**

- 119. Atlanta
- 120. Augusta
- 121. DeKalb County
- 122. Savannah

**IDAHO**

- 123. Ada County
- 124. Boise
- 125. Pocatello

**NORTHERN ILLINOIS**

- 126. Batavia
- 127. Berwyn
- 128. Chicago
- 129. Deerfield
- 130. Elmhurst
- 131. Evanston
- 132. Glenview
- 133. Maywood
- 134. Oak Park
- 135. Waukegan
- 136. Wilmette
- 137. Winnetka

**SOUTHERN ILLINOIS**

- 138. Champaign
- 139. Decatur
- 140. Melrose Township
- 141. Peoria
- 142. Peoria Heights
- 143. Quincy
- 144. Richwoods Township
- 145. Springfield
- 146. Urbana

**INDIANA**

- 147. Fort Wayne
- 148. Indianapolis
- 149. Kokomo
- 150. South Bend
- 151. Warsaw

**IOWA**

- 152. Cedar Rapids
- 153. Davenport
- 154. Des Moines
- 155. Waterloo

**KANSAS**

- 156. Kansas City
- 157. Topeka
- 158. Wichita

**KENTUCKY**

- 159. Louisville

**LOUISIANA**

- 160. Baton Rouge
- 161. New Orleans



First Spiritual Assembly of the Bahá'ís of Aba, Nigeria, April 1959.



First Spiritual Assembly of the Bahá'ís of Phnom Penh, Cambodia, April 1959.

## MAINE

- 162. Eliot
- 163. Portland

## MARYLAND

- 164. Baltimore
- 165. Baltimore County
- 166. Montgomery County

## MASSACHUSETTS

- 167. Beverly
- 168. Boston
- 169. Cambridge
- 170. Falmouth
- 171. Ipswich
- 172. Worcester

## MICHIGAN

- 173. Adrian
- 174. Ann Arbor
- 175. Battle Creek
- 176. Dearborn Heights
- 177. Detroit
- 178. Ferndale
- 179. Flint
- 180. Grand Rapids
- 181. Highland Park
- 182. Jackson
- 183. Lansing
- 184. Muskegon
- 185. Niles Township
- 186. Pontiac
- 187. Royal Oak
- 188. Royal Oak Township
- 189. Ypsilanti Township

## MINNESOTA

- 190. Duluth
- 191. Minneapolis
- 192. Olmsted County
- 193. Rochester
- 194. St. Paul

## MISSISSIPPI

- 195. Gulfport
- 196. Jackson

## MISSOURI

- 197. Clayton
- 198. Kansas City
- 199. St. Louis
- 200. Webster Groves

## MONTANA

- 201. Billings
- 202. Butte
- 203. Great Falls

## NEBRASKA

- 204. Omaha

## NEVADA

- 205. Las Vegas
- 206. Las Vegas South
- 207. Reno
- 208. Sparks

## NEW HAMPSHIRE

- 209. Nashua
- 210. Portsmouth

## NEW JERSEY

- 211. Dumont
- 212. East Orange
- 213. Englewood
- 214. Hackensack
- 215. Jersey City
- 216. Montclair
- 217. Springfield
- 218. Teaneck

## NEW MEXICO

- 219. Albuquerque
- 220. Bernalillo County
- 221. Gallup
- 222. McKinley County
- 223. Santa Fe

## EASTERN NEW YORK

- 224. Babylon Township
- 225. Hempstead Township
- 226. Huntington Township
- 227. New York
- 228. North Hempstead Township
- 229. Yonkers

## WESTERN NEW YORK

- 230. Amherst Township
- 231. Binghamton
- 232. Buffalo
- 233. Geneva
- 234. Hamburg Township
- 235. Hamburg Village
- 236. Jamestown
- 237. Niagara Falls
- 238. Rochester
- 239. Syracuse
- 240. Tonawanda Township
- 241. Victor Township

# THE BAHÁ'Í WORLD

## **NORTH CAROLINA**

- 242. **Charlotte**
- 243. **Durham**
- 244. **Greensboro**
- 245. **Raleigh**

## **NORTH DAKOTA**

- 246. **Fargo**

## **OHIO**

- 247. **Akron**
- 248. **Cincinnati**
- 249. **Cleveland**
- 250. **Columbus**
- 251. **Dayton**
- 252. **East Cleveland**
- 253. **Euclid**
- 254. **Kettering**
- 255. **Lima**
- 256. **Mansfield**
- 257. **Toledo**
- 258. **Urbana**
- 259. **Youngstown**

## **OKLAHOMA**

- 260. **Oklahoma City**

## **OREGON**

- 261. **Astoria**
- 262. **Corvallis**
- 263. **Eugene**
- 264. **Lane County**
- 265. **Marion County**
- 266. **Multnomah County**
- 267. **Pendleton**
- 268. **Portland**
- 269. **Salem**

## **PENNSYLVANIA**

- 270. **Philadelphia**
- 271. **Pittsburgh**

## **RHODE ISLAND**

- 273. **Providence**

## **SOUTH CAROLINA**

- 274. **Florence County**
- 275. **Frogmore**
- 276. **Greenville**
- 277. **Greenville County**

## **SOUTH DAKOTA**

- 278. **Rapid City**
- 279. **Sioux Falls**

## **TENNESSEE**

- 280. **Memphis**
- 281. **Nashville**

## **TEXAS**

- 282. **Amarillo**
- 283. **Austin**
- 284. **Dallas**
- 285. **El Paso**
- 286. **Fort Worth**
- 287. **Houston**
- 288. **Odessa**
- 289. **San Antonio**
- 290. **University Park**

## **UTAH**

- 291. **Ogden**
- 292. **Salt Lake City**
- 293. **Salt Lake County**

## **VERMONT**

- 294. **Brattleboro**

## **VIRGINIA**

- 295. **Alexandria**
- 296. **Arlington**
- 297. **Falls Church**

## **EASTERN WASHINGTON**

- 298. **Pasco**
- 299. **Spokane**
- 300. **Spokane County**
- 301. **Walla Walla**
- 302. **Yakima**

## **WESTERN WASHINGTON**

- 303. **Edmonds**
- 304. **Everett**
- 305. **Issaquah**
- 306. **Kirkland**
- 307. **Longview**
- 308. **Makah Indian Reservation**
- 309. **North King County Comm. Dist.**
- 310. **Seattle**
- 311. **Snohomish County First Comm. Dist.**
- 312. **South King County Comm. Dist.**
- 313. **South Pierce County Third Comm. Dist.**
- 314. **Tacoma**

## **WEST VIRGINIA**

- 315. **Charleston**

## **WISCONSIN**

- 316. **Brookfield**
- 317. **Fond du Lac**
- 318. **Glendale**

BAHÁ'Í DIRECTORY 1962—1963

- 319. Green Bay
- 320. Kenosha
- 321. Madison
- 322. Mequon
- 323. Milwaukee
- 324. Monona Village
- 325. Racine
- 326. Shorewood

- 327. Waukesha
- 328. Wauwatosa
- 329. West Allis
- 330. Whitefish Bay

WYOMING

- 331. Casper
- 332. Laramie

*Groups*

ALABAMA

- 1. Mobile
- 2. Montgomery

ARIZONA

- 3. Cave Creek
- 4. Cottonwood
- 5. Ehrenburg
- 6. Globe-Outside South
- 7. Houck
- 8. Jeddito Trading Post
- 9. McNary
- 10. Miami-Outside
- 11. Na-Ah Tee Trading Post
- 12. Navajo Indian Reservation Dist. 3
- 13. Navajo Indian Reservation Dist. 10
- 14. Navajo Indian Reservation Dist. 17
- 15. Snowflake
- 16. Sun City
- 17. Tucson Suburban Area N.W.
- 18. Tucson Suburban Area S.W.
- 19. Wellton-Mohawk Valley
- 20. Yuma

ARKANSAS

- 21. Eureka Springs
- 22. Omaha
- 23. Searcy
- 24. Springdale

NORTHERN CALIFORNIA

- 25. Alameda
- 26. Anderson Jud. Dist.
- 27. Antioch
- 28. Central Valley Jud. Dist.
- 29. Chico
- 30. Cloverdale Jud. Dist.
- 31. Clovis Jud. Dist.
- 32. Cupertino
- 33. Daly City
- 34. Davis
- 35. Eureka
- 36. Fairfield
- 37. Folsom Jud. Dist.

- 38. Fremont
- 39. Kerman
- 40. Livingston
- 41. Los Gatos
- 42. Merced
- 43. Millbrae
- 44. Nevada City
- 45. Nevada Jud. Dist.
- 46. Oakley J.D.
- 47. Oroville
- 48. Pacifica
- 49. Piedmont
- 50. Redwood City
- 51. Richmond
- 52. Sacramento J.D.
- 53. St. Helena
- 54. Salinas J.D.
- 55. San Anselmo
- 56. San Jose-Aviso Jud. Dist.
- 57. San Leandro
- 58. San Pablo
- 59. Santa Cruz
- 60. Santa Cruz J.D.
- 61. Saratoga
- 62. Sonoma
- 63. South San Francisco
- 64. Stockton J.D.
- 65. Truckee J.B.
- 66. Tulare
- 67. Vacaville
- 68. Visalia
- 69. Walnut Creek J.D.
- 70. Watsonville J.D.
- 71. Woodland

SOUTHERN CALIFORNIA DISTRICT

No. 1

- 72. Arcadia
- 73. Bell
- 74. Bell Gardens
- 75. Carpinteria-Montecito J.D.
- 76. Citrus J.D.
- 77. Claremont
- 78. Compton J.D.

- 79. Covina
- 80. Culver J.D.
- 81. Downey
- 82. Downey J.D.
- 83. El Monte J.D.
- 84. Glendora
- 85. Hawthorne
- 86. Huntington Park
- 87. Lakewood
- 88. La Mirada
- 89. La Puente
- 90. Malibu Jud. Dist.
- 91. Monterey Park
- 92. Moorpark-Camarillo Jud. Dist.
- 93. Port Hueneme
- 94. San Gabriel
- 95. San Luis Obispo
- 96. San Luis Obispo-4th J.D.
- 97. San Marino
- 98. Santa María
- 99. Santa Monica Jud. Dist.
- 100. Santa Paula
- 101. Sierra Madre
- 102. Torrance
- 103. Ventura Jud. Dist.
- 104. West Covina
- 105. Whittier

SOUTHERN CALIFORNIA DISTRICT  
No. 2

- 106. Barstow Jud. Dist.
- 107. Bear Valley Jud. Dist.
- 108. Buena Park
- 109. Colton
- 110. Desert Jud. Dist.
- 111. El Cajon
- 112. El Cajon Jud. Dist.
- 113. Encinatas Jud. Dist.
- 114. Escondido
- 115. Imperial Beach
- 116. La Habra
- 117. Montclair
- 118. Oceanside
- 119. Perris Jud. Dist.
- 120. Redlands
- 121. San Jacinto
- 122. Vista Jud. Dist.

COLORADO

- 123. Adams County
- 124. Arapahoe County
- 125. Boulder County
- 126. Cortez
- 127. Dillon

- 128. El Paso County
- 129. Englewood
- 130. Leadville
- 131. Littleton
- 132. Pueblo County
- 133. Westminster

CONNECTICUT

- 134. Bridgeport
- 135. Hamden
- 136. Litchfield
- 137. Mansfield
- 138. Meriden
- 139. Orange
- 140. Rockville
- 141. West Haven
- 142. Westport

DELAWARE

- 143. Felton

FLORIDA

- 144. Bradenton
- 145. Bristol
- 146. Collier County
- 147. Deland
- 148. Fort Lauderdale
- 149. Hialeah
- 150. Hillsborough County
- 151. Hollywood
- 152. Jacksonville
- 153. Lake Clarke Shores
- 154. Lakeland
- 155. Lee County
- 156. North Miami
- 157. North Palm Beach
- 158. Oakland Park
- 159. Ocala
- 160. Orange County
- 161. Orlando
- 162. Ormond Beach
- 163. Panama City
- 164. Perrine
- 164a Port Richey
- 165. Riviera Beach
- 166. Rockledge
- 167. St. Augustine
- 168. St. Lucie County
- 169. Sea Ranch Lakes
- 170. South Dade County
- 171. Tallahassee
- 172. West Hollywood
- 173. West Miami
- 174. West Palm Beach



## GEORGIA

- 175. Chatham County
- 176. East Point
- 177. Richmond County

## IDAHO

- 178. Bonneville County
- 179. Fairfield
- 180. Lewiston
- 181. Nez Perce County
- 182. Peck
- 183. Sandpoint

## ILLINOIS

- 184. Addison Township
- 185. Aurora
- 186. Barrington
- 187. DeKalb
- 188. Des Plaines
- 189. Downers Grove
- 190. Downers Grove Twp.
- 191. Forest Park
- 192. Glencoe
- 193. Harlem Twp.
- 194. Harvey
- 195. Highland Park
- 196. Joliet
- 197. LaGrange Park
- 198. Libertyville
- 199. Libertyville Twp.
- 200. McHenry
- 201. Milton Twp.
- 202. Naperville Twp.
- 203. North Chicago
- 204. Northbrook
- 205. Northfield
- 206. Northfield Twp.
- 207. Orland Park
- 208. Park Ridge
- 209. Plato Center
- 210. Riverside
- 213. Rockford
- 212. Rockford Twp.
- 213. Rock Island
- 214. St. Charles
- 215. St. Charles Twp.
- 216. Skokie
- 217. Villa Park
- 218. Warren Twp.
- 219. Westchester
- 220. Zion

## SOUTHERN ILLINOIS

- 221. Collinsville

- 222. Danville
- 223. East St. Louis
- 224. Ellington Twp.
- 225. Gardner Twp.
- 226. Limestone Twp.
- 227. Mattoon
- 228. Morton
- 229. Rantoul
- 230. West Frankfort

## INDIANA

- 231. Center Twp. Grant Co.
- 232. Center Twp. Howard Co.
- 233. Crawfordsville
- 234. Eaton
- 235. Gary
- 236. Hammond
- 237. Highland Twp.
- 238. Jefferson Twp.
- 239. Logansport
- 240. Mishawaka
- 241. Morocco
- 242. Muncie
- 243. Perry Twp.
- 244. Terre Haute
- 245. Washington Twp.
- 246. Wayne Twp.
- 247. West Lafayette

## IOWA

- 248. Council Bluffs
- 249. Dubuque
- 250. Iowa City
- 251. Manchester
- 252. Manson
- 253. Perry Twp.

## KANSAS

- 254. Lawrence
- 255. Leawood
- 256. Paola
- 257. Shawnee

## KENTUCKY

- 258. Fort Knox
- 259. St. Matthews

## LOUISIANA

- 260. Alexandria
- 261. Bossier City
- 262. Gretna
- 263. Kenner
- 264. Shreveport

## MAINE

- 265. Fryeburg
- 266. Kittery
- 267. Sanford

## MARYLAND

- 268. Carroll County
- 269. Chevy Chase
- 270. Howard County
- 271. Kent County
- 272. Prince Georges County
- 273. Riverdale
- 274. Rockville
- 275. Tacoma Park

## MASSACHUSETTS

- 276. Attleboro
- 277. Belchertown
- 278. Brookline
- 279. Burlington
- 280. Cummington
- 281. Danvers
- 282. Fall River
- 283. Fitchburg
- 284. Gardner
- 285. Gloucester
- 286. Monson
- 287. Norfolk
- 288. North Billerica
- 289. Otis Air Force Base
- 290. Palmer
- 291. Princeton
- 292. Provincetown
- 293. Rochdale
- 294. Somerville
- 295. Springfield
- 296. Wenham
- 297. West Brookfield
- 298. Woburn

## MICHIGAN

- 299. Allen Park
- 300. Avon Township
- 301. Berrien Springs
- 302. Birmingham
- 303. Clinton Township
- 304. Davison Township
- 305. Dearborn
- 306. Dexter Township
- 307. East Tawas
- 308. Erie Township
- 309. Farmington
- 310. Fruitport
- 311. Fruitport Township
- 312. Grant Township

- 313. Grosse Pointe City
- 314. Grosse Pointe Farms
- 315. Howard Township
- 316. Hudson
- 317. Huntington Woods
- 318. Idéwild
- 319. Pnkster
- 320. Kalamazoo
- 321. Leoni Township
- 322. Linden
- 323. Marysville
- 324. Mt. Pleasant
- 325. Muskegon Township
- 326. Niles
- 327. Nirvana Township
- 328. Morton Township
- 329. Norway
- 330. Oak Park
- 331. Oshtemo Township
- 332. Pentwater
- 333. Petosky
- 334. Portage Township
- 335. Port Huron
- 336. Port Huron Township
- 337. Raisin Township
- 338. Roseville
- 339. Saginaw
- 340. Southgate
- 341. Vienna Township
- 342. Waterford Township
- 343. Wayne
- 344. Williamston
- 345. Wyandotte
- 346. Wyoming

## MINNESOTA

- 347. Cedar Grove Twp.
- 348. Mankato
- 349. Minnetonka
- 350. Mora
- 351. Roseville
- 352. St. Louis Park

## MISSISSIPPI

- 353. Harrison County

## MISSOURI

- 354. Baden
- 355. Canton
- 356. Joplin
- 357. Kirkwood
- 358. Maplewood
- 359. St. Johns
- 360. St. Joseph



First Spiritual Assembly of the Bahá'ís of Whitehorse, Yukon Territory, Canada, April 1959.



First Spiritual Assembly of the Bahá'ís of Palermo, Sicily, April 1958.

# THE BAHÁ'Í WORLD

## MONTANA

- 361. Bozeman
- 362. Great Falls -- outside
- 363. Missoula
- 364. Silver Bow Twp.

## NEBRASKA

- 365. Bellevue
- 366. Macy
- 367. Winnebago

## NEVADA

- 368. Dresslerville Indian Colony
- 369. Reno Rural Area East
- 370. Reno Rural Area West
- 371. Reno-Sparks Indian Colony
- 372. Washoe Lake
- 373. Zephyr Cove

## NEW HAMPSHIRE

- 374. Concord
- 375. Dover
- 376. Dublin
- 377. Henniker
- 378. Hinsdale
- 379. Hopkinton
- 380. Hudson
- 381. Laconia
- 382. Lancaster
- 383. Manchester
- 384. Merrimack
- 385. Milford
- 386. Peterborough

## NEW JERSEY

- 387. Atlantic City
- 388. Bayville
- 389. Bergenfield
- 390. Bloomfield
- 391. Cliffside Park
- 392. Clifton
- 393. Closter
- 394. Cranford
- 395. Elizabeth
- 396. Haledon
- 397. Hamburg
- 398. Hillside
- 399. Levittown
- 400. Linden
- 401. Maywood
- 402. Morris Plains
- 403. Newark
- 404. New Egypt
- 405. North Plainfield

- 406. Palisades Park
- 407. Paramus
- 408. Park Ridge
- 409. Paterson
- 410. Pleasantville
- 411. Princeton
- 412. Red Bank
- 413. Ridgefield Park
- 414. Ridgewood
- 415. River Edge
- 416. Rivervale
- 417. Towaco
- 418. Trenton
- 419. Union City
- 420. Wanamassa
- 421. Warren Township
- 422. West New York

## NEW MEXICO

- 423. Clovis
- 424. Los Alamos
- 425. Placitas
- 426. Roswell
- 427. Santa Fe County
- 428. Silver City
- 429. Socorro
- 430. Taos County
- 431. Toadlena
- 432. Tohatchi
- 433. Zuni

## EASTERN NEW YORK

- 434. Clarkstown Twp.
- 435. East Berne
- 436. Elsmere
- 437. Freeport
- 438. Garden City
- 439. Glen Cove
- 440. Hempstead
- 441. Irvington
- 442. Islip Twp.
- 443. Mamaroneck
- 444. Middletown
- 445. Mount Kisco
- 446. Mount Vernon
- 447. New Rochelle
- 448. Nyack
- 449. Old Brookville
- 450. Oyster Bay Twp.
- 451. Ramapo Twp.
- 452. Smithtown Twp.

## WESTERN NEW YORK

- 453. Adams

- 454. Boston
- 455. Conklin
- 456. Dickinson Twp.
- 457. East Aurora
- 458. East Bloomfield
- 459. East Rochester
- 460. Eden
- 461. Freeville
- 462. Ithaca
- 463. Lakewood
- 464. Lima
- 465. Livonia
- 466. Minoa
- 467. Niagara Twp.
- 468. North Collins
- 469. North Rose
- 470. Norwich
- 471. Orchard Park
- 472. Oswego
- 473. Penn Yan
- 474. Rome
- 475. Seneca Twp.
- 476. Trumansburg

## NORTH CAROLINA

- 477. Asheville
- 478. Burlington
- 479. Cherokee
- 480. Elon College
- 481. Fayetteville
- 482. Hickory
- 483. Jacksonville
- 484. Winston Salem

## NORTH DAKOTA

- 485. Binford
- 486. Glenfield

## OHIO

- 487. Adams Township
- 488. American Township
- 489. Barberton
- 490. Berea
- 491. Botkins
- 492. Bryan
- 493. Bucyrus
- 494. Canton
- 495. Chardon
- 496. Circleville
- 497. Cleveland Heights
- 498. Fairborn
- 499. Findlay
- 500. Findlay (Outside)
- 501. Fostoria

- 502. Granger Twp.
- 503. Hinckley Twp.
- 504. Kent
- 505. Kettering Village
- 506. Lakewood
- 507. Loudonville
- 508. Newark
- 509. New Burlington
- 510. North Olmsted
- 511. Shawnee Twp.
- 512. Solon
- 513. Stow
- 514. Swanton Twp.
- 515. Toronto
- 516. Union Twp.
- 517. Upper Arlington
- 518. Valley Twp.
- 519. Washington Twp. (Lucas Co.)
- 520. Washington Twp. (Montgomery Co.)
- 521. Weller Twp.

## OKLAHOMA

- 522. Norman
- 523. Wilburton

## OREGON

- 524. Benton County
- 525. Clackamas County
- 526. LeGrande
- 527. McMinnville
- 528. Medford
- 529. Salem — Marion County
- 530. Vernonia
- 531. Woodburn

## PENNSYLVANIA

- 532. Carlisle
- 533. Cheyney
- 534. Downingtown
- 535. Erie
- 536. Feasterville
- 537. Gettysburg
- 538. Greensburg
- 539. Linglestown
- 540. McCandless Twp.
- 541. Pine Grove
- 542. Scranton
- 543. West Chester
- 544. West Goshen Twp.
- 545. West Nantmeal Twp.

## RHODE ISLAND

- 546. Chepachet
- 547. East Providence

# THE BAHÁ'Í WORLD

- 548. Newport
- 549. Warwick
- 550. West Greenwich

## SOUTH CAROLINA

- 551. Anderson County
- 552. Columbia
- 553. Columbia (outside)
- 554. Gaffney
- 555. Horry County
- 556. Taylors

## SOUTH DAKOTA

- 557. Hartford
- 558. Huron
- 559. Sioux Falls Twp.

## TENNESSEE

- 560. Chattanooga
- 561. Jackson
- 562. Knoxville
- 563. Tullahoma

## TEXAS

- 564. Abernathy
- 565. Abilene
- 566. Arlington
- 567. Castle Hills
- 568. Galveston
- 569. Irving
- 570. Pasadena
- 571. Richardson
- 572. San Angelo
- 573. Wichita Falls

## UTAH

- 574. Bountiful
- 575. Logan
- 576. Murray
- 577. Orem
- 578. Vernal

## VIRGINIA

- 579. **Augusta** County
- 580. Fairfax City
- 581. Fairfax County
- 582. Holland
- 583. Loudoun County
- 584. Newport **News**
- 585. Norfolk
- 586. Roanoke
- 587. Staunton

## EASTERN WASHINGTON

- 588. Kennewick

- 589. Pasco-Franklin Co.
- 590. Wenatchee

## WESTERN WASHINGTON

- 541. Bainbridge Island
- 592. Bellevue
- 593. Bellingham
- 594. Bremerton
- 595. Castle Rock
- 596. Freeland
- 597. Friday Harbor
- 598. Kelso
- 599. Kent
- 600. Marysville
- 601. Mercer Island
- 602. Monroe
- 603. Olympia
- 604. Shelton
- 605. Snohomish Co. 2nd Comm. Dist.
- 606. Snohomish Co. 3rd Comm. Dist.
- 607. Thurston County

## WEST VIRGINIA

- 608. Elkins
- 609. Summersville

## WISCONSIN

- 610. Bayside
- 611. Blaine
- 612. Brookfield Township
- 673. Burke Township
- 614. Cedarburg
- 615. Cudahy
- 616. Delafield
- 617. Delafield Twp.
- 618. Eagle River
- 619. Eau Claire
- 620. Elm Grove
- 621. Fond du Lac-Outside
- 622. Fort Atkinson
- 623. Fox Point
- 624. Greendale Village
- 625. Greenfield
- 626. Iola
- 627. LaCrosse
- 628. Manitowoc
- 629. Marshfield
- 630. Merton Township
- 631. Mt. Pleasant Twp.
- 632. Muskego Twp.
- 633. New Berlin
- 634. Oak Creek
- 635. Onalaska

BAHÁ'Í DIRECTORY 1962 — 1963

- 636. Oshkosh
- 637. Ottawa Twp.
- 638. Plainfield
- 639. Preble
- 640. Red Granite
- 641. Rice Lake Twp.
- 642. Sheboygan Falls
- 643. Sheboygan Falls Twp.

- 644. Slinger
- 645. Somers Twp.
- 646. Trenton Twp.
- 647. Wales
- 648. Wilson Twp.

WYOMING

- 649. Cheyenne

*Isolated Centres*

ALABAMA

- 1. Fairhope
- 2. Fort McClellan
- 3. Georgiana
- 4. Homewood
- 5. Huntsville
- 6. Jacksonville

ARIZONA

- 7. Apache Junction
- 8. Avondale
- 9. Chambers
- 10. Coolidge
- 11. Douglas
- 12. Fort Defiance
- 13. Hunters Point Trading Post
- 14. Kingman
- 15. Klageboth Trading Post
- 16. Lakeside
- 17. Mayer
- 18. Mesa
- 19. Navajo Ind. Reserv. Dist. 18

ARKANSAS

- 20. Bentonville
- 21. Bentonville-Outside
- 22. El Dorado
- 23. Hector
- 24. Hot Springs
- 25. Imboden
- 26. Malvern
- 27. North Little Rock
- 28. Siloam Springs
- 29. Wrightsville

NORTHERN CALIFORNIA

- 30. Albany
- 31. Auburn
- 32. Belmont
- 33. Castle Air Force Base
- 34. Colfax
- 35. Dorris
- 36. El Cerrito J.D.
- 37. Eureka-Outside

- 3X. Fort Bragg

- 39. Fort Ord
- 40. Los Altos
- 41. McClellan Air Force Base
- 42. Modesto
- 43. Mono J.D.
- 44. Monte Sereno
- 45. Morgan Hill
- 46. Napa
- 47. Napa J.D.
- 48. Petaluma S.D.
- 49. Pleasant Hill
- 50. Porterville
- 51. San Bruno
- 52. Seaside
- 53. Ukiah J.D.
- 54. Vallejo
- 55. Washington J.D.
- 56. Woodside
- 57. Yuba J.D.

SOUTHERN CALIFORNIA 1ST DIST.

- 58. Arvin-Lamont J.D.
- 59. Atascadero
- 60. Azusa
- 61. Bellflower
- 62. Duarte
- 63. Fillmore-Fir11 J.D.
- 64. Lompoc
- 65. Los Cerritos J.D.
- 66. Maywood
- 67. Ojai
- 68. Oxnard-Port Hueneme J.D.
- 69. Palos Verdes Estates
- 70. Pomona J.D.
- 71. Santa Barbara J.D.

SOUTHERN CALIFORNIA 2ND DIST.

- 72. Amboy-Ludlow J.D.
- 73. Barstow
- 74. Blythe
- 75. Brawley
- 76. Brea
- 77. Carlsbad

- 78. Coachella
- 79. Coronado
- 80. Elsinore
- 81. Huntington Beach
- 82. Jurupa J. D.
- 83. Mecca J.D.
- 84. Morena
- 85. Newport Beach
- 86. Palo Verde J.D.
- 87. San Diego J.D.
- 88. Santa Ana-Orange J. D.
- 89. Upland
- 90. Westminster

**COLORADO**

- 91. Boulder
- 92. Cripple Creek
- 93. Fort Collins
- 94. Fountain
- 95. Greeley
- 96. Keenesburg
- 97. La Junta
- 98. Manitou
- 99. Mountain View Twp.

**100. Rye**

- 101. Twin Lakes
- 102. Walden
- 103. Woodland Park

**CONNECTICUT**

- 104. Clinton
- 105. Cromwell
- 106. Deep River
- 107. Fairfield
- 108. Forestville
- 109. Middletown
- 110. Milford
- 111. New Britain
- 112. Newington
- 113. North Franklin
- 114. Norwich
- 115. Wapping
- 116. Washington
- 117. Westbrook
- 118. West Hartford
- 119. West Redding

**DELAWARE**

- 120. Newcastle
- 121. Newark

**FLORIDA**

- 122. Archer
- 123. Boca Raton
- 124. Daytona Beach

- 125. Dade City
- 126. Fernandino Beach
- 126a. Fountain
- 127. Kendall
- 128. Largo
- 129. Margate
- 130. Miramar
- 131. North Miami Beach
- 132. Palm Beach County
- 133. Pensacola
- 134. Winter Haven
- 135. Winter Park

**GEORGIA**

- 136. Calhoun
- 137. Cobb County
- 138. Conyers
- 139. Fort Valley
- 140. Grovetown
- 141. Macon
- 142. Smyrna
- 143. Union City
- 144. LaGrange

**IDAHO**

- 145. Canyon County
- 146. Dubois
- 147. Fruitland
- 148. Grandview
- 149. Riggins
- 150. St. Maries

**NORTHERN ILLINOIS**

- 151. Albany
- 152. Batavia Twp.
- 153. Bellwood
- 154. Brookfield
- 155. Carpentersville
- 156. Clay Twp.
- 157. Dixmore
- 158. Elgin
- 159. Great Lakes
- 160. Hinsdale
- 161. La Grange
- 162. Leland
- 163. Lisle Twp.
- 164. Maine Twp.
- 165. Mendota
- 166. Morton Grove
- 167. Mount Carroll
- 168. Mount Prospect
- 169. New Trier Twp.
- 170. Niles 48
- 171. Tampico



BAHÁ'Í DIRECTORY 1962 — 1963

- 172. Thornton
- 173. Waukegan-Outside
- 174. Western Springs
- 175. Willow Springs

SOUTHERN ILLINOIS

- 176. Alton
- 177. Bloomington
- 178. Carbondale
- 179. Effingham
- 180. Fondulac Twp.
- 181. Jacksonville
- 182. Kickapoo Twp.
- 183. Lincoln
- 184. New Holland
- 185. Normal
- 186. Paris
- 187. Tuscola
- 188. Urbana Twp.
- 189. Valier
- 190. Washington
- 191. Washington Twp.

INDIANA

- 192. Adams Twp.
- 193. Clay Twp.
- 194. Crown Point
- 195. Evansville
- 196. Howard Twp.
- 197. Knox
- 198. Lawrence
- 199. Marion
- 200. Michigan City
- 201. New Carlisle
- 202. Richland Twp.
- 203. Rushville
- 204. Vigo County

IOWA

- 205. Altoona
- 206. Cedar Falls
- 207. Keosauqua
- 208. Monticello
- 209. Sioux City
- 210. Washington

KANSAS

- 211. Abilene
- 212. Cancy
- 213. Emporia
- 214. Fort Leavenworth
- 215. Fort Riley
- 216. Prairie Village
- 217. Salina
- 218. Wellington

KENTUCKY

- 219. Audubon Park
- 220. Berea
- 221. Fairdale
- 223. Lexington

LOUISIANA

- 223. Arabi
- 224. Covington
- 225. Harahan
- 226. Lake Charles
- 227. Metairie
- 228. Pineville
- 229. Slidell

MARYLAND

- 230. Aberdeen Proving Ground
- 231. Gambrills
- 232. Garrett Park
- 233. Hebron
- 234. Hollywood
- 235. Hyattsville

MASSACHUSETTS

- 236. Amherst
- 237. Arlington
- 238. Athol
- 239. Bedford
- 240. Brimfield
- 241. Brockton
- 242. Easthampton
- 243. East Weymouth
- 244. Framingham
- 245. Grafton
- 246. Greenfield
- 247. Haverhill
- 248. Hubbardston
- 249. Lowell
- 250. Lynn
- 251. Marlboro
- 252. Marshfield
- 253. Melrose
- 254. Middleboro
- 255. Milton
- 256. Montague Center
- 257. Natick
- 258. Newburyport
- 259. Newton
- 260. North Wilbraham
- 261. Orange
- 262. Plainville
- 263. Randolph
- 264. Taunton
- 265. Topsfield



First Spiritual Assembly of the Baha'is of West Island, Cocos-Keeling Islands, South Pacific, April 1960.



First All-Indian Spiritual Assembly of Brazil, composed of members of the Kiriri Tribe, Lagoa Grande, State of Bahia, 1962.

266. Wellesley  
267. Westboro

## MICHIGAN

268. Arcadia  
269. Arlington Twp.  
270. Bangor  
271. Battle Creek-Outside  
272. Blackman Twp.  
273. Buchanan  
274. Burlington Twp.  
275. Burr Oak  
276. Burton Twp.  
277. East Lansing  
278. Fenton  
279. Flat Rock  
280. Franklin  
281. Fremont  
282. Garden City  
283. Grand Blanc  
284. Grosse Pointe Woods  
285. Harrison Township  
286. Hart Township  
287. Haslett  
288. Hazel Park  
289. Jeddo  
290. Jefferson Township  
291. Kingsford  
292. Lapeer  
293. Lawton  
294. Lilley Township  
295. Ludington  
296. Milton Township  
297. Mt. Clemens  
298. New Haven  
299. North Muskegon  
300. Northville  
301. Nunica  
302. Okemas  
303. Quincy  
304. Redford Township  
305. Rochester  
306. Romulus  
307. Seffridge AFB  
308. Southfield  
309. Sparta  
310. St. Claire Shores  
311. Summit Township  
312. Swartz Creek  
313. Vassar  
314. Walker Township  
315. Weare Township

## MINNESOTA

316. Bemidji

317. Bloomington  
318. Brooklyn Center  
320. Cambridge  
321. Edina  
322. Fredonburg Twp.  
323. Hermantown Twp.  
324. Plymouth Twp.  
325. Sauk Rapids  
326. Walker  
327. Winona

## MISSISSIPPI

328. Biloxi  
329. Greenville  
330. Hattiesburg  
331. Long Beach

## MISSOURI

332. Branson  
333. Bridgeton  
334. Brighton  
335. Florissant  
336. Grandview  
337. Hannibal  
338. Independence  
339. Joplin-Outside  
340. Kirksville  
341. Ladue  
342. Lexington  
343. New London  
344. Overland  
345. Paris  
346. St. Louis County  
347. Smithville  
348. Wentzville  
349. West Plains  
350. Woodson Terrace

## MONTANA

351. Bigfork  
352. Choteau  
353. Conrad  
354. Deer Lodge  
355. Saltsee  
356. Winifred

## NEBRASKA

357. Brock  
358. Grand Island  
359. Winnebago Twp.

## NEVADA

360. Henderson  
361. Las Vegas-North

## THE BAHÁ'Í WORLD

- 362. Las Vegas-Outside
- 363. Silver City
- 364. Stead AFB

### NEW HAMPSHIRE

- 365. Chester
- 366. Derry
- 367. Hampton
- 368. Durham
- 369. Hanover
- 370. Lincoln
- 371. Rochester
- 372. Rye Beach
- 373. West Swanzey

### NEW JERSEY

- 374. Alpine
- 375. Bradley Beach
- 376. Bricktown
- 377. Camden
- 378. Cape May
- 379. Colonia
- 380. Eatontown
- 381. Edgewater
- 382. Franklin Twp.
- 383. Harrington Park
- 384. Hawthorne
- 385. Hohokus
- 386. Lawrenceville Twp.
- 387. Lebanon
- 388. Leonia
- 389. Long Branch
- 390. Lyons
- 391. Manville
- 392. Maplewood
- 393. Marlton
- 394. Mendham
- 395. Montague
- 396. Montvale
- 397. Morristown
- 398. New Market
- 399. Nixon Park
- 400. "North Bergen
- 401. Ocean Grove
- 402. Oradell
- 403. Palmyra
- 404. Perth Amboy
- 405. Plainfield
- 406. Ringwood
- 407. Roselle
- 408. Short Hills
- 409. Somerville
- 410. South Orange
- 411. Wenonah

### NEW MEXICO

- 412. Chevez
- 413. Encino
- 414. Fairacres
- 415. White Sands

### EASTERN NEW YORK

- 416. Armonk
- 417. Beacon
- 418. Blue Point
- 419. Briar Manor
- 420. Bronxville
- 421. Catskill
- 422. Colonie
- 423. Cortland
- 424. Delmar
- 425. Freehold
- 426. Hartsdale
- 427. Hastings-on-Hudson
- 428. Hewlett
- 429. Knox
- 430. Lawrence
- 431. Montrose
- 432. Port Washington-Outside
- 433. Poughkeepsie
- 434. Preston Hollow
- 435. Rensselaer
- 436. Rye
- 437. Setauket
- 438. Shandaken
- 439. Shoreham
- 440. Thomaston Twp.
- 441. Valley Stream
- 442. West Brentwood
- 443. Westbury
- 444. Whitehall
- 445. Williston Park

### WESTERN NEW YORK

- 446. Auburn
- 447. Bainbridge
- 448. Boonville
- 449. Central Square
- 450. Clay Twp.
- 451. Clifton Springs
- 452. Corning
- 453. Fenton Twp.
- 454. Geneseo
- 455. Greece Twp.
- 456. Gouverneur
- 457. Grand Island
- 458. Homer
- 459. Horseheads
- 460. Ilion

- 461. Johnson City
- 462. Lackawanna
- 463.** Lake Luzerne
- 464.** Little Falls
- 465. Maple Springs
- 466. Oneonta
- 467. Orchard Park
- 468. Potsdam
- 469. Plattsburgh
- 470. Sanborn — Lewiston Twp.
- 471. Seneca Falls
- 472. Saratoga Springs
- 473. Watertown
- 474. Watertown-Outside
- 475. West Ellicott
- 476. West Winfield

## NORTH CAROLINA

- 477. Chapel Hill
- 478. High Point
- 479. Kannapolis
- 480.** New Bern
- 481.** Southern Pines

## OHIO

- 482. Ashland
- 483. Athens
- 484. Beverly
- 485. Bexley
- 486. Boardman
- 487. Canal Fulton
- 488.** Chippewa Lake
- 489.** Cincinnati-Outside
- 490. Circleville Twp.
- 491. Crestline
- 492. Cuyahoga Falls
- 493.** Dayton-Outside
- 494. East Jackson Twp.
- 495. Galion
- 446.** Hamilton Twp.
- 497. Mad River Twp.
- 498. Mayfield Heights
- 499. Medina
- 500. Middletown
- 501.** Mifflin Twp.
- 502. Morrow
- 503. Mt. Healthy Twp.
- 504. Newbury Twp.
- 505. North Canton
- 506. North College Hill Twp.
- 507.** Norwood
- 508. Oakwood
- 509.** Parma
- 510.** Sandusky

- 511. Sharon Twp.
- 512. Springfield Twp.
- 513. Sugar Creek Twp.
- 514. Sylvania
- 515. Symmes Twp.
- 516. Wadsworth
- 517. Warren
- 518. Warrensville
- 519.** Waynesfield
- 520.** Whitehall
- 521.** Willoughby
- 522.** Worthington

## OKLAHOMA

- 523. Durant
- 524.** Jay
- 525.** Stillwater
- 526.** Tulsa

## OREGON

- 527. Cloverdale
- 528. Depoe Bay
- 529. Hillsboro
- 530.** Klamath Falls
- 531. Port Orford

## PENNSYLVANIA

- 532. Broomall
- 533. Butler
- 534. Clifton Heights
- 535.** Dalton
- 536.** Devon
- 537. East Whiteland Twp.
- 538. Eau Claire
- 539. Elizabethtown
- 540.** Elkins Park
- 541. Harrisburg
- 542. Langhorne
- 543.** Latrobe
- 544. Leesport
- 545. LeMoyne
- 546. Lewisburg
- 547. Lititz
- 548. Media
- 549. Morrisville
- 550. Norristown
- 551.** Ohio Township
- 552. Perrysville
- 553. Pittsburgh-Outside
- 554. Roslyn
- 555. **St.** Thomas
- 556.** Schwenksville
- 557. Southampton
- 558. Springfield

- 559. Susquehanna
- 560. Swarthmore
- 561. Tafton
- 562. Trevoise
- 563. Tunkhannock
- 564. University Park
- 565. Wilkes-Barre
- 566. Wilkesburg
- 567. Zeligople

**RHODE ISLAND**

- 568. Alton
- 569. Ashton
- 570. Pawtucket

**SOUTH CAROLINA**

- 571. Aiken County
- 572. Clemson
- 573. Georgetown
- 574. Union

**SOUTH DAKOTA**

- 575. Pierre
- 576. Vermillion

**TENNESSEE**

- 577. Brentwood
- 578. Columbia
- 579. Cookeville
- 580. Johnson City
- 581. Murfreesboro
- 582. Sherwood

**TEXAS**

- 583. Austin
- 584. Bembrook
- 585. Brownsville
- 586. Corpus Christie
- 587. Grapevine
- 588. LaMarque
- 589. Loreda
- 590. Marshall
- 591. Olmito
- 592. Ozona
- 593. Port Acres
- 594. Sherman
- 595. Temple
- 596. Texas City

**UTAH**

- 597. Brigham City
- 598. Layton
- 599. St. George
- 600. South Salt Lake City
- 601. Weber County

**VERMONT**

- 602. Bennington
- 603. Orwell
- 604. Wardsboro
- 605. West Brattleboro
- 606. Wilmington

**VIRGINIA**

- 607. Bristol
- 608. Chase City
- 609. Craigsville
- 610. Danville
- 611. Gainesville
- 612. Hampton
- 613. Highland Springs
- 614. McKenney
- 615. Petersburg
- 616. Rockingham County
- 617. Salem
- 618. Spotsylvania
- 619. Stephen City-Outside
- 620. Virginia Beach
- 621. Woodbridge

**EASTERN WASHINGTON**

- 622. Almira
- 623. Chelan
- 624. Clarkston
- 625. Cle Blum
- 626. Ephrata
- 627. Monitor
- 628. Prosser
- 629. Richland
- 630. Spokane-Outside
- 631. Yakima Co. 1st. Comm. Dist.

**WESTERN WASHINGTON**

- 632. Chehallis
- 633. Des Moines
- 634. Houghton
- 635. Lyle
- 636. Manchester
- 637. Mountlake Terrace
- 638. Port Townsend
- 639. Poulsbo

**WEST VIRGINIA**

- 640. Beckley
- 641. Huntington
- 642. Kanawha County
- 643. Martinsburg
- 644. Morgantown
- 645. Wheeling

## WISCONSIN

- 646. Antigo
- 647. Ashwaubenon
- 648. Birnamwood
- 649. Brown Deer
- 650. Cedar Twp.
- 651. Cloverdale Twp.
- 652. Downsville
- 653. Eagle Twp.
- 654. Egg Harbor
- 655. Ephraim
- 656. Genesee Twp.
- 657. Hartland
- 658. Hayward
- 659. Lincoln Twp.
- 660. Mazomanie
- 661. McMillan Twp.

- 662. Middleton
- 663. Oconomowoc
- 664. Pine Lake
- 665. Port Washington
- 666. Racine-Outside
- 667. Stevens Point
- 668. Summit Lake
- 669. Vernon Twp.
- 670. Waukesha Twp.
- 671. West Bend Twp

## WYOMING

- 672. Albin
- 673. Lander
- 674. Mills
- 675. Sheridan
- 676. Shoshone

## ALEUTIAN ISLANDS

*Group*

- 1. Unalaska

## ANDORRA

*Group*

- 1. Andorra-la-Vella

## AZORES

*Groups*

- 1. Angroda Heroisma
- 2. Terceira Island

## CAROLINE ISLANDS

*Group*

- 1. Truk

## CHINA

*Isolated Centre*

- 1. Shanghai

## FALKLAND ISLANDS

*Isolated Centre*

- 1. Port Stanley

## HAWAIIAN ISLANDS

*Assemblies*

- 1. **Hawaii** County
- 2. Honolulu

- 3. Kauai

- 4. Maui

*Group*

- 1. Molokai Island

## KAZAKHSTAN

*Isolated Centre*



First Spiritual Assembly of the Bahá'ís of Palembang, Sumatra, Indonesia, April 1962.



First Spiritual Assembly of the Bahá'ís of Sintang, Kalimantan Barat, West Indonesian Borneo, April 1959.



KEY WEST

*Group*

1. Key West

KODIAK ISLAND

*Assembly*

1. Kodiak

LOFOTEN ISLANDS

*Group*

1. Svølvaer

PUERTO RICO

*Assembly*

1. San Juan

*Isolated Centres*

1. Bayamon
2. Mayagues

SPITZBERGEN

*Isolated Centre*

1. Sassen

59. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF URUGUAY

*Assemblies*

- |              |          |               |
|--------------|----------|---------------|
| 1. Maldonado | 2. Minas | 3. Montevideo |
|--------------|----------|---------------|

*Group*

1. Juan Lacaze

*Isolated Centre*

1. Punta del Este

60. DIRECTORY OF LOCALITIES WHERE  
BAHÁ'ÍS RESIDE UNDER THE JURISDICTION  
OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE  
BAHÁ'ÍS OF VENEZUELA

*Assemblies*

- |                 |                     |             |
|-----------------|---------------------|-------------|
| 1. Apure        | 4. Maracay Distrito | 7. Valencia |
| 2. Barquisimeto | 5. Mayagua          |             |
| 3. Caracas      | 6. Sucre            |             |

*Groups*

- |                   |            |                    |
|-------------------|------------|--------------------|
| 7. Ciudad Bolívar | 2. Ocumare | 3. Puerto Ayacucho |
|-------------------|------------|--------------------|

1. Los Teques
2. Maracaibo

- Isolated Centres*
3. Matanzas
  4. San Fernando

5. San José

#### DUTCH WEST INDIES

*Assembly*

1. Curaçao

#### MARGARITA ISLAND

*Group*

- I. Porlamar

## II

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 Az-Bágh-i-Iláhí.  
 BáZ-Áv-u-Bidih-Jámí.  
 Bişhárát (Glad-Tidings).  
 Chihár-Vádí (Four Valleys).  
 Haft-Vádí (Seven Valleys').  
 Halih-Halih-Yá-Bişhárát.  
 Húr-i-'Ujáb.  
 Hurúfát-i-'Állín.  
 Ishráqát (Splendors).  
 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).  
 Lawh-i-'Abdu'l-'Azíz-Va-Vukalá.  
 Lawh-i-'Abdu'l-VahháB.  
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 Lawh-i-Anta'l-Káfí.  
 Lawh-i-Aqdas.  
 Lawh-i-Ashraf.  
 Lawh-i-'Ashiq-va-Ma'shúq.  
 Lawh-i-Áyiy-i-Nür.  
 Lawh-i-Bahá.  
 Lawh-i-Baqá.  
 Lawh-i-Basífatu'l-Haqíqih.  
 Lawh-i-Bismilih.  
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 Lawh-i-Ghulámu'l-Khuld.  
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 Lawh-i-Haft-Pursish.  
 Lawh-i-Hajj.  
 Lawh-i-Hawdaj.  
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 the Wolf).  
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 Lawh-i-Karmil.  
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 Russia).  
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 Lawh-i-Manikchi-Şahib.  
 Lawh-i-Maqşúd.  
 Lawh-i-Maryam.  
 Lawh-i-Mawlúd.  
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 III).  
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 poleon III).  
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 Lawh-i-Nuqtih.  
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 Lawh-i-Pisar-'Amm.  
 Lawh-i-Qiná'.  
 Lawh-i-Quds.  
 Lawh-i-Rafí'.  
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 Lawh-i-Raqşhá'.  
 Lawh-i-Rasúl.  
 Lawh-i-Rúh.  
 Lawh-i-Ru'yá.  
 Lawh-i-Saháb.  
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 Lawh-i-Salmán II.  
 Lawh-i-Sámşún.  
 Lawh-i-Sayyáh.  
 Lawh-i-Shaykh-Fání.  
 Lawh-i-Sultán.  
 Lawh-i-Tawhíd.

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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

*Published and distributed by Bahá'í Publishing Trust, 110 Linden Avenue, Wilmette, Illinois 60091*

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*World Order of Bahá'u'lláh, The*.

#### (e) THE BAHÁ'Í WORLD

An International Record

Vols. I, II, III, IV, VII, VIII are out of print; V, VI, IX, X, XI, XII are available.

#### (f) WRITINGS OF THE BAHÁ'Í FAITH

*All Things Made New*. By John Ferraby. Revised 1963 American paperbound edition.

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*Bahá'í Faith, The; Information Statistical and Comparative* (1844-1963). Compiled by the Hands of the Faith in the Holy Land.

*Bahá'í Glossary*. By Marzieh Gail. A glossary of Persian and Arabic words.



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*Bahá'u'lláh and the New Era.* By J. E. Esslemont. A standard introductory textbook, outlining the history and teachings of the Faith.

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*Dawn-Breakers, The.* Nabíl's Narrative of the early days of the Bahá'í Revelation. Translated and edited by Shoghi Effendi.

*Translation of French Footnotes of the Dawn-Breakers.* By Emily McBride Perigord.

*God, His Mediator and Man.* Opening essay by Pritam Singh. Major portion of the book by Doris McKay.

*Great Themes of Life.* By Eric Bowes.

*Not Every Sea Hath Pearls.* By Loulie Mathews.

*Release the Sun.* By William Sears. Revised American edition published 1960.

*Shoghi Effendi: An Appreciation.* By Marcus Bach.

*Tomorrow and Tomorrow.* By Stanwood Cobb.

#### (g) CHILDREN'S LITERATURE

*Bahá'í Child's A B C, A.* By Roberta K. Christian. Illustrated by Rochelle Boonshaft.

*Bahá'í Child's Song Book, A.* Verses by Roberta K. Christian. Music by Eugene Babcock. Illustrations by E. Butler McHenry.

*Bahá'í Prayers for Children.* Illustrated with pen and ink drawings by Jean Hutchinson.

*Blessed Is the Spot.* Invocation by Bahá'u'lláh. Illustrated in color by Anna Stevenson.

*Children's Stories from "The Dawn-Breakers".* By Zoe Meyer.

*Creative Plan of God, The.* A comprehensive study guide for teaching children; prepared by Gretchen Westerveldt.

*Kingdoms of God, The.* By Janet Lindstrom. Illustrated by Anna Stevenson.

*Living Today for Tomorrow's World.* By Marguerite True. Illustrated by Jean Hutchinson.

#### (h) PAMPHLETS

*'Abdu'l-Bahá, The Center of the Covenant.* By Juliet Thompson.

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*Bahá'í Answers.*

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- Dawn of World Peace.* By Eunice Braun. Prepared to commemorate Jubilee, 1963.
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- Faith for Freedom.*
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- I Am a Bahá'í.* By Guy Murchie.
- Lord Is One, The.* By Seymour Weinberg.
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- Man One Family.* Excerpts from *Race and Man*, compiled by Maye Harvey Gift and Alice Simmons Cox.
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- Mission of Bahá'u'lláh, The.* (General Edition) Selected writings of Bahá'u'lláh.
- One Universal Faith.*
- On Industrial Justice.* By 'Abdu'l-Bahá.
- Oneness of Mankind.* Statement by the National Spiritual Assembly of the U.S. A basic principle of the Bahá'í Faith concerning all races and peoples of the earth, and the functioning of a world community in accordance with this principle.
- Open Door, The.* Bahá'u'lláh and 'Abdu'l-Bahá. Compilation on immortality.
- Pattern for Future Society, A.* By Shoghi Effendi. Revised 1957 edition.
- Preferat-Day Administration of the Bahá'í Faith.* By Horace Holley.
- Principles of Child Education in the Bahá'í Faith, The.*
- Prophecy Fulfilled.* By Elisabeth H. Cheney. Revised edition.
- Proposals for Charter Revision.* Submitted to the United Nations by the Bahá'í International Community.
- Story of Louis Gregory, The.* By Elsie Austin.
- Ten Year Crusade: Seven Thousand Years in Retrospect, The.* By Allan Ward.
- What Is a Bahá'í?* By Stanwood Cobb. A reprint of an interview in the *Washington Daily News*.
- Sample Pamphlet Kit.*
- (i) STUDY GUIDES AND COMPILATIONS FOR GROUP STUDY
- Advent of Divine Justice, The.* Study Outline. (Mimeographed)
- America's God-Given Mission.*
- Bahá'u'lláh and the New Era.* Course of Study. By Gertrude Robinson.
- Covenant, The.* A Study Outline.
- Covenant and Administration.* (1960 Edition)
- Dawn-Breakers, The.* Study Guide.
- Divine Art of Living, The.* Prepared by Marian Lippitt.
- God Passes By.* Study Guide. By Horace Holley. (Mimeographed)
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- Qur'án, The.* (Koran) Introductory Study.
- Six Lessons on Islám.* By Marzieh Gail.
- Spiritual and Social Teachings for a New Age.* Introduction to Bahá'í Teachings. By Mamie L. Seto.
- Suggestions for the Conduct of Institutes on the Covenant and Administration.*
- World Order of Bahá'u'lláh, The.* Outline by Horace Holley.



**(j) ADMINISTRATIVE AND TEACHING AIDS***Bahá'í Anniversary and Feast Day Card.**Bahá'í Calendar.**Bahá'í Pocket Calendar.**Bahá'í Community, The.* A summary of the administrative foundation and formation of the community.*Bahá'í Group, The.**Bahá'í News Indexes.* (Vols. I and II)*Declaration of Trust.* By the National Spiritual Assembly, with By-Laws of the National and Local Spiritual Assemblies.*Spiritual Perspective.* Reprint from *World Order* magazine.*Success in Teaching.* By Rúhíyyih Khánum.*Tribute to Shoghi Effendi, A.* By Amelia Collins.*Indexes for Tablets of 'Abdu'l-Bahá, I, II, III.**Twenty-Five Years of the Guardianship.*  
By Rúhíyyih Khánum.*Your Experience as a Bahá'í.***(k) MUSIC AND PICTURES***'Abdu'l-Bahá.* (Engraved Prints)*Bahá'í Archives Building.* (Colorprint)*Shrine of the Báb.* (Colorprint)**Music***From the Sweet-Scented Streams.* A prayer of Bahá'u'lláh with music by Charles Wolcott.*Blessed Is the Spot.**O Thou By Whose Name.* Two prayers of Bahá'u'lláh with music by Charles Wolcott.**4. BAHÁ'Í PUBLICATIONS OF THE BRITISH ISLES***Published by Bahá'í Publishing Trust, 27, Rutland Gate,  
London, S.W. 7, England.***(a) WRITINGS OF BAHÁ'U'LLÁH***Gleanings from the Writings of Bahá'u'lláh.*  
Translated and compiled by Shoghi Effendi.*Hidden Words, The.* Translated by Shoghi Effendi.*Kitáb-i-Íqán* (Book of Certitude). Translated by Shoghi Effendi.*Prayers and Meditations of Bahá'u'lláh.*  
Translated and compiled by Shoghi Effendi.**(b) WRITINGS OF 'ABDU'L-BAHÁ***Paris Talks.* Edited by Lady Blomfield.  
Addresses given by 'Abdu'l-Bahá in Paris in 1911-1912.*Some Answered Questions.* Collected and translated by Laura Clifford Barney.*Tablet to the Central Organisation for a Durable Peace, The Hague.**Will and Testament of 'Abdu'l-Bahá, The.* (Excerpts). Translated by Shoghi Effendi,**(c) COMPILATIONS FROM THE WRITINGS OF BAHÁ'U'LLÁH AND 'ABDU'L-BAHÁ***Bahá'í Prayers.* (2 editions)*Bahá'í Prayers for Special Occasions.**Bahá'í Revelation, The.* A comprehensive selection of translated Writings.*Covenant of Bahá'u'lláh, The.**Magnified Be Thy Name.* A book of prayers and readings from the Holy Writings for children.**(d) WRITINGS OF SHOGHI EFFENDI***Bahá'í Faith: 1844-1952, The.* Statistical and comparative information about the Faith.*Dispensation of Bahá'u'lláh, The.**Guidance for Today and Tomorrow.* Selected passages from the writings of the Guardian of the Bahá'í Faith.*Principles of Bahá'í Administration.*

## (e) BOOKS ABOUT THE BAHÁ'Í FAITH

*Bahá'u'lláh and the New Era.* By J. E. Esslemont.

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*Bahá'í Teachings on Economics.* By John Ferraby.

*Bahá'í Teachings on Life after Death.* By Florence Pinchon.

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*Pattern for Future Society, A.* By Shoghi Effendi.

*Progressive Revelation.* By John Ferraby.

## (g) FOREIGN LANGUAGE LITERATURE PAMPHLETS

African Languages

Acholi:

*Bahá'í Faith, The—Religion of Unity.*

Adanwe:

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Ateso:

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Bemba:

*Ubusumino Bwakwa Bahá'í.*

Chinyanja (Nyanja):

*Kodi Tsiku La Moyo Wanu Mulidziwa? (Do You Know in What Day You Are Living?)* By Philip Hainsworth.

Dagbane:

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Douala:

*Bahá'í Faith, The—Religion of Unity.*

Ewe:

*Bahá'í Faith, The—Religion of Unity.*

Ga (Accra):

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Giriama:

*Selected Bahá'í Prayers.*

*Bahá'í Faith, The—Religion of Unity.*

Hausa:

*Shin, Kun San Wane Zamani Ku Ke Ciki Yanzu? (Do You Know in What Day You Are Living?)*

Igbo:

*Bahá'í Faith, The—Religion of Unity.*

Jieng (Dinka):

*Bahá'í Faith, The—Religion of Unity.*

Kikuyu:

*Bahá'í Faith, The—Religion of Unity.*

Kiluba (Kasai):

*Bahá'í Faith, The.*

Kiluba (Katanga):

*Bahá'í Faith, The.*

Kpelle:

*Bahá'í Faith, The—Religion of Unity.*

Kuanyama:

*Bahá'í Faith, The—Religion of Unity.*

Luganda:

*Okukkiriza Kwa Bahá'í.*

Lugbara:

*What Is the Bahá'í Faith?*

Malagasy:

*Ny Fimoana Bahá'ie.*

Mende:

*Bahá'í Faith, The—Religion of Unity.*

Pedi:

*Bahá'í Faith, The—Religion of Unity.*

Runyoro-Rutoro:

*Bahá'í Faith, The—Religion of Unity.*

Shona:

*Rudaviro rwe Bahá'í.*

Suto (Sesutho):

*Bahá'í Faith, The—Religion of Unity.*

Swahili:

*Selected Bahá'í Prayers.*

*Je Unaijua Siku ya Leo Unayoishi?*

Translated by Philip Hainsworth.

*Imanyi ya Bahá'í ni Nini?*

*Do You Believe?*

Twi:

*Bahá'í Kyere.*

Wolof (Jolof):

*Dimna Eahá'l.*

Xosa (Xhosa):

*Bahá'í Faith, The—Religion of Unity.*

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*Imani ja Bahá'í.*

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Erse

*Creideamh Bahá'í.* By George Townshend.

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*Commentary on the Will and Testament of 'Abdu'l-Bahá, A.* By David Hofman.

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*Cod Loves Laughter.* By William Sears.

*Heart of the Gospel, The.* By George Townshend.

*Mission of Bahá'u'lláh, The.* By George Townshend.

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*Portals to Freedom.* By Howard Ives.

*Prescription for Living.* By Rúhiyyih Rabbani.

*Promise of All Ages, The.* By George Townshend.

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*Published and distributed by the Bahá'í-Verlag, Westendstrasse 24,  
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(a) WRITINGS OF BAHÁ'U'LLÁH

*Ährenlese aus den Schriften Bahá'u'lláhs.*

*Brief an den Sohn des Wolfes.* (In Manuscript)

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*Das Buch der Gewissheit* (Kitáb-i-Íqán).

*Frohe Botschaften, Worte des Paradieses und  
die Tablets van Bahá'u'lláh.* (In Manuscript)

*Gebete und Meditationen.*

*Sieben Täler—Vier Täler.*

*Verborgene Worte, mit Gebeten von Báb,  
Bahá'u'lláh und 'Abdu'l-Bahá.*

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*Hidden Words of Bahá'u'lláh, The.*

*Kitáb-i-Íqán* (Book of Certitude).



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Washington, U.S.A., April 1963.



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## (b) WRITINGS OF 'ABDU'L-BAHÁ

*Ansprachen in Paris.**Beantwortete Fragen.**Gespräche und Lehren.**Wille und Testament von 'Abdu'l-Bahá.*

## (c) COMPILATIONS FROM THE WRITINGS OF BAHÁ'U'LLÁH, THE BÁB AND 'ABDU'L-BAHÁ

*Bahá'i-Gebete.* (George Ronald, London)*Göttliche Lebenskunst.**Kindergebete.* (Jugendschriften)

## (d) WRITINGS OF SHOGHI EFFENDI

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## (e) WRITINGS ON THE BAHÁ'Í FAITH INCLUDING BOOKS, WORKS FOR CHILDREN, STUDY MATERIALS, ETC.

*'Abdu'l-Bahás Wille und Testament und die Entfaltung der Bahá'i-Institutionen.* Von Dr. Hermann Grossmann. (In Manuscript)*Am Morgen einer neuen Zeit.* Von Dr. Hermann Grossmann.*Die Bahá'i Religion im Spiegel Christlicher Betrachtung.* Von Dr. Jur. U. Schaefer. (Mimeographed)*Bahá'u'lláh und das Neue Zeitalter.* Von J. E. Esslemont.*Das Bündnis Gottes in der Offenbarungsreligion.* Von Dr. Hermann Grossmann.*Christus und Bahá'u'lláh.* Von George Townshend.*Denkschrift für den Weltfrieden.**Dieb in der Nacht.* (In Manuscript) Von William Sears.*Dien Leben—Deine Wahl.* Von Rúhíyyih Rabbani.*Einführung in das Buch der Gewissheit.* Von Dr. Hermann Grossmann.*Die Ersten Fünfundzwanzig Jahre des Hütertums.* Von Rúhíyyih Khánum.*Die Geschichte der Bahá'i-Religion.**Das Hinscheiden Shoghi Effendis.* Von Rúhíyyih Khánum.*Hüterbotschaften an die Bahá'i-Welt.**Kindergeschichten aus Nabils Erzählungen.* (In Manuscript) Children's literature.*Die Lösung der sozialen Fragen, auf Grund der Bahá'i-Lehren.* Von Dr. Manoutchehr Zabih (Tíhrán). Mit einem Geleitwort von Univ. Prof. Dr. Mans Peter. Tübingen, A. Schroeder, Stuttgart. (These, Univ. Tübingen.)*Umbruch zur Einheit.* Von Dr. Hermann Grossmann.*Vom 50 Jahre Kam ein weiser Lehrer aus dem Osten.**Das Wirkliche Leben zu leben heisst.**Zum Verständnis der Weltkrise.* Von Seymour Weinberg.

## Polish

*All Things Made New.* (In Manuscript) By John Ferraby.

## (f) PAMPHLETS

*Ein allumfassender Glaube.**Die Alten Kirchen und die neue Weltreligion.* Von George Townshend.*Bahá'i: genauer betrachtet.* Von Marcus Bach.*Die Bahá'i-Religion.**Die Bahá'i-Weltreligion.* (Kurzeinführung)*Das Bild der zukünftigen Gesellschaftsordnung.*

## 6. BAHÁ'Í PUBLICATIONS OF ARGENTINA

*Published or distributed by the Bahá'í Publishing Trust EBILA  
[Editorial Bahá'í Inlado-Latino Americana], Nahuel Huapi 3188,  
Buenos Aires, Argentina.*

## (a) WRITINGS OF BAHÁ'U'LLÁH

*Las Palabras Ocultas de Bahá'u'lláh.*

## (b) WRITINGS OF 'ABDU'L-BAHÁ

*Contestación a Unas Preguntas.*

*La Sabiduría de 'Abdu'l-Bahá.*

*La Última Voluntad y Testamento de 'Abdu'l-Bahá.*

## (c) COMPILATIONS FROM THE WRITINGS OF BAHÁ'U'LLÁH, THE BÁB AND 'ABDU'L-BAHÁ

*El Divino Arte de Vivir.* Compiled by Mabel Hyde Paine. (En tela y en rústica)

*Oraciones Bahá'ís.* (Edición combinado)

*Oraciones Bahá'ís.* (Edición general)

*La Realidad del Hombre.*

*Recuerdo de Dios.* (Librito pequeño de oraciones)

## (d) WRITINGS OF SHOGHI EFFENDI

*Principios de Administración Bahá'í.* (En tela y en rústica)

## (e) WRITINGS ON THE BAHÁ'Í FAITH

*Las Narraciones de Nabíl o los Rompedores del Alba.* Traducido del original persa al inglés por Shoghi Effendi. (En tela y en rústica)

*La Misión de Bahá'u'lláh.* By George Townshend.

*La Renovación de la Civilización.* By David Hofman.

## (f) PAMPHLETS

*Mandato Atómico.* By Marzieh Gail.

*Bahá'í—La Fe Mundial.*

*El Alba de una Nueva Era.*

*Qué es un Bahá'í?* By Stanwood Cobb.

*Respuestas Bahá'ís.*

## 7. BAHÁ'Í PUBLICATIONS OF INDIA

*Published or distributed by the Bahá'í Publishing Trust of India,  
P.O. Box 19, New Delhi, India.*

## (a) WRITINGS OF BAHÁ'U'LLÁH

Arabic

*Súriy-i-Mulúk.*

Gujarátí

*Hidden Words of Bahá'u'lláh, The.*

Hindi

*Hidden Words of Bahá'u'lláh, The.*

*Selected Writings of Bahá'u'lláh.*

Kanarese

*Hidden Words of Bahá'u'lláh, The.*

Persian

*Daryá-i-Dánísh.* (Collection of some Persian Tablets)

*Kitáb-i-Íqán.*

*Majmú'a Alyáh.*

*Mathnaví.*

*Shísh-Alváh.*

Telugu

*Hidden Words of Bahá'u'lláh, The.*

Urdu

*Ad'íyyih Mubáraka.*

*Bahá'u'lláh ki Ta'limát.*

*Bişhárát-i-'Uzmá.*

*Haft-Vádf.*

*Kalimát-i-Iláhiyyih.*

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*Kitáb-i-Qiyámat.*

*Lawh-i-Ibn-i-Dhi'b.*

*Shish-Alyáh.*

*Súriy-i-Mulúk.*

(b) WRITINGS OF 'ABDU'L-BAHÁ

English

*Excerpts from the Will and Testament.*

*This Radiant Age.*

Hindi

*This Radiant Age.*

*Universal Pence. (Tablet to the Hague)*

Kanarese

*This Radiant Age.*

*Wisdom of 'Abdu'l-Bahá, The.*

Malayalam

*This Radiant Age.*

Marathi

*Paris Talks.*

*This Radiant Age.*

Nepalese

*This Radiant Age.*

Tamil

*This Radiant Age.*

Urdu

*Duniyá ne Moud ko kyon na Pehchaná.*

*Iqtibását. (Excerpts from Will and Testament of 'Abdu'l-Bahá)*

*Munáját-i-'Abdu'l-Bahá.*

(c) COMPILATIONS FROM THE WRITINGS OF BAHÁ'U'LLÁH, THE BÁB AND 'ABDU'L-BAHÁ

English

*Bahá'i Prayers.*

*Remembrance of God.*

Gujarátí

*Bahá'i Prayers.*

Hindi

*Bahá'i Prayers.*

*Remembrance of God.*

Kanarese

*Remembrance of God.*

Marathi

*Remembrance of God.*

Tamil

*Remembrance of God.*

(d) WRITINGS OF SHOGHI EFFENDI

English

*Pattern for Future Society, A.*

Persian

*Dawr-i-Bahá'i.*

*Tawqí' Mubárák 108 BE.*

*Tawqí' Mubárák 110 BE.*

*Tawqí' Mubárák 111 BE.*

Sindhi

*Goal of a New World Order, The.*

Urdu

*Dawr-i-Bahá'u'lláh.*

*Tawqí' Mubárák 110 BE.*

*World Religion, The.*

(e) WRITINGS ON THE BAHÁ'Í FAITH INCLUDING BOOKS, WORKS FOR CHILDREN, STUDY MATERIALS, ETC.

Assamese

*Bahá'u'lláh and the New Era. By J. E. Esslemont.*

English

*Bahá'i Community, The.*

*Bahá'u'lláh. By H. M. Balyuzi. (Cyclostyled)*

*Bahá'u'lláh and the New Era. By J. E. Esslemont.*

- First Bahá'í Century, The.* Centennial Publication.
- Good Message, The.* By Rúhíyyih Khánum.
- Martyr-Prophet of a World Faith, The.* By William Sears.
- New Garden, The.* By Húshmand Fatheazam.
- Reincarnation.*
- Release the Sun.* By William Sears.
- Second Coming of Shri Krishna.*
- Spiritual Assembly's Growing Pains, A.* By Amatu'l-Bahá Rúhíyyih Khánum.
- Universal Peace.*
- Gujarátí
- Bahá'u'lláh and the New Era.* By J. E. Esslemont.
- Hindi
- Agra Jyoti.*
- Bahá'í Community, The.*
- Bahá'í Geet.*
- Bahá'í Sandesh.*
- Bahá'u'lláh and the New Era.* By J. E. Esslemont.
- Bhagwan Bahá'u'lláh.*
- New Garden, The.* By Húshmand Fatheazam.
- Vasudeva Kutumbukum.* By Dr. H. M. Munje.
- Kanarese
- Bahá'u'lláh and the New Era.* By J. E. Esslemont.
- Kashmiri
- Bahá'u'lláh and the New Era.* By J. E. Esslemont.
- Malayalam
- Bahá'u'lláh and the New Era.* By J. E. Esslemont.
- New Garden, The.* By Húshmand Fatheazam.
- Nepalese
- Bahá'u'lláh and the New Era.* By J. E. Esslemont.
- Oriya
- Bahá'u'lláh and the New Era.* By J. E. Esslemont.
- Persian
- Diván-i-Nush.*
- Gulzár-i-Na'im.* By Na'im Isfahání.
- Hadiqatu'l-Bahá'íyyih.* By Munír Nabílzádeh.
- Khitábát-i-Qalam-i-'Alá.* By M. A. Faizí.
- Malakih-i-Karmil.* By M. A. Faizí.
- Sharah-i-Vaqayi-i-Su'ud.*
- Punjabi
- Bahá'u'lláh and the New Era.* By J. E. Esslemont.
- Rajasthani
- Bahá'u'lláh and the New Era.* By J. E. Esslemont.
- Sindhi
- Bahá'u'lláh and the New Era.* By J. E. Esslemont.
- Tamil
- Bahá'u'lláh and the New Era.* By J. E. Esslemont.
- Telugu
- Bahá'u'lláh and the New Era.* By J. E. Esslemont.
- Urdu
- Aftáb-i-Zihúr.*
- Al-Mi'yáru'sh-Shahih.*
- At-Tibyán Val' Burhán. (2 Volumes)*
- Bábu'l-Hayát.*
- Bahá'í Community, The.*
- Bahá'í Dastúru'l-'Amal.*
- Bahá'u'lláh and the New Era.* By J. E. Esslemont.
- Chalis Sal Tak.*
- Dín-i-Bahá'í Par Ek Nazar.*
- Ihqáqu'l-Haqq.*
- Javáb-i-Lecture-i-Qádivaní.*



*Khatm-i-Nabuvvat ka Maqsad.*

*Yawmu'Iláh.*

*Zúhúr-i-Qa'im 'Ali-Muhammad.*

(f) PAMPHLETS

Abor Miri

*Bahá'í Faith—A Faith for Unity.*

English

*Assurance of Immortality.*

*Atomic Mandate.* By Marzieh Gail.

*Bahá'í Declaration of Human Rights and Obligations.*

*Bahá'í Message.*

*Bahá'í Statement on the Rights of Women.*

*Bahá'í Teachings for a World Faith.*

*Image of God.*

*On Industrial Justice.*

*On the Bahá'í Faith.*

*Religion of the Future.*

*Whole World Is One Family, The.*

*World Government and Collective Security.*

Gujaráti

*Bahá'í Teachings for a World Faith.*

*Dawn of the New Day.*

Gurmukhi

*Dawn of the New Day.*

Hindí

*Bahá'í Teachings for a World Faith.*

Kanarese

*Bahá'í Message.*

*Dawn of the New Day.*

Konkani

*On the Bahá'í Faith.*

Ladakhi

*Bahá'í Teachings for a World Faith.*

Lepcha

*Bahá'í Faith—A Faith for Unity.* (Cyclostyled)

Malayalam

*Bahá'í Message, The.*

*On the Bahá'í Faith.*

Malwi

*Bahá'í Message, The.*

Manipuri

*Bahá'í Faith—A Faith for Unity.*

Marathi

*Bahá'í Teachings for a World Faith.*

Nepalese

*Bahá'í Teachings for a World Faith.*

*On the Bahá'í Faith.*

Nicobarese

*Bahá'í Faith—A Faith for Unity.*

Pāli

*Bahá'í Faith—A Faith for Unity.*

Punjabi

*Dawn of the New Day.*

Pushtu

*Dawn of the New Day.*

Sindhi

*Dawn of the New Day.*

Tamil

*Bahá'í Message.*

Telugu

*Dawn of the New Day.*

Tibetan

*Bahá'í Faith—A Faith for Unity.*

Urdu

*Bahá'í Teachings for a World Faith.*

*On the Bahá'í Faith.*



First Spiritual Assembly of the Bahá'ís of Juan Fernandez Island, Chile, April 1955.



First Spiritual Assembly of the Bahá'ís of Paget, Bermuda Islands, April 1956.

## 8. BAHÁ'Í PUBLICATIONS OF PERSIA

*Published and distributed by the Bahá'í Publishing Trust of Persia,  
c/o Shirkat-i-Nawnahálán, Tíhrán, Írán.*

## (a) WRITINGS OF BAHÁ'U'LLÁH

*Ad'iyiyih Haḍrat-i-Mahbúb.*

*Aḍkár'u'l-Muqarrabín. (1st Volume)*

*Alváḥ.*

*Iqtidarát.*

*Ishráqát.*

*Kalimát-i-Maknúnih.*

*Kitáb-i-Íqán.*

*Kitáb-i-Mubín.*

*Lawḥ-i-Ibn-i-Dhí'b.*

*Lawḥ-i-Maqṣúd.*

*Salát.*

*Súriy-i-Mulúk.*

## (b) WRITINGS OF 'ABDU'L-BAHÁ

*Aḍkár'u'l-Muqarrabín. (2nd Volume)*

*Alváḥ-i-Emríkád.*

*Alváḥ-i-Vaṣá'yá.*

*Khiṭábát.*

*Lawḥ-i-Láhih.*

*Madaniyyih.*

*Makátlb. (Volumes 1, 2 and 3)*

*Maqálih Sayyáh.*

*Mufávidát.*

*Siyásiyyih.*

*Tadhkiratu'l-Vafá.*

Armenian  
*Tablet to the Hague.*

## (c) WRITINGS OF SHOGHI EFFENDI

*Payámháy-i-Mubárak.*

*Tawqí' 1954.*

*Tawqí' Naw-Rúz 110.*

*Tawqí' Ridván 105.*

## (d) COMPILATIONS FROM THE WRITINGS OF BAHÁ'U'LLÁH, THE BÁB, 'ABDU'L-BAHÁ AND SHOGHI

EFFENDI

*Amr Va Khaalq.*

*Fará'id-i-Diniyyih.*

*Ganjinih Hudúd Va Ahkám.*

*Ráhnamá-i-Tabliq.*

(e) WRITINGS ON THE BAHÁ'Í FAITH  
*Atomic Mandate. (Pamphlet)*

*Ash'ár-i-Rawḥání. By Ghulám-Reḍá Rawḥání.*

*Bayán-i-Haqíqat. (Pamphlet) By Ḥasan Rahmání Nushábádí.*

*Burḥán Váḍih. (Pamphlet) By Ghulám-Reḍá Rawḥání.*

*Din Va Zindigí. By 'Ináyat'u'lláh Sohrab.*

*District of Núr. By Muḥammad 'Alí Malik-Khusruví.*

*Dukhtar-i-Malakút. By Abú'l-Qásim Faizí.*

*Duru'su'd-Diyáníh. (12 Volumes)*

*First Fruit of Gulpáyeḡán. (Poems) By Siyyid 'Alí Rawḥání.*

*Foundation of the Belief of the Church of Twelve. By Ḥusayn Áváregán.*

*Hálcáyát-i-Amri. By Ruḥi Arbáb.*

*Írán Dar Nazar-i-Bahá'iyán. (Pamphlet)*

*Khaṭirát-i-Ḥabíb. By Dr. Ḥabíb Mu'ayyad.*

*Kitábu'l-Fará'id. By Mírzá Abú'l-Faḍl.*

*Maṣábil-i-Hidáyat. (5 Volumes) By 'Azízu'lláh Sulaymání.*

*Nazar-i-Íjmáli. By Aḥmad Yazdání.*

*Nujúm-i-Bázighih. By Ruḥi Arbáb.*

*Passing of Shoghi Effendi, The. (Pamphlet) By Amatu'l-Bahá Rúḥíyyih Khánun.*

*Qámús-i-Tawqí'-i-Mubárak, 105. (2 Volumes) By 'Abdu'l-Ḥamid Ishráq-i-Khávári.*

- Qaṣiddih-i-Ta'yyih*. By Nabíl Qá'íní.
- Riḍván of 120 B.E.* (Pamphlet) Centenary Celebration Program.
- Study Course for Teaching*. By 'Ináyat'u'lláh Sohráb.
- Tarikh-i-Nabíl*. Resumé and translation by 'Abdu'l-Ḥamíd Ishráq-i-Khávári.
- Ten Year Plan, The*. (Pamphlet)
- Tibyán Va Burhán*. (2 Volumes) By Aḥmad Ḥamdí.
- Uṣúl-i-Tadrís-i-Dars-i-Akhláq*. (Pamphlet) By 'Alí Akbar Furútan.
- What Ought to be Rend*. (Pamphlet) By Ḥasan Rahmání Nuṣhábádí.
- Youth Almanac 1338*. (1959-1960)
- Kurdish
- Bahá'u'lláh and the New Em*. By J. E. Esslemont.
- World Religion*. (Manuscript)

## 9. BAHÁ'Í PUBLICATIONS OF CENTRAL AND EAST AFRICA

*Published or distributed by the Bahá'í Publishing Trust, P.O. Box 2662, Kampala, Uganda.*

### (a) WRITINGS OF BAHÁ'U'LLÁH

#### Ateso

*Gleanings from the Writings of Bahá'u'lláh*. (Excerpts) Simplified by Amatu'l-Bahá Rúhíyyih Khánum.

#### Luganda

*Gleanings from the Writings of Bahá'u'lláh*. (Excerpts) Simplified by Amatu'l-Bahá Rúhíyyih Khánum. (In Manuscript)

#### Swahili

*Gleanings from the Writings of Bahá'u'lláh*. (Excerpts) Simplified by Amatu'l-Bahá Rúhíyyih Khánum. (In Manuscript)

### (b) COMPILATIONS FROM THE WRITINGS OF BAHÁ'U'LLÁH, THE BĀB AND 'ABDU'L-BAHÁ

#### Ateso

*Bahá'í Prayers*.

#### Luganda

*Bahá'í Prayers*.

### Swahili

*Bahá'í Prayers*.

*Prayers for Special Occasions*. Translated by Leslie Matola. (In Manuscript)

### (c) WRITINGS ON THE BAHÁ'Í FAITH INCLUDING BOOKS, WORKS FOR CHILDREN, STUDY MATERIALS, ETC.

#### Acholi

*Calendar Card with Twenty Basic Facts about the Bahá'í Faith, A*.

*Dini Me Bahá'í Ango?*

*Ingeyo Kare Ma In Itey Ka Kwo Iye Ne?*

#### Ateso

*Advanced Training Course, An*. (In Manuscript)

*Ailip Naka Bahá'í*. (Eseita)

*Akiro Adis Kotoma Aisisianakin ka Ikisila Luka Bahá'u'lláh*. (Teaching Aid)

*Akiro Adis Kotoma Apugan Naka Bahá'í*. (Teaching Aid)

*Akiro Adis Kotoma Erwom Loka Bahá'í*. (Teaching Aid)

- Calendar Card with Twenty Basic Facts about the Bahá'í Faith, A.*
- Ijeni Ijo Anibo Apaaran na Naijaar Iji?* (Pamphlet)
- Ínyobo Akyuum Naka Bahá'í?*
- Proofs Based on the Bible.* (In Manuscript)
- Some Teaching Notes on the Bahá'í Faith.*
- English
- Advanced Training Course, An.* (In Manuscript)
- Bahá'í Calendar—1963.*
- Bahá'í Proofs Based on the Bible.* (In Manuscript)
- Bahá'í Proofs Based on the Qur'án.* (Mimeographed)
- Calendar Card with Twenty Basic Facts about the Bahá'í Faith, A.*
- Do You Know in What Day You Are Living?*
- Good Message, The.* By Amatu'l-Bahá Rúhíyyih Khámum.
- Some Teaching Notes on the Bahá'í Faith.*
- Souvenir Programme—Bahá'í Intercontinental Conference, 1958.*
- Study Course Booklets.* Giving outlines of Bahá'í history and administration, with teachings and laws of Bahá'u'lláh.
- Tell Me More about Bahá'í.* By Philip Hainsworth.
- What Is the Bahá'í Faith?* (Pamphlet)
- French
- Bahá'í Proofs Based on the Qur'án.* (In Manuscript)
- Kuman
- Do You Know in What Day You Are Living?*
- Lubukuso
- Onyala Khumanya Chinyanga ni cho Omenyilemo?*
- Luganda
- Advanced Training Course, An.* (In Manuscript)
- Bahá'í House of Worship, The.*
- Calendar Card with Twenty Basic Facts about the Bahá'í Faith, A.*
- Ebimu ky By'Okuyigiriza n'Amatteeka ebya Bahá'u'lláh.* (Teaching Aid)
- Ebyafaaya buy Bahá'í Mubimpimpi.* (Teaching Aid)
- Okumnyonyola Enzirukanya ya Bahá'í.* (Teaching Aid)
- Omanyi Ebiseera by'Olimu?*
- Proofs Based on the Bible.* (In Manuscript)
- Some Teaching Notes on the Bahá'í Faith.*
- What Is the Bahá'í Faith?* (In Manuscript)
- Lugbara
- Ini Mi A Odu Ngo Alia-ri Raya?*
- Lusukumu
- Kunzunya Kwa Bahá'í Kwene Huki?* (Pamphlet)
- Maragoli
- Umanyi ku ni Ing'ing ki Gomenyi Mu?*
- Runyoro-Rutoro
- Nomanya Kiro ki Ekyolimu?*
- What Is the Bahá'í Faith?* (Pamphlet)
- Swahili
- Advanced Training Course, An.* (In Manuscript)
- Baadhi ya Mafundisho ya Sheria za Bahá'u'lláh.* (Teaching Aid)
- Bahá'u'lláh and the New Era.* By J. E. Esslemont. (In Manuscript)
- Calendar Card with Twenty Basic Facts about the Bahá'í Faith, A.*
- Je, Wajua ni Nyakati Gani Uishimo?*
- Masimulizi Machache juu ya Imani ya Bahá'í.* (Teaching Aid)
- Proofs Based on the Bible.* (In Manuscript)
- Proofs Based on the Qur'án.*
- Utawala wa Kibah'i kwa Kifupi.* (Teaching Aid)

## 10. BAHÁ'Í PUBLICATIONS OF BRAZIL

*Published by the Bahá'í Publishing Trust of Brazil, Praia do Flamengo  
120, Casa 2, Rio de Janeiro, Guanabara, Brazil.*

## (a) WRITINGS OF BAHÁ'U'LLÁH

*O Kitáb-i-Íqán.*

## (b) WRITINGS OF 'ABDU'L-BAHÁ

*Respostas a Algumas Perguntas.*

*Vontade e Testamento de 'Abdu'l-Bahá.*

(c) COMPILATIONS FROM THE  
WRITINGS OF BAHÁ'U'LLÁH, THE  
BAB AND 'ABDU'L-BAHÁ

*Libro de Orações, Para Crianças.*

*Orações Bahá'ís. (Combined Edition)*

*Orações Bahá'ís. (General Edition)*

## (d) WRITINGS OF SHOGHI EFFENDI

*O Dia Prometido Chegou.*

*Dispensação de Bahá'u'lláh.*

*A Presença de Deus.*

(e) WRITINGS ON THE BAHÁ'Í  
FAITH INCLUDING BOOKS,  
WORKS FOR CHILDREN, STUDY  
MATERIALS, ETC.

*Bahá'u'lláh e a Nova Era.* Por J. E. Esslemont.

*Cristo e Bahá'u'lláh.* Par George Townshend.

*Renascimento da Civilização.* Por David Hofman.

*A Revelação Bahá'í.*

*A Vida Bahá'í.*

## 11. BAHÁ'Í PUBLICATIONS IN ABYSSINIAN (AMHARIC)

*Bahá'u'lláh and the New Era.* By 3. E. Esslemont. (In Manuscript)

*History, Laws and Administration.* 3 Pamphlets. (Mimeographed)

*Prophecy Fulfilled.*

*Teachings and Ordinances of the Bahá'í Faith.* (Pamphlet)

*What Is the Bahá'í Faith?*

## 12. BAHÁ'Í PUBLICATIONS IN AFRIKAANS

*Selected Bahá'í Prayers.*

*Pamphlet — Introductory.*

## 13. BAHÁ'Í PUBLICATIONS IN ALBANIAN

*Kitáb-i-Íqán.*

*Bahá'u'lláh and the New Era.* By J. E. Esslemont.

*Ch'ësht Livizja Beha'i?*

*Detyrat e Domosdoshe Besnikvet Bahá'í*

*Fjalë Të Fshehura.*



Bahá'ís of Macao.

Hand of the Cause Shu'á'u'lláh 'Alá'í shown with members of the Spiritual Assembly and other Bahá'ís on the occasion of his visit to Macao, 1960.



First Spiritual Assembly of the Bahá'ís of Taipei, Taiwan, 1958.

## 14. BAHÁ'Í PUBLICATIONS IN ANEPTYUM (NEW HEBRIDES)

*Nimmáijes Ninnveiges Bahá'í.*

## 15. BAHÁ'Í PUBLICATIONS IN ARABIC

(See also Bahá'í Publications of India)

### (a) WRITINGS OF BAHÁ'U'LLÁH

*Bishárát-i-'Uzmá.*

*Hidden Words.*

*Ishráqát, Tajalliyát, Tarázát, and Kalimát.*

*Kitáb-i-Aqdas.*

*Kitáb-i-Íqán.*

*Prayers from Bahá'u'lláh.*

### (b) WRITINGS OF 'ABDU'L-BAHÁ

*Mundjátháy-i-Haḍrat-i-'Abdu'l-Bahá.*

*Some Answered Questions.*

*Tablet to the Hague.*

*Talks of 'Abdu'l-Bahá.*

*Traveller's Narrative, A.*

*Will and Testament of 'Abdu'l-Bahá, The.*

### (c) WRITINGS OF SHOGHI EFFENDI

*Dispensation of Bahá'u'lláh, The.*

*Goal of a New World Order, The.*

*Unfoldment of World Civilization, The.*

### (d) COMPILATIONS FROM THE WRITINGS OF BAHÁ'U'LLÁH, THE BÁB, 'ABDU'L-BAHÁ AND SHOGHI EFFENDI

*Nassaiem el Rahman.*

### (e) WRITINGS ON THE BAHÁ'Í FAITH

*Addiu-i-Mubáraka.*

*Alfár'id.* By Mírzá Abú'l-Faḍl.

*Attibyán Wal-Burhán, Volume II. Baha'i  
Proofs for Sunni Muslims.*

*Bahá'í Declaration of Human Rights and  
Obligations.*

*Bahá'í Faith Is a World Faith.*

*Bahá'í Pearls.* By Mírzá Abú'l-Faḍl.

*Bahá'í Principles; Summary of Bahá'í  
Teachings.*

*Bahá'í Proofs.* By Mírzá Abú'l-Faḍl.

*Bahá'u'lláh and the New Era.* By J. E.  
Esslemont.

*Dawn-Breakem, The.* Nabil's Narrative.

*Introductory Pamphlet, An.* (In Manuscript)

*Kingdom of the Father Foretold, The.*

*Life after Death.*

*Principles of the Bahá'í Faith.*

*Promise of All Ages, The.*

*Queen Mary of Rumania and the Bahá'í Faith.*

*Risáliy-i-Amriyyih.* By Muṣṭafá.



## 16. BAHÁ'Í PUBLICATIONS IN ARMENIAN

(See also Bahá'í Publications of Persia)

- |   |                                     |
|---|-------------------------------------|
| <i>Kitáb-i-Íqán.</i> (In Manuscript)                    | <i>Pamphlet.</i> (Cairo)            |
| <i>Hidden Words, The.</i> (In Manuscript)               | <i>Pamphlet.</i> (Istanbul)         |
| <i>Some Answered Questions.</i> (In Manuscript)         |                                     |
| <i>Bahá'u'lláh and the New Era.</i> By J. E. Esslemont. | <i>What Is the Bahá'í Movement?</i> |

## 17. BAHÁ'Í PUBLICATIONS IN AYMARÁ

- |   |                                     |
|---|-------------------------------------|
| <i>La Venida de los Mensajeros de Dios.</i> | <i>Que es la Fe Mundial Bahá'í?</i> |
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## 18. BAHÁ'Í PUBLICATIONS IN BALINESE

- Kepertjajaan Bahá'í.* (Pamphlet)

## 19. BAHÁ'Í PUBLICATIONS IN BALOCHI

- |  |                                     |
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| <i>Bahá'í Faith—A Faith for Unity.</i> | <i>Bahá'í Teachings.</i> (Pamphlet) |
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## 20. BAHÁ'Í PUBLICATIONS IN BAETX

- Bahá'í Teachings.* (Pamphlet)

## 21. BAHÁ'Í PUBLICATIONS IN BASQUE

- Baha'ieren fedea.*

## 22. BAHÁ'Í PUBLICATIONS IN BATAR

- Haporseaon Bahá'í.*

## 23. BAHÁ'Í PUBLICATIONS IN BEMBA

(See also Bahá'í Publications of the British Isles)

*Bahá'í Prayers.**What Is the Bahá'í Faith?* (Pamphlet)

## 24. BAHÁ'Í PUBLICATIONS IN BENGALI

*Hidden Words, The.**Bahá'í Teachings.**Al-Mehyar-us-Sahih.**Bahá'u'lláh and the New Era.* By S. E. Esslemont.

## 25. BAHÁ'Í PUBLICATIONS IN BLACKFOOT

*Oki! Nitsitapee.* (Pamphlet)

## 26. BAHÁ'Í PUBLICATIONS IN BRAHUI

*Bahá'í Teachings.* (Pamphlet)

## 27. BAHÁ'Í PUBLICATIONS IN BUGIS

*Bahá'í Faith—A Faith for Unity.* (Pamphlet)

## 28. BAHÁ'Í PUBLICATIONS IN BUGOTU

*Basic Facts of the Bahá'í Faith.* By Kenneth Christian. (Pamphlet)

## 29. BAHÁ'Í PUBLICATIONS IN BULGARIAN

*Kitáb-i-Íqán.* (In Manuscript)*Words of Wisdom.* (In Manuscript)*Hidden Words, The.**Bahá'u'lláh and the New Era.* By J. E. Esslemont.*Seven Valleys, The.* (In Manuscript)

30. BAHÁ'Í PUBLICATIONS IN BURMESE

*Kitáb-i-Íqán.* (In Manuscript)

*Paris Talks.*

*Some Answered Questions.*

*Tablet of Love.*

*To Live the Life.*

*Collection of Bahá'í Prayers.*

*'Aqá'id-i-Bahá'íyán.*

*Bahá'í Principles.*

*Bahá'í Short Thesis, The.*

*Bahá'í Teaching for World Faith.*

*Bahá'í World Faith.*

*Bahá'u'lláh and the New Era.* By J. E. Esslemont.

*Dawn of the New Day.*

*Divine Laws.*

*Durús-i-Akhláqíyyih.*

*Durúsu'd-Diyánih.* •

*Hujjatu'lláhu'l-Bálighih.*

*Huqúqu'l-Ínsániyyih.*

*Mizánu'l-Furgán.*

*Nizám-Námih.*

*Revelation of Bahá'u'lláh.*

*Shajaratu'l-Adyán.*

*Short History of the Cause, A.*

*Su'ál va Javáb.*

*What Is the Bahá'í Movement?*

31. BAHÁ'Í PUBLICATIONS IN CEBUANO

*Bahá'í Prayers.*

*Ang Mensahe nga Bahá'í.*

32. BAHÁ'Í PUBLICATIONS IN CHEROKEE

*New Day Comes, A.* Handlettered in Cherokee. (Pamphlet)

33. BAHÁ'Í PUBLICATIONS IN CHIN

*Bahá'u'lláh and the New Era.* By J. E. Esslemont.

34. BAHÁ'Í PUBLICATIONS IN CHINESE

*Bahá'í Prayers.* (Two editions)

*Paris Talks.* (In Manuscript)

*Bahá'í Answers.* (Pamphlet)

*Bahá'í Faith.* (Pamphlet)

*Bahá'í Teachers Manual.*

*Bahá'u'lláh and the New Era.* By J. E. Esslemont.

*Basic Facts of the Bahá'í Faith.* (Pamphlet)

*Introductory Pamphlet.*

*Keystone, The.* (Pamphlet)

*Life after Death.* (Pamphlet) (In Manuscript)

*Man One Family.* (In Manuscript)

*One Universal Faith.* (Pamphlet)

*Tomorrow and Tomorrow.* (In Manuscript)



First Spiritual Assembly of the Bahá'ís of Ceuta, Spanish Morocco, April 1955.



First Incorporated Spiritual Assembly of the Bahá'ís of Nicosia, Cyprus, October 20, 1959.

### 35. BAHÁ'Í PUBLICATIONS IN CROATIAN

*Some Answered Questions*, (In Manuscript) *Pamphlet*.

### 36. BAHÁ'Í PUBLICATIONS IN CZECH

(See also Slovak)

- |  |  |
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| <i>Tablet of Tarázát</i> . (In Manuscript)                               | <i>Bahá'u'lláh i Nowa Era</i> . By J. E. Esslemont.                        |
| <i>Pattern for Future Society, A</i> . (In Manuscript)                   | <i>Compilation (9), A</i> .  |
| <i>Appearance of Peace Movement in the East, An</i> .                    | <i>East and the New Era, The</i> . (Vychod a nová doba) By Dr. J. Krámský. |
| <i>Bahá'u'lláh and His Message</i> . By J. E. Esslemont. (In Manuscript) | <i>Světové Náboženství</i> .   |

### 37. BAHÁ'Í PUBLICATIONS IN DANISH

- |   |  |
|---|--|
| <i>De skjulte Ord af Bahá'u'lláh</i> . Translated by Prof. K. Barr.                   | <i>Hvad er Bahá'í Bevægelsen?</i><br>By J. E. Esslemont. Translated by Johanne Sörensen. |
| <i>De Syv Dale og de Fire Dale</i> .  | <i>Hvordan gør man rede for Troen i en Noddeskal</i> .<br>(Pamphlet)                     |
| <i>Tre Daglige Pligtbønner</i> . Translated into Danish by Prof. K. Barr.             | <i>Livets Store Motiver</i> . By Eric Bowes.   |
| <i>Kitáb-i-Íqán</i> . Translated by Prof. K. Barr.                                    | <i>Menneskerettigheder-Menneskepligter</i> .<br>(Pamphlet)                               |
| <i>Brev til Folket</i> . (Pamphlet)   | <i>Pagten og Administrationen</i> . (Group Study Guide)                                  |
| <i>Brevet til de Levende Bogstayer</i> .  | <i>Renewal of Civilization, The</i> . By David Hofman.                                   |
| <i>'Abdu'l-Bahá Vilje og Testamente</i> .   | <i>Sammenlignende Religion</i> .   |
| <i>Nogle Besvarede Spørgsmål</i> .  | <i>Verdens Civilisationen Bryder Frem</i> .<br>(Pamphlet)                                |
| <i>Bahá'í Prayers</i> .   | <i>Visdomsord af Bahá'u'lláh</i> . (Pamphlet)  |
| <i>Bahá'u'lláh's Forkyndelse</i> .  | <i>Your Experience as a Bahá'í</i> . (Pamphlet)  |
| <i>Bahá'í Laeren om en Verdenstro</i> . (Pamphlet)                                    |  |
| <i>Bahá'u'lláh og den Nye Tid</i> . By J. E. Esslemont. Translated by Niels Bonnesen. |  |
| <i>Grundsætninger om Bahá'í Troen</i> . (Pamphlet)                                    |  |

### 38. BAHÁ'Í PUBLICATIONS IN WAYAK

*Bahá'í Teachings for a World Faith*.  
(Pamphlet)

## 39, BAHÁ'Í PUBLICATIONS IN DUTCH

- Bloemlezing uit de Geschriften van Bahá'u'lláh. Kitáb-i-Íqán.*  
*De Verborgen Woorden van Bahá'u'lláh.*  
*Testament van 'Abdu'l-Bahá.*  
*Gebendenboek.*  
*Bloemlezing uit de Geschriften van 'Abdu'l-Bahá.*  
*Bahá'í Administration.*  
*Beschikking van Bahá'u'lláh. (Excerpts)*  
*Alegmeene Beginselen der Bahá'í Beweging.*  
*Bahá'u'lláh en het nieuwe Tijdperk. By J. E. Esslemont.*
- De Bahá'í Leer. (Pamphlet)*  
*Be weg tot een menswaardige Wereld. (Pamphlet)*  
*Een Beschouwing van het Bahá'í Geloof. By Marcus Bash. (Pamphlet)*  
*Het Verbond. (The Covenant) {Pamphlet}*  
*Instelling van de Handen van de Zaak Gods. Introductory Pamphlet.*  
*Opbouw van de Bahá'í Gemeenschap.*  
*Zekerheid voor een Ontwrichte Wereld. By Stanwood Cobb. (Pamphlet)*

## 40. BAHÁ'Í PUBLICATIONS IN ENGLISH

(See also Baha'i Publications of the United States and of the British Isles)

- 'Abdu'l-Bahá in Canada.*  
*Bahá'í Calendar, The.*  
*Bahá'í Consultation.*  
*Bahá'í Faith, The.*  
*Bahá'í Faith and Its Relation to Me Church.*  
*Bahá'í Fund, The.*  
*Bahá'í Lotu, The.*  
*Bahá'í Message, The.*  
*Bahá'í Obligatory Prayers.*  
*Biblical Proofs.*  
*Bahá'í Religion.*  
*Bahá'í Song Book.*  
*Bahá'í Story, The.*  
*Bahá'u'lláh—Wonderful Counsellor.*  
*Comparative Religion.*  
*Covenants of God, The.*  
*Faith of Bahá'u'lláh, The.*  
*Five Golden Crown Series—Mullá Husayn, Quddús, Táhírah.*  
*Fundamentals of the Bahá'í Faith.*  
*God Speaks Again,*  
*How Can You and I Become Better Bahá'í Teachers?*  
*How to Elect a Local Spiritual Assembly.*  
*How to Elect a Local Spiritual Assembly, (Nine Only).*  
*Improving Our Bahá'í Consultation.*
- Leaflets on Prayer, Fasting, Instructions to Travelling Teachers.*  
*Letters to Christians.*  
*Life Story of Bahá'u'lláh, The.*  
*Nineteen Day Feast, The.*  
*Obedience to Government.*  
*Outline of Bahá'í Administration.*  
*Outline of Bahá'í History.*  
*Outline of Bahá'í Teachings and Laws.*  
*Prophecy.*  
*Remember My Days.*  
*Selections from Bahá'í Writings for Use at Declarations.*  
*Some Basic Facts.*  
*Some Questions and Answers on Bahá'í Administration.*  
*Souvenir of the National Spiritual Assembly of the Bahá'ís of Pákestán.*  
*Stories of 'Abdu'l-Bahá.*  
*Suggestions to Bahá'í Parents.*  
*Suggestions for Committee Planning a Bahá'í Conference.*  
*Suggestions for Starting a Bahá'í Children's Class.*  
*Teachings of Bahá'u'lláh.*  
*Way to Happiness, The.*  
*Welcome to the Bahá'í Faith.*  
*What Is a Bahá'í Convention?*

## 41. BAHÁ'Í PUBLICATIONS IN ESKIMO

*Toosahyuuaak Eneupanune.*

## 42. BAHÁ'Í PUBLICATIONS IN ESPERANTO

## (a) WRITINGS OF BAHÁ'U'LLÁH

*Kaŝitaj vortoj de Bahá'u'lláh.*

## (b) WRITINGS OF THE BÁB

*Báb's Address to Letters of Living.*

*Parolado de Báb.*

## (c) WRITINGS OF 'ABDU'L-BAHÁ

*Bahaj.*

*La Sep Kandeloj de Mondunueco.*

*Paris Talks of 'Abdu'l-Bahá.*

*Some Answered Questions. (In Manuscript)*

## (d) COMPILATIONS FROM THE WRITINGS OF BAHÁ'U'LLÁH AND 'ABDU'L-BAHÁ

*Kompilajo.*

## (e) WRITINGS ON THE BAHÁ'Í FAITH

*Bahaaj Instruoj por Mondkredo.*

*Bahaaj pruvoj di vivo post morto. By Martha Root.*

*Bahaaj sciencaj pruvoj de vivo post morto. By Martha Root.*

*Bahaismo kaj politiko. By Dr. Ernst Kliemke.*

*Bahá'i Teachings for a World Faith.*

*Bahá'u'lláh kaj la Nova Epoko. By J. E. Esslemont, el la angia originalo tradukita de Lidja Zamenhof.*

*Bahá'u'lláh kaj lia misio. By J. E. Esslemont.*

*Dawn-Breakers, The. By Nabil. Translated by Roan U. Orloff. (In Manuscript)*

*Historio, instruoj kaj valoro de la Bahá'i-movado. By Dr. Hermann Grossmann.*

*Homo, Dio, Profeto. By Lidja Zamenhof.*

*Kio estas In Bahaa movado?*

*La esenco de l Bahaismo. By Dr. Hermann Grossmann.*

*La internacia bahaa esperanto-gazeto. La Nova Tago.*

*La Mondreligio.*

*Pamphlet on the Faith.*

*Parolado en la dua Bahaa kunveno dum la XVIIIa Universala Kongreso de Esperanto en Genevo. By Dr. Adelbert Mühlischlegel.*

*Religio kaj Scienco laŭ la lumo de la Bahaja.*

## 43. BAHÁ'Í PUBLICATIONS IN ESTONIAN

*Bahá'í: Sissejuhatav Broŝüür.*

## 44. BAHÁ'Í PUBLICATIONS IN FIJIAN

*Gleanings from the Writings of Bahá'u'lláh. (Selections)*

*Hidden Words of Bahá'u'lláh. (Part I)*

*A I Vola Ni Masu Sa Nodra Na Gone.*

*God and His Messengers. By David Hofman. (Selection) (Children's Literature)*

*Introductory Pamphlet.*

*Na Yavu Ni Vakabauta Ni Bahá'i. Ko Kenneth Christian. (Pamphlet)*

*Prophecy Fulfilled. By Elisabeth Cheney. (Pamphlet)*

## 45. BAHÁ'Í PUBLICATIONS IN FINNISH

- Bahá'u'lláh'in Käketyt Sanat.* *Liitto.* (Mimeographed)
- Poimintoja Bahá'u'lláh'n Kirjoituksista.* *Maailma Jatkaa kukluaan Kohtaloaan Kohti.* (Pamphlet, Mimeographed)
- Pariisin Puheita.* (Series of 3, Mimeographed)
- Vastauskia Joihinkin Kysymyksiin.* *Menestys Opetustyösa.* By Rúhiyyih Khánun. (Pamphlet, Study Aid)
- Bahá'í Rukouksia.* *One Universal Faith.*
- Bahá'í Hallintojärjestys.* 'By Shoghi Effendi. (Mimeographed)
- Bahá'u'lláh Dispanssi.* By Shoghi Effendi. *Postcard with an introduction and principles of the Faith.*
- Bahá'í Taskukalenteri.* *Täyttnyt Ennustus.* By Elisabeth Cheney. Translated by Mr. Urho Toivola.
- Bahá'u'lláh'in Iloisia Sanomia.* (Leaflet, Mimeographed)
- Uskon Henkinen Historia.* (Pamphlet, Mimeographed)
- Bahá'u'lláh Ja Uusi Aika.* By J. E. Esslemont. Translated by Helmi Jaalovaara. *Uskonto Herätettynä Uuteen Eloon.* (Pamphlet, Mimeographed)
- Ihminen Yksi Perhe.* (Pamphlet)
- Jumalan Kansa.* (Pamphlet, Mimeographed) *What Is a Bahá'í?*

## 46. BAHÁ'Í PUBLICATIONS IN FLEMISH

- Het Bahá'í Wereld Geloof.* (Pamphlet) *Een Universeele Geloof.* (Pamphlet)

## 47. BAHÁ'Í PUBLICATIONS IN FRENCH

(See also Bahá'í Publications of Central and East Africa)

- (a) WRITINGS OF BAHÁ'U'LLÁH *Sept Vallées.*
- Extraits des Écrits de Bahá'u'lláh.* Traduit de l'anglais par G. des Hons. *Tablette de Bahá'u'lláh pour un croyant de Qazwine* (écrite à Adrianople).
- Le Kitáb-i-Aqdas.* Traduit par Hippolyte Dreyfus. (In Manuscript)
- 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 Bayán. Tome II. Le Temple de Dieu; Les Lettres aux Souverains. Tome III. Le Livre de la Certitude.
- (b) WRITINGS OF THE BÁB
- Le Bayán Arabe.* Traduit par A. L. M. Nicolas.
- Le Bayán Persan.* Tomes I, II, III, IV. Traduit par A. L. M. Nicolas.
- Le Livre des Sept Preuves.* Traduit par A. L. M. Nicolas.
- Les Paroles Cachées.* Traduit par Hippolyte Dreyfus. *Tablette du Báb aux Dix-Huit Lettres du Vivant.* (Pamphlet)



## (c) WRITINGS OF 'ABDU'L-BAHÁ

*Causeries d'Abdu'l-Bahá à Paris, Traduit par Elisabeth Hesse.*

*Les Leçons de St-Jean-d'Acre. Recueillis par Mme. Laura C. Barney; traduit par Hippolyte Dreyfus.*

*Lettre au Professeur Auguste Forel.*

*Tablet of 'Abdu'l-Bahá to Mrs. Edith de Bons. (Pamphlet)*

*Le Testament d'Abdu'l-Bahá.*

## (d) COMPILATIONS FROM THE WRITINGS OF BAHÁ'U'LLÁH, THE BÁB AND 'ABDU'L-BAHÁ

*Foi mondiale Bahá'ie.*

*Prières Bahá'ies. (broché)*

*Prières Bahá'ies. (cartonné vert)*

*Prières Bahá'ies. (recueil de poche)*

## (e) WRITINGS OF SHOGHI EFFENDI

*Le But d'un Nouvel Ordre Mondial. Traduit par Léon Karakehia.*

*Carte du Monde Bahá'í.*

*La Dispensation de Bahá'u'lláh. Traduit par Léon Karakehia.*

*La Foi de Bahá'u'lláh.*

*Le Jour Promis est Venu.*

*Vers l'Apogée de la Race Humaine. Traduit par G. des Hons.*

## (f) WRITINGS ON THE BAHÁ'Í FAITH

*A. B. C. de L'Enfant Bahá'í.*

*L'Apparition de la Splendeur divine. Par Florence Pinchon. Traduit par Amanatillah Rovchan Zaèr et R. Evrot. (In Manuscript)*

*L'Art Divin de la Vie.*

*Le Bábisme et le Bahá'isme. Par Hippolyte Dreyfus. (Extrait du livre Religions et Sociétés.)*

*Bahá'u'lláh et l'Ère nouvelle. Par J. E. Esslemont. Traduit par Juliette Rao.*

*Bahá'u'lláh — God's Messenger. (In Manuscript)*

*Calendrier Bahá'í.*

*Le Calendrier de l'Ère Nouvelle.*

*Centenary Cards. (Quotations from Bahá'u'lláh, Tolstoy, Forel and Edm. Privat.)*

*Chrétiens, Il est Venu! Par Daniel Schaubacher.*

*Christ et Bahá'u'lláh. Par George Townshend.*

*La Civilisation Mondiale.*

*Dawn-Breakers, The. (In Manuscript)*

*La Descente de la nouvelle Jérusalem. Par G. Townshend. (In Manuscript)*

*Foi Mondiale pour l'Homme Moderne.*

*Les Héros de Dieu. Par Laura C. Barney. Drame en 5 actes. Traduit par Hippolyte Dreyfus. (In Manuscript)*

*L'Humanité Une.*

*Kingdom of God, The.*

*Les Portes de la Liberté. Par H. C. Ives. Traduit par Jane Montefiore. (In Manuscript)*

*La Renaissance de la Civilisation. Par David Hofman. Traduit par Line Cristi, Lucienne Migette, Marie Chevalier. (In Manuscript)*

*Le Signe de Dieu Parmi les Hommes.*

*La terre n'est qu'un seul pays et les hommes en sont citoyens.*

*Vivions Aujourd'hui pour le Monde de Demain.*

## (g) PAMPHLETS

*'Abdu'l-Bahá. (Reprint of a chapter from Christ and Bahá'u'lláh)*

*L'Appel mondial de Bahá'u'lláh.*

*Le Bahá'isme. Par Paule Mayer May.*

*Le Bahá'isme, son Histoire, sa portée sociale.*

*Le Covenant.*

*Déclaration des Droits et Obligations de l'Homme.*

*Le Derniers Jours de Shoghi Effendi. Par Rúhíyyih Khánum.*

*Dieu chemine avec les Hommes.*

*L'Économie mondiale de Bahá'u'lláh. Par Horace Holley. Traduit par G. des Hons.*

*Les Églises Établies et La Nouvelle Foi. Par George Townshend.*

*Essai sur le Bahá'isme. Par Hippolyte Dreyfus.*

*Evolution de l'Âme Humaine.*



First Spiritual Assembly of the Bahá'ís of Bontain, South Celebes, Indonesia, April 1959.



Formosa opens new Bahá'í Centre, 1959.

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| <i>La Foi Universelle.</i>                                    | <i>Suggestions Bahá'ies à l'O.N.U. pour revision de la Charte.</i>             |
| <i>L'Institution des Mains de la Cause de Dieu.</i>           | <i>Une Communauté universelle-Plan Bahá'í.</i>                                 |
| <i>Loyauté envers le Gouvernement.</i>                        | <i>Une Institution divine, le Mashriqu'l-Adhkár.</i><br>Par Hippolyte Dreyfus. |
| <i>L'Ordre administratif de Bahá'u'lláh.</i>                  | <i>Unité Religieuse.</i>   |
| <i>Programme Bahá'í de Paix.</i>                              | <i>Vers un Monde Uni.</i>  |
| <i>Prophéties Accomplies.</i>                                 | <i>Votre Expérience de Bahá'í. (Administrative and Teaching Aid)</i>           |
| <i>Réponses Bahá'ies.</i>                                     | <i>Vous Vivez l'heure H. tie l'Histoire.</i>                                   |
| <i>Les Roses Blanches de Perse.</i>                           | <i>Le Vrai Bahá'í. (5 Chap. de Bahá'u'lláh et L'Ère nouvelle)</i>              |
| <i>Sécurité pour un monde en Désarroi. Par Stanwood Cobb.</i> |  |
| <i>Au Seuil de l'Age Nouveau.</i>                             |  |

#### 48. BAHÁ'Í PUBLICATIONS IN GEORGIAN

*Bahá'í Faith—A Faith for Unity.*

#### 49. BAHÁ'Í PUBLICATIONS IN GERMAN

(See also Bahá'í Publications of Germany)

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| <i>Centenary Cards.</i>                        | <i>Worte der Hoffnung. (Pamphlet)</i> |
| <i>Das Bündnis und die Verwaltungsordnung.</i> |                                       |

#### 50. BAHÁ'Í PUBLICATIONS IN GILBERTESE

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| <i>Hidden Words of Bahá'u'lláh, The. (Selected Verses)</i>       | <i>Outline of Bahá'í History. (Teaching Aid Pamphlet)</i> |
| <i>Te Boki n Tataro ni Bahá'í.</i>                               | <i>Teacher Training Course. (Teaching Aid Pamphlet)</i>   |
| <i>Outline of Bahá'í Administration. (Teaching Aid Pamphlet)</i> |   |

#### 51. BAHÁ'Í PUBLICATIONS IN GREEK

(See also Bahá'í Publications of Germany)

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|---|---------------------------------|
| <i>Dawn of World Civilization. (Pamphlet)</i> | <i>Pamphlet. (Modern Greek)</i> |
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#### 52. BAHÁ'Í PUBLICATIONS IN GUARANI

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| <i>Ko-eyu Mbaepyajhu Reruha Bahá'í. (Pamphlet)</i> | <i>Ñembo'e Bahá'í.</i> |
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## 53. BAHÁ'Í PUBLICATIONS IN HEBREW

*Bahá'u'lláh and the New Era.* By J. E. *Introductory Pamphlet.*  
Esslemont.

## 54. BAHÁ'Í PUBLICATIONS IN HOUAILOU

*Twelve Principles and Quotations from the Sacred Writings of the Bahá'í Faith.*

## 55. BAHÁ'Í PUBLICATIONS IN HUNGARIAN

*Hidden Words, The.* (In Manuscript)  
*A Tizenkét Bahá'í Alapelv.*

*Bahá'u'lláh és az új Korszak.* Irta J. E.  
Esslemont.

## 56. BAHÁ'Í PUBLICATIONS IN IBALUY (IGOROT)

*Bahá'í Message.* (Pamphlet)

## 57. BAHÁ'Í PUBLICATIONS IN IBAN (SEA DAYAK)

*Bahá'í Teachings for a World Faith.*  
(Pamphlet)

*Birth of a New World Order.* (Pamphlet)

## 58. BAHÁ'Í PUBLICATIONS IN ICELANDIC

*Bænir Bahá'í.*  
*Communion with God.* (Prayers)

*Bahá'u'lláh Og Nýi Tíminn.* By J. E.  
Esslemont.

## 59. BAHÁ'Í PUBLICATIONS IN ILOCANO

*Hidden Words of Bahá'u'lláh, The.* (Selected  
Portions)  
*Ti Cararag ti Bahá'í.* (Prayers)  
*Paris Talks.* (Excerpts)  
*Bahá'í Calendar and an Explanation Sheer, The.*  
*Ti Biag Kalpasan ti Ipatatay.* By Florence  
Pinchon. (Pamphlet)

*Faith of Bahá'u'lláh, The.*  
*Functions of the Local Spiritual Assembly.*  
(Teaching Aid)  
*Ti Mensaje ti Bahá'í.* (Pamphlet)  
*Ti Panursure ti Bahá'í.* (Pamphlet)  
*One Universal Faith.*

## 60. BAHÁ'Í PUBLICATIONS IN INDONESIAN

*Bahá'í Prayers.* (In Manuscript)  
*Paris Talks.* (In Manuscript)  
*Adjaran Bahá'u'lláh.*  
*Bahá'í Community.* (Teaching Aid)

*Bahá'í Teachings for a World Faith.* (Pamphlet)  
*Bahá'í World Faith.* (In Manuscript)  
*Bahá'u'lláh dan Zaman Baru.* Oleh J. E.  
Esslemont.

*Basic Facts of the Bahá'í Faith*, By Kenneth Christian. (Pamphlet)

*Keperjanyaan Bahá'í*. (Pamphlet)

*Outline of Bahá'í History, An*. (Pamphlet)

*Release the Sun*. (In Manuscript)

*Some Important Points a Bahá'í Must Know and Accept*. (Pamphlet)

*Tjeritera Untuk Kanak dari "The Dawn-Breakers"*. Oleh Zoe Meyer.

*What Is the Bahá'í Faith?* (In Manuscript)

## 61. BAHÁ'Í PUBLICATIONS IN IROQUOIS

*A-de-rih-wa-nie-ton-on-kwe-on-we-néh-há*. (Pamphlet)

## 62. BAHÁ'Í PUBLICATIONS IN ITALIAN

### (a) WRITINGS OF BAHÁ'U'LLÁH

*L'Anima dell'Uomo e la Vita dopo In Morte*.

*L'Epistola al Figlio del Lupo*. (In Manuscript)

*Il Libro della Certezza*. (Kitáb-i-Íqán)  
Translated from English by the Italian Bahá'í Translating and Publishing Committee.

*Le Parole Celate*. Translated by Ugo R. Giachery.

*Pregchiere e Meditazioni*.

*Le Sette Valli e Le Quattro Valli*. Translated by the Italian Bahá'í Translating and Publishing Committee.

*Spigolature dagli Scritti di Bahá'u'lláh*. Translated from English by the Italian Bahá'í Translating and Publishing Committee.

### (b) WRITINGS OF THE BÁB

*Il Commiato del Báb dalle Lettere del Vivente*. Translated by the Italian Bahá'í Translating and Publishing Committee. (Mimeographed)

### (c) WRITINGS OF 'ABDU'L-BAHÁ

*Le Lezioni di San Giovanni d'Acri*.

*La Saggezza di 'Abdu'l-Bahá*. Revised translation and publication,

*L'Ultima Volontà e Testamento di 'Abdu'l-Bahá*. Translated by the Italian Bahá'í Translating and Publishing Committee,

### (d) COMPILATIONS FROM THE WRITINGS OF BAHÁ'U'LLÁH, THE BÁB AND 'ABDU'L-BAHÁ

*Pregchiere Bahá'í*. Translated by the Italian Bahá'í Translating and Publishing Committee.

### (e) WRITINGS OF SHOGHI EFFENDI

*L'Avvento della Giustizia Divina*. (In Manuscript)

*La Dispensazione di Bahá'u'lláh*. Translated by the Italian Bahá'í Translating and Publishing Committee.

*God Passes By*. (In Manuscript)

*Il Patto e l'Amministrazione Bahá'í*. Translated from the English by the Italian Bahá'í Translating and Publishing Committee.

### (f) WRITINGS ON THE BAHÁ'Í FAITH

*Bahá'u'lláh e la Nuova Era*. By S. E. Esslemont. Translated by Ugo R. Giachery.

*Dawn-Breakers, The*. (In Manuscript)

*Il Rinnovamento della Civiltà*. By David Hofman. (In Manuscript)

*Il Trapasso di Shoghi Effendi*.

### (g) PAMPHLETS

*L'Era Atomica*.

*Il Ritorno della Religione*.

*Verso una Nuova Era*. (Compilation)

## 63. BAHÁ'Í PUBLICATIONS IN JAPANESE

*Hidden Words of Bahá'u'lláh, The.*  
*Prayers and Meditations.* (Compilation—  
 Pamphlet)  
*Prayers of Bahá'u'lláh.*  
*Paris Talks.*  
*Prayers of 'Abdu'l-Bahá.* (In Manuscript)  
*Bahá'í Prayers.* (2 editions)  
*Selected Writings of 'Abdu'l-Bahá.*  
*Some Answered Questions.*  
*Bahá'í Community.*  
*Bahá'í Marriage Book.*  
*Bahá'u'lláh and the New Era.* By J. E.  
 Esslemont.  
*Existence of God.* (Compilation)  
*Glossary of English-Japanese Bahá'í Terminol-*  
*Nempyo—Bahá'í Historical Calendar.*

*Renewal of Civilization.* By David Hofman.  
 (In Manuscript)  
*Ten Lessons.* (Study Outline)  
*Ten Lessons Revised* (In Manuscript)  
*What Is Bahá'ism?* By Dr. G. J. Augur.

## PAMPHLETS

*Bahá'í Answers.*  
*Bahá'í Faith.*  
*Basic Facts of the Bahá'í Faith.*  
*Convincing Answers.* (In Manuscript)  
*Laboratory of Life.* By Louise D. Boyle.  
*Life after Death.* By Florence Pinchon.  
*My Religious Faith.* By Bernard Leach.  
*Power of the Covenant.*  
*Spiritual Meaning of Adversity.* By Mamie  
 Seto.  
*Victory of the Spirit.*

## 64. BAHÁ'Í PUBLICATIONS IN JAVANESE

*Agami Bahá'í.*  
*Bahá'í Faith—A Faith for Unity.* (Pamphlet)  
*Basic Facts of the Bahá'í Faith.*

*Good Message, The.* By Rúhíyyih Khánúm.  
 (In Manuscript)  
*Message of Bahá'u'lláh.* (Pamphlet)  
*Outline of Bahá'í History.* (In Manuscript)

## 65. BAHÁ'Í PUBLICATIONS IN KAILI

*Kapartajaa Bahá'í.*

## 66. BAHÁ'Í PUBLICATIONS IN KHMER (CAMBODIAN)

*Bahá'í Teachings for a World Faith.*  
 (Pamphlet)

## 67. BAHÁ'Í PUBLICATIONS IN KOREAN

*Bahá'í Prayers.*  
*Paris Talks.*  
*Some Answered Questions.* (Part I)

*Bahá'í Teachings for a World Faith.*  
 Pamphlet)  
*Bahá'u'lláh and the New Era.* By J. E.  
 Esslemont. (In Manuscript)



First All-Indian Bahá'í Community of Ecuador,  
Some of the Bahá'ís of Vagabundo with the teacher who brought  
the Message of Bahá'u'lláh to them in 1960.



Local Spiritual Assembly of the Bahá'ís of Jankohuyo, Bolivia, 1959.

*Basis of Bahá'í Belief.* (Pamphlet)

*Questions and Answers.* (Pamphlet)

*Covenant and Administration.* (Pamphlet)  
(In Manuscript)

*Ten Lesson Study Course.* By Mammie Seto.  
(Study Outline)

*Faith for Today.* (Pamphlet)

*True Seeker, The.* pamphlet)

*Introductory Pamphlet.*

*Prophecy Fulfilled.* By Elisabeth H. Cheney.

*Your Experience as a Bahá'í.* (Pamphlet)

## 68. BAHÁ'Í PUBLICATIONS IN KWARA'AE (MWALA)

*Fulinana Fa'amamana'ana Sana To'ofui  
Lalusae "I Bahá'í".* By Kenneth Christian.  
(Pamphlet)

## 69. BAHÁ'Í PUBLICATIONS IN LAOTIAN

*Bahá'í Teachings for a World Faith.* (Pamphlet)

*Some Basic Facts of the Bahá'í Faith.*  
(Pamphlet)

## 70. BAHÁ'Í PUBLICATIONS IN LAPP

*Introduction to the Bahá'í Faith.*

## 71. BAHÁ'Í PUBLICATIONS IN LENGO

*Bahá'í Answers.* (Pamphlet)

*Basic Facts of the Bahá'í Faith.* By Kenneth  
Christian.

## 72. BAHÁ'Í PUBLICATIONS IN LXFU

*Twelve Principles and Quotations from the  
Sacred Writings of the Bahá'í Faith.*

## 73. BAHÁ'Í PUBLICATIONS IN LUXEMBURGISH

*Bahá'í Gebieder.*

## 74. BAHÁ'Í PUBLICATIONS IN MALTESE

*Il Fidi Universali tal Bahá'í.* (Pamphlet)



## 75. BAHÁ'Í PUBLICATIONS IN MAORI

*Man in Search of God.* By Richard St. Barbe Bakes, (In Manuscript)      *Te Whakatikenga Bahá'í.* By G. G. Paul. (Pamphlet)

## 76. BAHÁ'Í PUBLICATIONS IN MARATHI

(See also Bahá'í Publications of India)

*Bahá'u'lláh and the New Era.* By J. E. Esslemont.

## 77. BAHÁ'Í PUBLICATIONS IN MARÉ

*L'Appel Mondial de Bahá'u'lláh.* (Pamphlet)      *Twelve Principles and Quotations from the Sacred Writings of the Bahá'í Faith.*

## 78. BAHÁ'Í PUBLICATIONS IN MAYA

*Kili'ich Ka'ambeshah Bahá'í.*

## 79. BAHÁ'Í PUBLICATIONS IN MENTAWAI

*Arat Bahá'í.* (Pamphlet)      *Putoneman Baga Bahá'í.* (Pamphlet)

## 80. BAHÁ'Í PUBLICATIONS IN MISKITO

*Bahá'í Prais Nani—Bahá'í Premias.* (Bahá'í Prayers in Miskito and Sumo)      *Bahá'í Pura Sunra Nani. God Prana ba Balan.* (1a Manuscript)

## 81. BAHÁ'Í PUBLICATIONS IN MORDOFF

*Bahá'í Faith—A Faith for Unity.*

## 82. BAHÁ'Í PUBLICATIONS IN NAVAJO

*Lahgo Hanááhoolzhüzh.*

## 83. BAHÁ'Í PUBLICATIONS IN NIAS

*Bahá'í Faith—A Faith for Unity.* (Pamphlet)

## 84. BAHÁ'Í PUBLICATIONS IN NORWEGIAN

(a) WRITINGS OF BAHÁ'U'LLÁH

(b) WRITINGS OF 'ABDU'L-BAHÁ

*Glimt fra Bahá'u'lláh's Skrifter.* (Mimeographed)      *Paris Talks.* (In Manuscript)

*De Skjulte Ord.* (Mimeographed)

(c) **COMPILATIONS FROM THE WRITINGS OF BAHÁ'U'LLÁH, THE BÁB AND 'ABDU'L-BAHÁ**

*Bahá'í bönner.*

(d) **WRITINGS ON THE BAHÁ'Í FAITH**

*Bahá'u'lláh og Den Nye Tid.* By J. E. Esslemont. Translated by Johanna Schubarth.

*Convenant and Administration.*  
(Mimeographed)

*Sivilisasjons Fornylse.* By David Hofman.

*Verdens-Sivilisasjonens Morgengry.*

(e) **PAMPHLETS**

*Factfolder.*

*Faith for Freedom.*

*Suksess i Undervisningen.* By Rúhíyyih Khánum. (Study Aid, Mimeographed)

*Trygghet i Verdens Kaos.* By Stanwood Cobb.

## 85. BAHÁ'Í PUBLICATIONS IN NUBIAN

*An Introductory Pamphlet to the Bahá'í Faith.*

## 86. BAHÁ'Í PUBLICATIONS IN NYANJA

(See also Bahá'í Publications of the British Isles)

*Bahá'í Prayers.*

*What Is the Bahá'í Faith? (Pamphlet)*

## 87. BAHÁ'Í PUBLICATIONS IN OJIBWAY

*Bahá'í World Faith, The.* (Excerpts)

*Dawn & Unity, The.* (Pamphlet)

## 88. BAHÁ'Í PUBLICATIONS IN ONEIDA

*Onyode? aga.*

## 89. BAHÁ'Í PUBLICATIONS IN OSSETE

*Bahá'í Faith—A Faith for Unity.*

## 90. BAHÁ'Í PUBLICATIONS IN PEDI

(See also Bahá'í Publications of the British Isles)

*Bahá'í Prayers.*

*Some Teachings & Bahá'u'lláh.*

## 91. BAHÁ'Í PUBLICATIONS IN PERM (ZIRYEN)

*Bahá'í Faith—A Faith for Unity.*

## 92. BAHÁ'Í PUBLICATIONS IN PERSIAN

(See also Bahá'í Publications of Persia and India)

- |   |  |
|---|--|
| <i>Will and Testament of Bahá'u'lláh, The.</i>                                  | <i>History of the Martyrs of Yazd.</i>         |
| <i>Tablet of 'Abdu'l-Bahá to Dr. Forel.</i>                                     | <i>History of Táhirih.</i>                     |
| <i>Amatu'lláh Al-Mangate'ah Miss Martha Root and Her Services to the Cause.</i> | <i>Kavákibu'd-Durríyyih.</i>                   |
| <i>Bisát-i-Iláhi.</i>   | <i>Letters of Mírzá Abú'l-Faḍl.</i>            |
| <i>Brilliant Proof.</i> By Abú'l-Faḍl.  | <i>Munáziratu'd-Díníyyih.</i>                  |
| <i>Ghazaliyat-i-Salmáni.</i>  | <i>Risáliy-i-Istidláliyyih.</i> By Abú'l-Faḍl. |
|   | <i>19 Talks, The.</i>                          |

## 93. BAHÁ'Í PUBLICATIONS IN PIEDMONTESE

*Lee Fede Mōndial Bahá'í.* (Pamphlet)

## 94. BAHÁ'Í PUBLICATIONS IN POLISH

(See also Bahá'í Publications of Germany)

- |  |   |
|--|---|
| <i>Some Answered Questions.</i> (In Manuscript)            | <i>Bahá'u'lláh and the New Era.</i> By J. E. Esslemont. |
| <i>Tablet to tire Hague.</i> (In Manuscript)               |   |
| <i>Will and Testament of 'Abdu'l-Bahá.</i> (In Manuscript) | <i>God's Revelation for Today.</i> (Pamphlet)           |

## 95. BAHÁ'Í PUBLICATIONS IN PORTUGUESE

(See also Bahá'í Publications of Brazil)

- |   |   |
|---|---|
| <i>Palavras Ocultas.</i> Por Bahá'u'lláh. (In Manuscript) | <i>A Fe Mundial Bahá'í.</i><br><i>Fe, O Caminho da Liberdade.</i> |
|---|---|

## 96. BAHÁ'Í PUBLICATIONS IN PUNJABI

(See also Bahá'í Publications of India)

*Bahá'í Teachings.* (Pamphlet)

## 97. BAHÁ'Í PUBLICATIONS IN PUSHTU

*Bahá'í Faith—A Faith for Unify.* (Pamphlet) *Bahá'í Teachings.* (Pamphlet)

## 98. BAHÁ'Í PUBLICATXONS IN QUECHUA

- |  |                                     |
|--|-------------------------------------|
| <i>Apuyayanchispa Chaskinkunac Haruscacan</i>  | <i>Que es la Fe Mundial Bahá'í?</i> |
| <i>Oquepa Kausaypi Apuyayanchispa Chaskinkunac Hamuscacan.</i> (La Venida de los Mensajeros de Dios) | <i>Respuestas Bahá'ís.</i>          |

## 99. BAHÁ'Í PUBLICATIONS IN RAMA

*Bahá'í Turkulka Unge Rama.* (In Manuscript)

## 100. BAHÁ'Í PUBLICATIONS IN RAROTONGAN MAORI

*Bahá'í Prayers.*

## 101. BAHÁ'Í PUBLICATIONS IN ROMANI

*Bahá'í Hiro.* (Pamphlet)

## 102. BAHÁ'Í PUBLICATIONS IN ROMANSCH

*Uena Nouva Epoca Cumainza.* (Pamphlet)

## 103. BAHÁ'Í PUBLICATIONS IN ROVIANA

*Basic Facts of the Bahá'í Faith.* (Pamphlet)

## 104. BAHÁ'Í PUBLICATIONS IN RUMANIAN

*Bahá'u'lláh and the New Era.* By 3. E. *Ce Este Mîscarea Bahá'í.*  
Esslemont.

## 105. BAHÁ'Í PUBLICATIONS IN RUSSIAN

(See also Bahá'í Publications of Germany)

*Kitáb-i-Aqdas.*

*Works of Bahá'u'lláh.*

*Some Answered Questions.* (Manuscript)

*Tablet from 'Abdu'l-Bahá.*

*Tablet to the Hague.* By 'Abdu'l-Bahá.

*Talk of 'Abdu'l-Bahá in New York.*

*Bahá'u'lláh.* By Isabel Grinevskaya.

*Bahá'u'lláh and the New Era.* By J. E.  
Esslemont.

*Bah'íyyat.* By M. Blanovsky.

*Lessons in Religion.* By Shaykh Muḥammad-  
'Alí Qá'iní.

No. 9. (Compilation)

*One Universal Faith.* (Pamphlet)

*Principles for a United World.*

*Talk about Bahá'í Faith.*

## 106. BAHÁ'Í PUBLICATIONS IN SAMOAN

*Hidden Words of Bahá'u'lláh, The.* (In  
Manuscript)

*Some Answered Questions.* (15 Chapters)

*Will and Testament of 'Abdu'l-Bahá, The.*  
(In Manuscript)

*Bahá'í Prayers.*

*Bahá'í Child's A B C, A.* By Roberta K.  
Christian. (Pamphlet)

*By-Laws of a Local Spiritual Assembly.*  
(In Manuscript)



First Spiritual Assembly of the Bahá'ís of Victoria, British Cameroons, West Africa, April 1954.



First Spiritual Assembly of the Bahá'ís of Santa Cruz de Tenerife, Canary Islands, April 1955.

- Good Message, The.* By Rúhíyyih Khánum. (Pamphlet)  
*Outline of Bahá'í Administration.* (Pamphlet—Teaching Aid)
- Incredible Paradox, The.* By Vinson E. Brown. (Pamphlet)  
*Outline of Bahá'í History.* (Pamphlet—Teaching Aid)
- O le Faatuatuaa Faa-Paha'i.* (Pamphlet)  
*Teacher Training Course.* (Pamphlet—Teaching Aid)

### 107. BAHÁ'Í PUBLICATIONS IN SERBIAN

- Kitáb-i-Íqán.* (In Manuscript)  
*Bahá'u'lláh and the New Era.* By J. E. Esslemont.
- Hidden Words.*  
*World Economy of Bahá'u'lláh.* (In Manuscript)
- Book of Prayers.*  
*World Religion.*

### 108. BAHÁ'Í PUBLICATIONS IN SESUTHO (SUTHO, SUTO)

(See also Bahá'í Publications *or* the British Isles)

- Hidden Words of Bahá'u'lláh, The.*  
*Heaven, Hell and Resurrection.*
- Divine Arr of Living, The.*  
*Introductory Pamphlet.*
- Bahá'í Prayers.*  
*Laws 4 Bahá'u'lláh.*
- Bahá'í Consultation.*  
*What Is the Bahá'í Faith?* (Pamphlet)
- Bahá'í Fund, The.* •  
*Your Experience as a Bahá'í.*
- Bahá'u'lláh and the New Era.* By J. E. Esslemont. (In Manuscript)

### 109. BAHÁ'Í PUBLICATIONS IN SHIRONGA

- 'Abdu'l-Bahá, Perfect Exemplar.*  
*Prophecy.*

### 110. BAHÁ'Í PUBLICATIONS IN SHONA

(See also Bahá'í Publications of the British Isles)

- Bahá'í Prayers.*  
*What Is the Bahá'í Faith?* (Pamphlet)

### 111. BAHÁ'Í PUBLICATIONS IN SINDHI

(See also Bahá'í Publications of India)

- Bahá'í Message.*

### 112. BAHÁ'Í PUBLICATIONS IN SINHALESE

- This Radiant Age.*  
*On the Bahá'í Faith.* (Pamphlet)
- Atomic Mandate.* By Marzieh Gail. (Pamphlet)  
*Who Is a Bahá'í?* (Pamphlet)
- Bahá'í Teachings for a World Faith.*

## 113. BAHÁ'Í PUBLICATIONS IN SLOVAK

- World Religion*. By Shoghi Effendi. (In Manuscript) Containing serial translations of the Bahá'í writings, prayers, compilations, articles and excerpts.
- Bahá'jské sešity*. (Bahá'í Textbooks)  
25 volumes to date. In Czech and Slovak. *Compilation* (9), A.

## 114. BAHÁ'Í PUBLICATIONS IN SOMALI

*Bahá'í Prayers*. (In Manuscript)

## 115. BAHÁ'Í PUBLICATIONS IN SPANISH

(See also Bahá'í Publications of Argentina)

- (a) WRITINGS OF BAHÁ'U'LLÁH
- El Kitáb-i-Íqán*. *Fe Bahá'í*.  
*Fe Mundial*.  
*La Fiesta de 19 Dias*. (Mimeographed)  
*Fraternidad*.  
*Historia del Convenio: de Punto de Vista Bíblica*. By Salomon Escalante E. (In Manuscript)  
*Mi Sendero*. Por A. Costas.  
*La Misma Luz Divina en Muchas Lámparas*.  
*Un Nuevo Día*. (In Manuscript)  
*Principios de la fe Bahá'í*. (Pamphlet)  
*Profecías Cumplidas*. By Elisabeth H. Cheney. (Pamphlet)  
*El Profeta Martir de una Fe Mundial*. Por William Sears. (Pamphlet)  
*La Promesa de Cristo esta Cumplida*. (Pamphlet)  
*La Puerta Abierta*. (Pamphlet)  
*Lo Qué es el Movimiento Bahá'í*.  
*Qué es la Fe Bahá'í?*  
*El Secreto de Vivir Correctamente*.  
*El Significado Espiritual de la Adversidad*. Por Mamie Seto. (Pamphlet)  
*Teaching Problems*. By Rúhíyyih Khánum.  
*La Venida de los Mensajeros de Dios*. (Pamphlet)  
*La Venidera Civilización Mundial*. Por Stanwood Cobb.  
*Vida despues de la Muerte*. (Pamphlet)
- (b) WRITINGS OF 'ABDU'L-BAHÁ
- La Anécdotas de 'Abdu'l-Bahá*.  
*Justica Económica*.
- (c) WRITINGS OF SHOGHI EFFENDI
- Dios Pasa*.  
*Un Diseño para la Sociedad del Futuro*.  
*La Dispensación de Bahá'u'lláh*.  
*El Último Refugio*.  
*Vision del Futuro*. Compiled by Hooper Dunbar.
- (d) WRITINGS ON THE BAHÁ'Í FAITH
- America's Spiritual Mission*.  
*La Ascención de Shoghi Effendi*. By Rúhíyyih Khánum.  
*Bahá'í*. (In Manuscript, Pamphlet)  
*Bahá'í Pioneer*, The.  
*Bahá'u'lláh y la Nueva Era*. By J. E. Esslemont.  
*El Camino de la Felicidad*. By Rúhíyyih Khánum.  
*Cristo y Bahá'u'lláh*. By George Townshend.  
*Curso Para la Escuela de pre Convencion Bahá'í*.  
*El Día de Dios*. (Pamphlet)  
*Es la fe Bahá'í, una Nueva Religión?*

## 126. BAHÁ'Í PUBLICATIONS IN SUMO

*See Bahá'í Publications in Miskito.*

## 117. BAHÁ'Í PUBLICATIONS IN SUNDANESE

*Bahá'í Faith—A Faith for Unity.* (Pamphlet)

## 118. BAHÁ'Í PUBLICATIONS IN SWAZI

*Bahá'í Prayers.*

*How Can You and I Become Better Bahá'í Teachers?*

## 119. BAHÁ'Í PUBLICATIONS IN SWEDISH

*Förborgade Ord.*

J. E. Esslemont. Translated by Anna Rudd-Palmgren. (In Manuscript)

*Gleanings from the Writings of Bahá'u'lláh.*

*Christianity, Islám, Bahá'í Religion.* (In Manuscript)

*Övertygelsens Yak. Uppenbarad av Bahá'u'lláh.*

*Christ's Promise Fulfilled.* (In Manuscript)

*Urvalda Skrifter av Bahá'u'lláh.* (In Manuscript)

*Dawn of a World Civilization, The.* (In Manuscript)

*Bahá'í Prayers.* (In Manuscript)

*I gryningen av en världscivilisation.* Translated by Sigvard Håkansson. (Pamphlet) (Mimeographed)

*Ett mönster till framtida samhälle.* By Shoghi Effendi. Translated by Scandinavian Translating Committee. (In Manuscript)

*Introduktion till Bahá'í Lärnan.* pamphlet)

*Bahá'í Answers.* (In Manuscript)

*Prophecy Fulfilled.* (In Manuscript)

*Bahá'u'lláh och den nya tidsåldern.* By

*Religion Returns.* (In Manuscript)

## 120. BAHÁ'Í PUBLICATIONS IN TAGALOG

*Hidden Words of Bahá'u'lláh, The.* (Selected Portions)

*Ang Magandang Balita.* (In Manuscript)

*Mga Dasaling Bahá'í.* (Prayers) (In Manuscript)

*Bahá'u'lláh and the New Era.* By J. E. Esslemont. (In Manuscript)

*Ang Kalatas na Bahá'í.* (Pamphlet) (In Manuscript)

## 121. BAHÁ'Í PUBLICATIONS IN TALODA

*Pangangimanniu' Bahá'í.*

## 122. BAHÁ'Í PUBLICATIONS IN TAMIL

(See also Bahá'í Publications of India)

*Hidden Words, The.*

*Bahá'í Teachings for a World Faith.* (Pamphlet)

*Seven Valleys and Four Valleys.*

*Dawn of the New Day, The.*

*Paris Talks.*

*Religion of the Future, The.*



## 123. BAHÁ'Í PUBLICATIONS IN TATAR

*Vahdat.* By 'Abdu'l-Bahá.

## 124. BAHÁ'Í PUBLICATIONS IN TETUM

*Bahá'í Prayers.*

## 125. BAHÁ'Í PUBLICATIONS IN THAI:

*Paris Talks.*

*Bahá'í and the New Area.*

*Bahá'í Answers to Economic Problems.*

*Bahá'í Principles.* (Pamphlet)

*Bahá'u'lláh and the New Era.* By J. E. Esslemont.

*Pattern for Bahá'í Life.*

*What Is a Bahá'í?* By Stanwood Cobb. (Pamphlet)

## 126. BAHÁ'Í PUBLICATIONS IN THÔ

*Bahá'í Faith—A Faith for Unity.* (Pamphlet)

## 127. BAHÁ'Í PUBLICATIONS IN TIGRIGNA

*Bahá'í Faith.* (Pamphlet)

*Bahá'u'lláh and the New Era.* By J. E. Esslemont. (In Manuscript)

## 128. BAHÁ'Í PUBLICATIONS IN TONGAN

*Gleanings from the Writings of Bahá'u'lláh.* (Extracts) (In Manuscript)

*Prayers and Meditations.* (Selections) (In Manuscript)

*Fekumi ki he 'Ilo ke Makatu'unga ai Ho'o Lotu.* (16 Chapters)

*Tohi Lotu.* (In Manuscript)

*African Pamphlet.*

*Akonaki.* (Introductory Pamphlet)

*Appendix Note One of Release the Sun.* By William Sears. (In Manuscript)

*Ko e Ha e 'Uhinga 'oku ice Loto Mamahi ai 'i he Mats.*

*Navasaposeikiana Ki Bahá'u'lláh.*

*Tongan Teaching Course.*

## 129. BAHÁ'Í PUBLICATIONS IN TORADJA

*Kapatonganan Bahá'í.* (Pamphlet)

## 130. BAHÁ'Í PUBLICATIONS IN TRUKESE

*Meta Bahá'í?*

## 131. BAHÁ'Í PUBLICATIONS IN TURKISH

- Bahá'u'lláh'in Sesi.* (Mimeographed)  
*Du'alar ve Münacatlar.* Vol. I and II.  
*Elvah.* Vol. I, II, III. (Mimeographed)  
*Ikan Kitabı.*  
*Saklı Sözler.*  
*'Abdu'l-Bahá Londrada.* (Mimeographed)  
*'Abdu'l-Bahá'nın Vasiyetnâmesi.* (Mimeographed)  
*Doktor Foral Levhi.* (Mimeographed)  
*Mufavazat.* (Mimeographed)  
*Türkçe Münacatlar ve Mektublar.*  
*Bahá'u'lláh'in Dini.* By Shoghi Effendi.  
*Bahá'u'lláh'in Zuhuru.* (In Manuscript)  
*Al-Ferâid.* By Mírzá Ebul Fazıl.  
*Bahá'î Dinine Toplu bir Bakis.* (Pamphlet)  
 (Mimeographed)  
*Bahá'î Hayatı.* By Rúhíyyih Khánum.  
 (Pamphlet) (Mimeographed)
- Bahá'lliğin Birinci Yüzyılı.* (Centenary publication) (Pamphlet)  
*Bürhân-i-Lâmi'.* By Mírzá Ebul Fazıl.  
 (In Manuscript)  
*Dinlerin Birliđi Risâlesi.* (Pamphlet) (In Manuscript)  
*Dürüs'üd-Diyâne.* (In Manuscript)  
*Emri Umumi Dersler.* (Mimeographed)  
*Fasl-ei-Hitab.* By Mírzá Ebul Fazıl. (Pamphlet)  
 (Mimeographed)  
*Hakikatül-Bahíyye.* (In Manuscript)  
*Kevakibül-Dürrye.* (In Manuscript)  
*Nebil Tarihi.*  
*Seril Hükümler.* By Dr. Burhani. (Mimeographed)  
*Serh-i-Âyât-i-münevvere.* (In Manuscript)  
*Tahire, The Pure.* By Martha Root. (In Manuscript)  
*Teyyan ve Bürhan.* (Pamphlet) (Mimeographed)

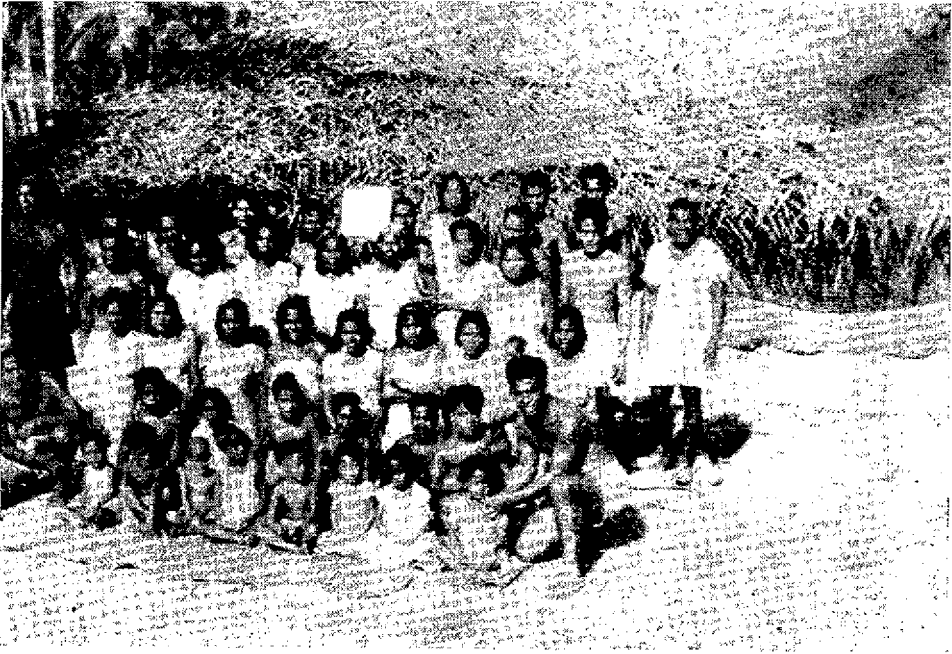
## 132. BAHÁ'Í PUBLICATIONS IN UKRAINIAN

- Communion with God.*  
*Praised Be Thou O Lord.* (Prayers taken from *Communion with God.*) Translated by Peter Pihichyn.  
*New Word, The.* <sup>Bulletin of the Ukrainian Teaching Committee of the National Spiritual Assembly of the Bahá'ís of Canada.</sup>
- One God, One Mankind, One Religion.* Compiled and translated by Peter Pihichyn. (Pamphlet)  
*Purification.* (Chapter 3 from David Hofman's *Renewal of Civilization.*) Translated by Peter Pihichyn.

## 133. BAHÁ'Í PUBLICATIONS IN URDU

(See also Bahá'í Publications of India)

- (a) WRITINGS OF BAHÁ'U'LLÁH  
*Kitáb-i-Íqán.*
- (b) WRITINGS OF 'ABDU'L-BAHÁ  
*Mufávidát.* (Second edition)  
*Paris Talks.* (In Manuscript)  
*Will and Testament.* (Excerpt)
- (c) WRITINGS OF SHOGHI EFFENDI  
*Cod Passes By.* (In Manuscript)
- (d) WRITINGS ON THE BAHÁ'Í FAITH  
*Akmaltu-Lakum-Dinikum.*  
*Bahá'í Usúl.* (Bahá'í Teachings) (Pamphlet)  
*Basic Facts about the Bahá'í Faith.*



Group of Bahá'ís of Abaiang, Gilbert Islands, standing in front of meeting house. The Spiritual Assembly of the Bahá'ís of Tuarabu, Abaiang was incorporated September 24, 1955.



Group of Bahá'ís of Sikkim, October 1957.

- Bisat-i-Ilahí.* (Quotations from Badajy'ul-Athár about the Covenant) *Naváy-i-Sarush.*  
*Fará'íq.* (In Manuscript) *One-Hundred-One Questions/Answers.* (Pamphlet)  
*Haqiqat-i-'Álam.* *Risálat-i-Ilahíyyih.*  
*Javáhir-i-Ahkám.* (Extracts from *Ganjinih-i-Hudiid-va-Ahkám*) *Savánih-i-Hazrat-i-Bahá'u'lláh.*  
*Khatm-i-Nabuvvat.* *Súr-i-Isráfil.* (Poems) By M. A. Ilmi.  
*Kitábu'z-Zuhúr.* {Second edition} *Táhirih Qurratu'l-'Ayn.*  
*Maqsúd-us-Sawalain.* *Talásh-i-Haqq.*  
*Tarbíyat-i-'Álam.*

### 134. BAHÁ'Í PUBLICATIONS IN VIETNAMESE (ANNAMESE)

- Bahá'í Prayers.* *Lord Buddha and Amitabha.*  
*Bahá'í Faith—A Faith for Unity.* (Pamphlet) *Spiritual Solution for a World Unity.*  
*Bahá'í Principles.* (In Manuscript) *Your Experience as a Bahá'í.*  
*Bahá'u'lláh and the New Era.* By J. E. Esslemont. *What Is a Bahá'í?* By Stanwood Cobb. (Pamphlet)

### 135. BAHÁ'Í PUBLICATIONS IN XOSA (See also Bahá'í Publications of the British Isles)

- Bahá'í Prayers.* *Some Teachings of Bahá'u'lláh.*  
*Bahá'u'lláh and the New Era.* By J. E. Esslemont.

### 136. BAHÁ'Í PUBLICATIONS IN YANCUIC CUALLI NAHUATL

*Introductory Pamphlet.*

### 137. BAHÁ'Í PUBLICATIONS IN YIDDISH

*Pamphlet.*

### 138. BAHÁ'Í PUBLICATIONS IN ZULU (See also Bahá'í Publications of the British Isles)

- Bahá'í Prayers.* *What Is the Bahá'í Faith?*  
*Bahá'u'lláh and the New Era.* By J. E. Esslemont. {Fifth Chapter}

## 139. OTHER LANGUAGES INTO WHICH BAHÁ'Í LITERATURE HAS BEEN TRANSLATED

(Listed according to Continents)

### I. ASIA: 45

Amanus	Erakor	Merandanis	Rennellese
Areare	Fataleka Mwala	Modern Chinese	Rotuman
Assyrian	Gamili	Murut	Senoi
Atjeh	Kachin	Nalik	Shans
Binandere	Karen	Newari	Solomon Is. Pidgin
Bismarck Arch.	Kusaje	Niuean	Tahitian
Pidgin	Land Dayak	Palauan	Tapanuly
Black Thai	Madurese	Petats	Tikopian
Buru	Malay	Pidgin English	Timorese
Chamorro	Manus	Ponapean	Tolaud
Dusun	Marquesas	Ponerihouen	Torau
Ellice	Marwari		

### II. AFRICA: 53

Alur	Kisii	Lunda	Sebei
Bravanese	Kongo	Lunyole	Shangaan
Chuana	Kuman	Lusamia	Shilha
Efo	Laounde	Lwo	Shilluk
Fon	Lendu	Madi	Shlulh
Grebo	Lingala	Madinka	Sukuma
Kabras	Liombi	Mbundu	Susu
Kabwa	Lozi	Moro	Taifa
Kabyle	Luba-Kasai	Nandi	Tigre
Kakwa	Luba-Katanga	Ronga	Tiriki
Kamba	Lugwere	Runyankole-Rukiga	Tumbuka
Karamojong	Lukonjo	Runyarwanda	Urhobo
Kibembe	Lumasaba	Sango	Uvambo
Kimbundu			

### III. EUROPE: 3

Latvian	Lithuanian	Syrjäani
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### IV. THE AMERICAS: 22

Aleut	Haitian Creole	Man	Negre
Cakchiquel	Kanjobal	Maui	Pocomchi
Carib (Moreno)	Kobuk Eskimo	Maya Quiché	Quarani
Guahibo	Kuna	Mohawk	Quecchi
Guajiro	Lowland Maya	Nahuatl	Sepultec
Guaymi	Mam		

## 140. LANGUAGES INTO WHICH BAHÁ'Í LITERATURE IS BEING TRANSLATED

Athabaskan  
Cebu  
Cham  
Cree  
Keewatin Eskimo

Mindanao  
Mongolian  
Negras  
Saulteaux

## 141. BAHÁ'Í LITERATURE FOR THE BLIND

### (a) PUBLISHED IN AUSTRALIA

*Hidden Words of Bahá'u'lláh, The.*

*Some Christian Subjects from Some Answered Questions.* By 'Abdu'l-Bahá.

*Bahá'u'lláh and His Message.* By J. E. Esslemont.

*Prophecy Fulfilled.* By Elisabeth H. Cheney.

### (b) PUBLISHED IN CZECHOSLOVAKIA

*Bahá'u'lláh kaj la Nova Epoko.* By J. E. Esslemont. (Esperanto)

### (c) PUBLISHED IN FRANCE

*Essai sur le Bahá'isme.* By Hippolyte Dreyfus.

### (d) PUBLISHED IN JAPAN

*Bahá'u'lláh and the New Era.* By J. E. Esslemont.

### (e) PUBLISHED IN NEW ZEALAND

*Hidden Words of Bahá'u'lláh, The.*

*Some Christian Subjects from Some Answered Questions.* By 'Abdu'l-Bahá.

*Bahá'u'lláh and His Message.* By J. E. Esslemont.

*Prophecy Fulfilled.* By Elisabeth H. Cheney.

### (f) PUBLISHED IN THE UNITED STATES OF AMERICA

(In English)

Titles prefixed by an asterisk (\*) are embossed from Braille plates. All other titles are hand copied.

#### (i) WRITINGS OF BAHÁ'U'LLÁH

*Epistle to the Son of the Wolf.*

*Gleanings from the Writings of Bahá'u'lláh.*

\* *Hidden Words, The.*

\* *Kitáb-i-Íqán.* (Book of Certitude)

\* *Nine Inscriptions for exterior of Bahá'í House of Worship.* Quotations from Bahá'u'lláh.

*Prayers and Meditations.*

*Selected Writings of Bahá'u'lláh.*

*Seven Valleys, The.*

*Seven Valleys and the Four Valleys, The.*

*Súratu'l-Haykal.*

*Tablet of Ishráqát.*

*Words of Wisdom.* (Also in Moon Type)

## (ii) WRITINGS OF THE BÁB

*Báb's Address to His Disciples, The* and other selections.

## (iii) WRITINGS OF 'ABDU'L-BAHÁ

*Bahá'í Peace Program.*

*Christians, Jews and Muhammadans.*

*Christ's Promise Fulfilled. Selections from Some Answered Questions.*

*Divine Philosophy.*

*Image of God, The.*

*Principle of Religious Unity, The.*

*Promulgation of Universal Peace.*

*Selected Writings of 'Abdu'l-Bahá.*

*Secret of Divine Civilization, The.*

*Some Answered Questions.*

*Some Discourses of 'Abdu'l-Bahá.*

*Tablet on Marriage.*

*Will and Testament of 'Abdu'l-Bahá, The.*

*Wisdom of 'Abdu'l-Bahá, The.*

\**World Order through World Faith.* Selected addresses of 'Abdu'l-Bahá in **America.**

*World Order through World Faith.* Selected addresses of 'Abdu'l-Bahá in America. (Talking Book)

## (iv) COMPILATIONS FROM WRITINGS OF BAHÁ'U'LLÁH, THE BÁB AND 'ABDU'L-BAHÁ

*Bahá'í Prayers.*

\**Communion with God.* Prayers. Braille Grade 2; 1½.

*Reality of Man, The.*

## (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.*

*Divine Art of Living.* Compiled by Mary H. Rabb.

## (vi) WRITINGS OF SHOQHI EFFENDI

*Advent of Divine Justice, The.*

*Destiny of the American Nation, The.*

*Dispensation of Bahá'u'lláh, The.*

*Goal of a New World Order, The.*

*Golden Age of the Cause of Bahá'u'lláh, The.*

*Messages from Shoghi Effendi.*

*Religion a Living Organism.*

*Selected Writings of Shoghi Effendi.*

## (vii) WRITINGS ON THE BAHÁ'Í FAITH

*Bahá'u'lláh: A Nineteenth Century Prophet and His Message.* By J. E. Esslemont.

*Bahá'u'lláh and His Message.* By J. E. Esslemont.

\**Bahá'u'lláh and the New Era.* By J. E. Esslemont. (1956 edition)

*Christ and Bahá'u'lláh.* By George Townshend.

*Commentary on the Will and Testament of 'Abdu'l-Bahá.* By David Hofman. (Revised edition)

*Portals to Freedom. (Excerpts)* By Howard Colby Ives.

\**Renewal of Civilization, The.* By David Hofman.

*Security for a Failing World.* By Stanwood Cobb.

## (viii) PAMPHLETS TRANSCRIBED

- '*Abdu'l-Bahá in America*. By Juliet Thompson.
- Assurance*. By Dorothy Baker.
- Bahá'í Community*.
- Bahá'í House of Worship, The*.
- Bahá'í House of Worships; This Temple, This Faith*.
- Bahá'í: The Coming World Religion*.
- Bahá'í Principle of Civilization, The*. By Horace Holley.
- Bahá'í Teachings for a World Faith*.
- Bahá'í Teaching on Economics*.
- Bahá'í Teachings on Universal Peace*.
- Building the Bahá'í Community*.
- Bus Ride, A*. By Gertrude Schurgast.
- Dawn of World Civilization, The*.
- Economics as a Social Creation*.
- Essential Bahá'í Teachings*. By Horace Holley.
- \*Faith for Freedom*.
- Gout Is World Civilization, The*.
- God Is Man's Goal*.
- God Who Walks with Men, The*. By Horace Holley.
- Headlines Tomorrow*. By Marzieh Gail.
- He Has Come to the Nations*. By Marzieh Gail.
- Homoculture*. By Stanwood Cobb.
- Laboratory of Life, The*. By Louise D. Boyle.
- Lesser and the Most Great Peace, The*. By George Orr Latimer.
- Letter to the Blind Women in Japan, A*. By Agnes B. Alexander.
- Man One Family*. (Excerpts from *Race and Man*)
- Man the Supreme Talisman*.
- Manifestation, The*. By Albert P. Entzminger.
- Martyr-Prophet of a World Faith, The*. By William Sears.
- Mission of Bahá'u'lláh, The*. (Jubilee Pamphlet)
- Observations of a Bahá'í Traveller*. By Charles Mason Remey.
- Old Churches and the New World Faith, The*. By George Townshend.
- Oneness of Mankind, The*. (Compilation)
- One Universal Faith*.
- Open Door, The*. (Compilation on Immortality)
- Path to God, The*. By Dorothy Baker.
- Power of the Covenant, The*.
- Present-Day Administration of the Bahá'í Faith*. By Horace Holley.
- \*Principles of the Bahá'í Faith*. (Compilation)
- Prophecy Fulfilled*. By Elisabeth H. Cheney. (Revised edition)
- Radiant Acquiescence*. By Orcella Rexford
- Reality of Brotherhood, The*.
- Religion and the New Age*.
- Religion Returns*.
- Religious Education for a Peaceful Society*. By Horace Holley.
- Revelation of Bahá'u'lláh*. By Isabella D. Brittingham.





First Spiritual Assembly of the Bahá'ís of Salisbury, Southern Rhodesia, April 1955.



First Spiritual Assembly of the Bahá'ís of Terceira Island, Azores, April 1958.

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- Spiritual Meaning of Adversity, The*. By Mamie Seto. *La Sep Kandeloj de Mondunueco*. Words of 'Abdu'l-Bahá.
- Story of Louis Gregory, The*. By Elsie Austin. *La Mondreligio*. By Shoghi Effendi.
- Tests, Their Spiritual Value*. By Mamie Seto. *La Bahaa Revelacio*. (Pamphlet)
- Two Roads We Face*. By Kenneth Christian. *Bahaaj Instruoj Por Mondkredo*.
- What Is the Bahá'í Movement?* By T. Inouye. *Komunio Kum Dio*.
- White Silk Dress, The*. By Marzieh Gail. *La Parolado de Báb*.
- Why I Believe in God and Pray*. *Profetado Plenumita*. By Elisabeth H. Cheney. Revised edition translated by Roan Orloff. (Pamphlet)
- Work Is Worship*. By Doris McKay.
- World Faith of Bahá'u'lláh, The*. (Summary)
- Your Experience as a Bahá'í*. (x) IN SPANISH
- (ix) IN ESPERANTO *La Unidad Religiosa. Excerpts From Promulgation of Universal Peace*. By 'Abdu'l-Bahá.
- Kaŝitaj Vortoj de Bahá'u'lláh*. *Diseño Para La Sociedad Del Futuro*.

## 142. BAHÁ'Í PERIODICALS

- Bahá'í Briefe*. Quarterly publication issued by the National Spiritual Assembly of the Bahá'ís of Germany.
- Bahá'í Bulletin*. Issued by the National Spiritual Assembly of the Bahá'ís of Australia. (Mimeographed)
- Bahá'í Bulletin*. Issued by the National Spiritual Assembly of the Bahá'ís of the South Pacific.
- Bahá'í Gazette*. Issued by the National Spiritual Assembly of the Bahá'ís of Central and East Africa. (Mimeographed)
- Bahá'í Geppo*. Issued by the National Spiritual Assembly of the Bahá'ís of North East Asia. (Mimeographed)
- Bahá'í Journal*. Published by the National Spiritual Assembly of the Bahá'ís of the British Isles.
- Bahá'í Mededelingen*. Issued by the National Spiritual Assembly of the Bahá'ís of the Netherlands. (Mimeographed)
- Bahá'í Mitteilungen*. Issued by the National Spiritual Assembly of the Bahá'ís of Austria. (Mimeographed)
- Bahá'í Nachrichten*. Issued by the National Spiritual Assembly of the Bahá'ís of Germany.
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- Bahá'í News*. Published by the National Spiritual Assembly of the Bahá'ís of Canada.
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- Bahá'í News Bulletin*. Issued by the National Spiritual Assembly of the Baha'ís of North East Africa. (Mimeographed)
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- Bahá'í Newsletter*. Xssued by the National Spiritual Assembly of the Bahá'ís of South and West Africa. (Mimeographed)
- Bahá'í Newsletter*. Published by the National Spiritual Assembly of the Bahá'ís of India.
- Bahá'í Newsletter*. Issued By the National Spiritual Assembly of the Bahá'ís of Luxembourg. (Mimeographed)
- Bahá'í Newsletter*. Published by the National Spiritual Assembly of the Bahá'ís of the Netherlands. (Mimeographed)
- Bahá'í Nyheter*. Issued by the National Spiritual Assembly of the Bahá'ís of Sweden.
- Bahá'í-Sanoma*. Issued by the National Spiritual Assembly of the Baha'ís of Finland. (Mimeographed)
- Ban Tin Bahá'í*. Issued by the National Spiritual Assembly of the Bahá'ís of South East Asia.
- Boletín Bahá'í Dominicano*. Issued by the National Spiritual Assembly of the Bahá'ís of the Dominican Republic. (Mimeographed)
- Boletín Bahá'í del Ecuador*. Issued by the National Spiritual Assembly of the Bahá'ís of Ecuador. (Mimeographed)
- Bulletin Bahá'í*. Issued by the National Spiritual Assembly of the Bahá'ís of Belgium.
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- Home Front*. Issued by the National Teaching Committee of the National Spiritual Assembly of the British Isles. (Mimeographed)
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- Noticias Bahá'ís*. Issued by the National Spiritual Assembly of the Bahá'ís of Argentina. (Mimeographed)
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- Noticias Bahá'ís*. Issued by the National Spiritual Assembly of the Bahá'ís of Cuba. (Mimeographed)
- Noticias Bahá'ís*. Issued by the National Spiritual Assembly of the Baha'ís of El Salvador. (Mimeographed)
- Noticias Bahá'ís*. Issued by the National Spiritual Assembly of the Bahá'ís of Guatemala. (Mimeographed)
- Noticias Bahá'ís*. Issued by the National Spiritual Assembly of the Bahá'ís of Mexico. (Mimeographed)

*Noticias Bahá'ís.* Issued by the National Spiritual Assembly of the Bahá'ís of Nicaragua. (Mimeographed)

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*National Youth Bulletin.* Published by the National Youth Committee of the National Spiritual Assembly of the Bahá'ís of Alaska.

*Torch.* Issued by the National Spiritual Assembly of the Bahá'ís of India. (Mimeographed)

*Voice of Youth.* Issued by the National Bahá'í Youth Committee of Gentofte, Denmark.

*Youth Newsletter.* Published by the National Youth Committee of the National Spiritual Assembly of the Bahá'ís of South and West Africa. (Mimeographed)

### 143. REFERENCES TO THE BAHÁ'Í FAITH IN BOOKS AND PAMPHLETS PUBLISHED UNDER NON-BAHÁ'Í AUSPICES

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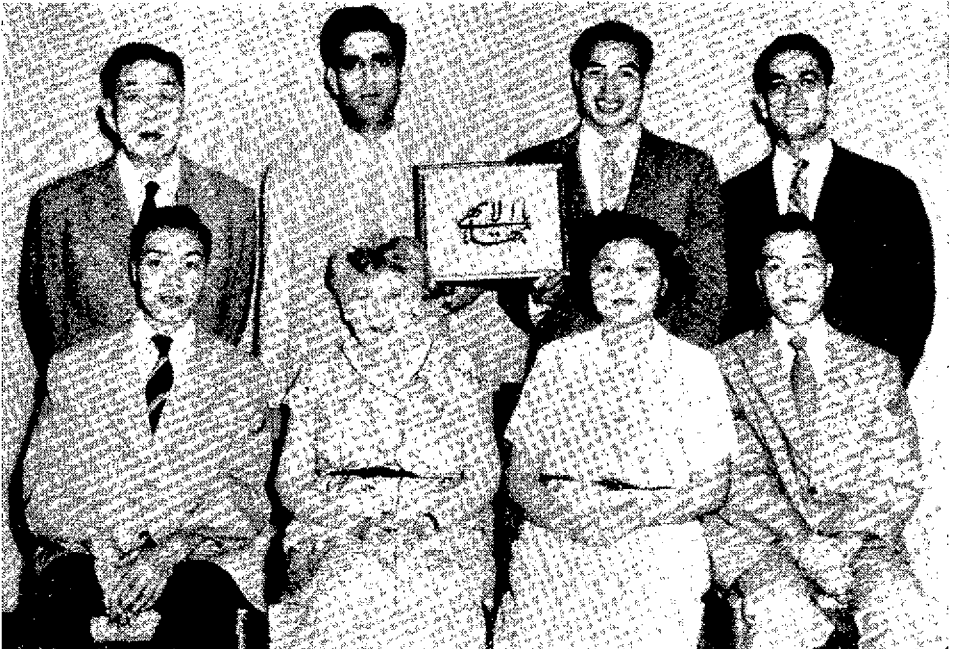
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# III

## TRANSLITERATION OF ORIENTAL WORDS FREQUENTLY USED IN BAHÁ'Í LITERATURE

'Abá	Azal	Fará'id	Imám-Jum'ih
Ábádih	'Azamat	Fárán	Imám-Zádih
'Abbás	'Aziz	Farmán	Íqán
'Abdu'l-Bahá		Farrásh-Báshí	Írán
'Abdu'l-Ḥamíd	Bab	Fárs	'Iráq
'Abdu'l-Ḥusayn	Babi	Farsakh	'Iráqí
'Abdu'lláh	Bábu'l-Báb	Fatḥ-'Alí	'Iráq-i-'Ajam
Abhá	Baghdád	Firdaws	Isháhán
Abú'l-Faql	Bahá	Firdawsí	'Ishqábád
'Adasiyyih	Bahá'í		Ishráqát
Adhán	Bahá'u'lláh	Ganjih	Ishthárd
Ádhirbáýján	Bahíyyih	Gflán	Islám
Afnán	Bahjí	Gul	Islamic
Aghsán	Balúchistán	Gulistán	Ismá'ilíyyih
'Ahd	Bandar-'Abbás	Gurgín	Istarábád
Aḥmad	Báqir		'Izzat
Aḥsá'í	Baqíyyatu'lláh	Ḥabíb	
Ahváz	Bárfurúsh	Ḥadíth	Jalál
Akbar	Baštih	Ḥaḍrat	Jamádíyu'l-Avval
'Akká	Bátúm	Ḥájí	Jamál
'Alá'	Bayán	Ḥájí Mírzá Áqásí	Jamál-i-Mubáarak
'Alí	Bayt	Ḥájí	Jamál-i-Qidam
'Alí-Muḥammad	Big	Ḥamaḍán	Jasb
Alláh-u-Abhá	Bírjand	Ḥaram	Jubbih
Alválh	Bishárát	Ḥasan	
Alválh-i-Salátín	Bismi'lláh	Ḥaydar-'Alí	
Amatu'l-Bahá	Bukhára	Haykal	Ka'bih
Amin	Burújird	Ḥazíratu'l-Quds	Kad-Khudá
Amir	Búshíhr	Ḥijáz	Kalántar
Amír-Nizám	Bushrú'í	Hijrat	Kalimár
Amru'lláh	Bushrúyyih	Himmat-Ábád	Kalimát
Ámul		Ḥujjat	Kamál
Anzalí	Chíhríq	Ḥusayn	Karand
Áqá		Huvaydar	Karbilá
Aqdas	Dalá'il-i-Sab'ih		Káshán
'Arabistán	Dárúghih	Ibráhím	Kashkúl
Asmá'	Dawlat-Ábád	Íl	Kawmu's-Ṣa'áyyidih
'Aváshiq	Dḥabíh	'Ilm	Kawthar
Áyadí	Duzdáb	Imám	Kázim

Kázimayn	Mu'adhhdhin	Qudrat	Sultán
<u>Khalkhál</u>	Muftí	Qum	Sultán-Ábád
Khán	Muhammad	Qur'an	Sultánu' <u>sh</u> - <u>Shuhadá'</u>
<u>Khániqayn</u>	Muhammad-'Alí	Qurbán	Sunní
<u>Khaylí Khúb</u>	Muhammarih	Qurratu'l-'Ayn	Súratu'l-Haykal
<u>Khurásán</u>	Muhamarram		Súrih
<u>Khuy</u>	Mujtahid	Rafsinján	Súriy-i-Damm
Kirmán	Mulk	Rahím	Súriy-i- <u>Ghuşn</u>
Kirmánsháh	Mullá	Rahmán	Súriy-i-Ra'ís
Kitáb-i-'Ahd	Munrih	Rahmat	Súriy-i- <u>Şabr</u>
Kitáb-i-Aqdas	Muştafá	Ra'ís	
Kitáb-i-Asmá'	Mustagháth	Ramađán	
Kitáb-i-Badi'	Muzaffari'd-Dín	Raşt	Tabarsí
Kitáb-i-Íqán		Rawhání	Tabríz
Kuláh	Nabíl	Riđván	Táhirih
Kurdistán	Nabil-i-A'zam	Rúhu'lláh	Tajalliyát
	Najaf		Tákur
Láhiján	Najaf-Ábád	Sabzivár	Taqí
Lár	Náqidín	Sadratu'l-Muntahá	Tarázát
Lawh	Naşír	Şáhibu'z-Zamán	Tarbiyat
Luristán	Náşiri'd-Dín	Şahífatu'l- <u>Haramayn</u>	Tashkand
	Navváb	Sa'íd	Tawhíd
Madrisih	Naw-Rúz	Salsabil	<u>Thurayyá</u>
Maḥbúbu' <u>sh</u> - <u>Shuhadá'</u>	Nayríz	Samarqand	Tihrán
Maḥd-i-'Ulyá	Níshápúr	Sangsar	Túmán
Máh-Kú	Nuqţih	Sári	Turkistán
Maḥmúd	Núr	Saysán	
Maláyir		<u>Sha</u> 'bán	'Ulamá
Man-Yuzhiruhu'lláh	Pahlaví	<u>Sháh</u>	Urúmfiyyih
Maqám	Parán	<u>Shahíd</u>	'Uthmán
Marághih		<u>Shahmírzád</u>	
Marḥabá	Qáqí	<u>Shábrútd</u>	
Marv	Qádfyán	<u>Sharaf</u>	Vahíd
Masá'il	Qahqahih	<u>Sharí</u> 'ah	Vali
Mashhad	Qá'im	<u>Shaykh</u>	Valí-'Ahd
Mashfiyyat	Qájár	<u>Shaykh</u> - <u>Tabarsí</u>	Varqá
Mashriqu'l- <u>Adhkár</u>	Qalyán	<u>Shaykhu</u> 'l-Islám	Vazír
Masjid	Qamşar	<u>Shí</u> 'ih	
Maydán	Qaşr-i- <u>Shirín</u>	<u>Shiráz</u>	Yá-Bahá'u'l-Abhá
Mázindarán	Qawl	<u>Shuhtar</u>	Yaḥyá
Mibdí	Qayyúm	Sinnán	Yazd
Mihráb	Qayyúmu'l-Asmá'	Sistán	
Milán	Qazvín	Siyáh- <u>Chál</u>	
Mi'ráj	Qiblih	Siyid	Zanján
Mirzá	Qúchán	Şúfi	Zarand
Mişhkin-Qalam	Quddús	Sulaymán	Zaynu'l-Muqarrabin

GUIDE TO **TRANSLITERATION** AND  
PRONUNCIATION OF THE  
PERSIAN ALPHABET

ا	.....á	ک	.....k	س	.....s	گ	.....g
ب	.....b	د	.....d	ذ	.....ḍ	گ	.....g
پ	.....p	ذ	.....dh	ت	.....t	ل	.....l
ت	.....t	ر	.....r	ز	.....z	م	.....m
ث	.....th	ز	.....z	ح	.....h	ن	.....n
ج	.....j	ژ	.....zh	ف	.....f	و	.....v
چ	.....ch	س	.....s	ق	.....q	ه	.....h
ح	.....h	ش	.....sh			ی	.....y
						ی	.....ȳ

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	ó . . . as (oo) in moon	

The "í" 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 *Tabarsí*; stay as long on one syllable as on the next; *Tabríz*; *Tabarsí*. (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 dif-

ferentiation 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 "i" like the verb form *are*; this is a mistake; "ar" should be pronounced as in the name *Harry*—cf. *Tarbiyat*.

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-foroosh.

Pronounce "aw" to rhyme with oh, or mown; **Naw-Rúz** is Nō-Rooz.

The following consonants may be pronounced like z: **&**, z, z̄, d.

The following consonants may be pronounced like ss: **th**, s, s̄.

**Zh** is pronounced like the "s" in pleasure. **Kh** is pronounced like "ch" in Scottish *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, **Tihrán** is Teh-ran; **madrīsh** is mad-res-seh; **Mihráb** is Meh-rob.

In the case of double letters pronounce each separately: 'Ab-bas.

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."
- Afnán: literally "twigs." Denotes the relations of the Báb.
- Aghsán: literally "branches." Denotes sons and descendants of Bahá'u'lláh.
- A.W.: "Anno Hejirae." Date of Muhammad's migration from Mecca to Medina. and basis of Islamic 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-Muhammad, after the declaration of His Mission in Shíráz in May, 1844 A.D.
- Bábí: Follower of the Báb.
- Badí: literally "the wonderful."
- Bahá: "Glory," "splendour," "light." Title by which Bahá'u'lláh (Mírzá Husayn-'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 Muhammad descended.
- Baqíyyatu'lláh: "Remnant of God"; title applied both to the Báb and to Bahá'u'lláh.
- Bayán: "Exposition," "explanation." Title given by the Báb to His Revelation, particularly to His Books.
- Big:** Honorary title, lower title than Khán.
- Bishárá:** literally "lad-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,
- Hájf: A Muslim who has performed the pilgrimage to Mecca.
- Háziratu'l-Quds: The Sacred Fold. Official title designating headquarters of Bahá'í administrative activity.
- Hijrat: literally "migration." The basis of Islamic chronology. The date of Muhammad's migration from Mecca to Medina.
- Howdah: A litter carried by a camel, mule, horse or elephant for travelling purposes.

fl: "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.

Íqán: literally "Certitude." The title of Bahá'u'lláh's epistle to the uncle of the Báb.

Ishráqát: literally "splendours." 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.

Jáhilyyih: The dark age of ignorance among the Arabs before the appearance of Muhammad.

Jamál-i-Mubárák: literally "the Blessed Beauty," applied to Bahá'u'lláh.

Jamál-i-Qidam: literally "the ancient Beauty." Applied 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."

Kad-Khudá: Chief of a ward or parish in a town; headman of a village.

Kalántar: "Mayor."

Kalím: "One who discourses."

Kalimát: literally "words." Title of one of the Tablets of Bahá'u'lláh.

Karbilá'i: A Muslim who has performed the pilgrimage to Karbilá.

Kawthar: A river in Paradise, whence all the other rivers derive their source.

Khán: "Prince," "lord," "nobleman," "chief-tain."

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 employees and civilians.

Madrisah: Religious college.

Man-Yuzhiruhu'lláh: "He Whom God will make manifest." The title given by the Báb to the Promised One.

Mashhadí: A Muslim 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, Muslim 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.

Mi'ráj: "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 pi-ince; when prefixed, simply Mi.

Mishkín-Qalam: literally "the musk-scented

Mu'adhhdhin: The one who sounds the Adhán, the Muslim call to prayer.

Mujtahid: Muslim doctor-of-law. Most of the mujtahids of Persia have received their diplomas from the most eminent jurists of Karbilá and Najaf.

Mullá: Muslim 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.

Nabil: "Learned," "noble."

Naw-Rúz: "New Day." Name applied to the Bahá'í New Year's Day; according so the Persian Calendar the day on which the sun enters Aries.

Nuqṭih: "Point."

Pahlaván: "Athlete," "champion"; term applied to brave and muscular men.

Qáqí: Judge; civil, criminal, and ecclesiastical.

Qá'im: "He Who shall arise." Title designating the Promised One of Islám.

Qalyán: A pipe for <sup>smoking</sup> through water.

Qiblih: Point of Adoration; prayer-direction, toward which the faithful turn in prayer. The Most Holy Tomb of Bahá'u'lláh at Bahjí is "the Heart and Qiblih of the Baha'i world."

Qurbán: "Sacrifice."

Ridván: Paradise, Also the name of the custodian of Paradise.

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.
- Salsabíl:** A fountain in Paradise.
- Samandar:** literally "the phoenix."
- Sarkár-i-Áqá:** literally the "Honorable Master," applied to 'Abdu'l-Bahá.
- "Sea 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.
- Shahíd:** "Martyr." Plural of martyr is **Shuhadá'.**
- Shaykhu'l-Islám:** Head of religious court, appointed to every large city by the **Sháh.**
- Şiráţ:** literally "bridge" or "path," denotes the religion of God.
- Siyyid:** Descendant of the Prophet Muḥammad.
- Súrih:** Name of the chapters of the Qur'án.
- Tajalliyát:** literally "effulgences." Title of one of the Tablets of Bahá'u'lláh.
- Ṭarázát:** literally "ornaments." Title of one of the Tablets of Bahá'u'lláh.
- Túmán:** Unit of Iranian currency.
- "Urvatu'l-Vuṭḥá:** literally "the strongest handle," symbolic of the Faith of God.
- Vali-'Ahd:** "Heir to the throne."
- Varaqiy-i-'Ulyá:** literally "the Most Exalted Leaf," applied to Bahíyyih **Khánum,** 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 favoured."

## PART FOUR

# ARTICLES AND REVIEWS

## 1. THE OLD CHURCHES AND THE NEW WORLD-FAITH

By GEORGE TOWNSHEND, M. A. (Oxon)

(Sometime Canon of St. Patrick's Cathedral, Dublin, and Archdeacon of Clonfert)

HAVING identified myself with the Faith of Bahá'u'lláh and sacrificed my position as a canon and a dignitary of the Church of Ireland that I might do so, I now make this statement on the relation of this Faith to Christianity and to the Churches of Christ.

It is submitted to all Christian people in general but more especially to the bishops and clergy and members of my own communion, with the humble but earnest and *urgent* request that *they* will give it their attention as a matter of vital concern to the Church. Only through an impartial investigation of the Cause of Bahá'u'lláh will they find, I fully believe, a means of reviving the fortunes of the Church, of restoring the purity and the power of the Gospel and of helping to build a better and more truly Christian world.

Bahá'u'lláh (Whose approaching advent had been announced in Persia nineteen years before by His prophetic Herald, the Báb, Himself a world-famous figure) made His public declaration as a Messenger of God in Baghdád in the year 1863. He affirmed that His appearance fulfilled the promised Return of Christ in the glory of the Father. He brought a Teaching which though ampler and fitted to a more advanced Age was in spirit and purpose the same as that of Christ. He revealed those "*other things*" which Jesus told His disciples He had to give them but which they could "*not bear*" at that time. His mission was to bring the work of Christ to its completion and realisation, to reconstruct the social order of the world and build the long promised Kingdom of God in very fact.

He addressed individual letters or specific messages to the monarchs of the West and to the members of the various ecclesiastical

orders of the Christian Churches, and directed numerous and repeated exhortations and warnings to the entire Christian world. These without exception were ignored by Christendom when they were made, and they have *now* been set aside and disregarded for some *eighty years*. During that period the long established influence of Christ in Christendom has suffered a decline so unprecedented, so precipitous that the Bishops gathering for the Lambeth Conference were greeted in the London press with the challenge that "Christianity is fighting for its life"; while the Bahá'í Faith proclaimed at that time by one lone Prophet shut in a Turkish prison has spread through the whole globe, has led the constructive thought of our time, has created a spiritual world-community joining the East and the West, and is fast making good its right to a place in the age-long succession of world-faiths.

"*Followers of the Gospel,*" exclaimed Bahá'u'lláh addressing the whole of Christendom, "*behold the gores of heaven are flung open. He that had ascended unto it is now come. Give ear to His voice calling aloud over land and sea, announcing to all mankind the advent of this Revelation—a Revelation through the agency of which the Tongue of Grandeur is now proclaiming: 'Lo, the sacred Pledge has been fulfilled, for He, the Promised One is come.'*" "*The voice of the Son of Man is calling aloud from the sacred vale, 'Here am I, here am I, O God, my God' . . . whilst from the Burning Bush breaketh forth the cry, 'Lo, the Desire of the world is made manifest in His transcendent glory.' The Father hath come. That which ye were promised in the Kingdom of God is fulfilled. This is the Word which the Son veiled when He mid to those*

around Him that at that time they could not bear it. . . . Verily the spirit of Truth is come to guide you unto all truth. . . . He is the one who glorified the Son and exalted His Cause."

"The Comforter Whose advent all the scriptures have promised is now come that He may reveal unto you all knowledge and wisdom. Seek Him over the entire surface of the earth, haply ye may find Him."

Through a period of some twenty-five years from about 1865 to 1890, Bahá'u'lláh sent letters and messages to the monarchs and leaders of mankind proclaiming to them that—however little they recognised it—a world-crisis had already taken shape and profound changes on a world-scale were at hand; the old civilisation would pass away and another take its place; a new race of men would arise, and reverence, unity, peace, justice would become watch-words in a new and happier order. He challenged them in burning words of power to acknowledge the spiritual cause of world-events already coming into view and to fill the lofty and noble part for which God and Christ had prepared them. He warned them not to let prejudice or dogma or superstition or self-interest or desire for leadership and glory from men deter them from accepting this summons. Again and again He urged on their notice that the true cause of this New Age and its happenings was spiritual and that they would find the key to it in the Gospel which they so continually perused.

In a Tablet to Napoleon III, the most outstanding monarch of the moment, He informed his Majesty that in the providence of God a new age of unprecedented changes in human history was opening. He outlined certain features of its ordained pattern, which would vitally concern a King-statesman, and called on him to arise, humble himself before God, follow the guidance of God's Prophet and take a bold initiative in unifying mankind. This, he wrote, was the Wondrous Age Christ had come to announce. Christ's dominion had spread westward that the West and its rulers might now give a lead in His holy service. Would Napoleon now play the man in the precious Cause of God, he would make himself an emperor of the wide world.

Bahá'u'lláh had already been in communication with Napoleon and had discovered his hypocrisy and insincerity. He makes

mention of this, and warns the Emperor (then in the plenitude of his pride and power) to give immediate heed to the Prophet's word, else, He writes, "thy kingdom shall be thrown into confusion and thine empire shall pass from thy hands. . . . Commotions shall seize nil the people in that land. . . . We see abasement hastening after thee, whilst thou art of the heedless."

The contemptuous rejection of this warning was followed not many months after by the sudden outbreak of the Franco-Prussian war, the utter defeat and capture of Napoleon at Sedan, and the collapse of his empire,

To Queen Victoria Bahá'u'lláh sent a letter in the course of which He declared His identity: "O Queen in London! Incline thine ear unto the voice of thy Lord, the Lord of all mankind. . . . We in truth hath come into the world in His most great glory and all that is mentioned in the Gospel hath been fulfilled. . . . Lay aside thy desire and set thine heart towards thy Lord, the Ancient of Days. We make mention of thee for the sake of God and desire that thy name may be exalted through thy remembrance of God, the creator of earth and heaven. . . . Turn thou unto God and say: O my Sovereign Lord, I am but a vassal of Thine, and Thou art, in truth, the filial of Kings. . . . Assist me then, O my God, to remember Thee amongst Thy hand-maidens and to aid Thy Cause in Thy lands. . . ."

To Alexander II He wrote, "O Czar of Russia! Incline thine ear unto the Voice of God, the King, the Holy. Beware lest thy desire deter thee from turning unto the face of thy Lord, the Compassionate, the Most Merciful. . . . He verily is come with His Kingdom, and ail the atoms cry aloud, 'Lo, the Lord is come in His great majesty.' He who is the Father is come, and the Son in the holy vale crieth out, 'Here am I, here am I, O Lord. My God.' . . . Arise thou amongst men in the name of this all-compelling Cause and summon, then, the nations unto God. . . . Could'st thou but know the things sent down by My Pen and discover the treasures of My Cause and the pearls of My mysteries. . . . thou would'st in thy love for My Name and in thy longing for My glorious and sublime Kingdom lay down thy life in My path. . . ."

He wrote to Pope Pius IX announcing that "He who is the Lord of Lords hath come" and that he who is the Rack (meaning Peter),

crieth out saying "La, the Father is come. and that which ye were promised in the Kingdom is fulfilled." Bahá'u'lláh bade him—"Arise in the name of the Lord, the God of Mercy, amidst the peoples of the earth and seize thou the cup of life with the hands of confidence and first drink thou therefrom and proffer it then as such as turn towards it amongst the peoples of all faiths." He warned him not to repeat the error of the Pharisees and of the men of learning who on His first coming opposed Jesus Christ and pronounced judgment against Him, whilst he who was a fisherman believed on Him. He called on him to "Sell all the embellished ornaments thou dost possess and expend them in the path of God" to "Abandon thy kingdom unto the kings, and emerge from thy habitation," and should anyone offer him all the treasures of the earth "refuse to even glance upon them"; then, detached from the world, let him "speak forth the praises of thy Lord betwixt earth and heaven" and warn the kings of the earth against injustice in their dealings with men.

In the concluding pages of His communication to the Pope which contain some of the most tender, moving and impassioned passages in these writings, He expresses the warmth of His desire, the earnestness of His effort to bring the followers of the Gospel into the Most Holy Kingdom of God and to enable the true-hearted to discern its opened Gates. He urges them to rend the spiritual veils that blind their eyes, to cast away everything, everything that prevents them accepting this divine deliverance. He calls them to come out of the darkness into the light poured forth by the sun of the Grace of God. He tells them of the sovereignty that awaits them in the Kingdom on High if they will but heed and obey, of the friendship of God and His companionship in His everlasting realm of Beauty and of Power that He longs to bestow on them according to His ancient promise. The Kingdom is theirs of right. He has bidden them welcome to it, and His heart is sad to see that others enter but they, alas! tarry before its gates in the darkness. How blessed are those who will keep the covenant Christ made with His people, who will watch for their Lord's return as He bade them, and know His voice when He calls them. Blessed are they who will walk forward in the path Christ laid out for them so

straight and true and will take their rightful place in the van of the Legions of Light.

Elsewhere in these letters to the kings, and also in other writings. Bahá'u'lláh speaks to the entire Christian world and addresses directly officers of the various ecclesiastical orders in Christendom. For instance: "O concourse of archbishops! He who is the Lord of all men hath appeared. In the plain of guidance He calleth mankind whilst ye are yet numbered with the dead. Great is the blessedness of him who is stirred by the Breeze of God and hath arisen from amongst the dead in this perspicuous Name."

"O concourse of bishops! . . . He who is the Everlasting Father calleth aloud between earth and heaven. Blessed the ear that hath heard and the eye that hath seen and the heart that hath turned unto Him. . . ." And, "the stars of tire heaven of knowledge have fallen, they that adduce the proofs they possess in order to demonstrate the truth of My Cause and who make mention of God in My Name; when however I came unto them in My majesty, they turned aside from Me. They, verily, are of the fallen. This is what the Spirit [Jesus] prophesied when He came with the truth and the Jewish Doctors cavilled at Him. . . ."

He addressed the priests, telling them it was their duty to proclaim aloud the Most Great Name among the nations—they chose to keep silence when every stone and every tree shouted aloud "The Lord is come in His great glory!" "The Day of Reckoning," He wrote, "hath appeared, the Day whereon He who was in heaven hath come. He verily is the One whom ye were promised in the Books of God. . . . Now long will ye wander in the wilderness of heedlessness and superstition? . . ."

He warned the monks that they little understood the real greatness of Jesus Christ which had been "exalted above the imagination of all that dwell on the earth. Blessed are they who perceive it." "If ye choose to follow Me," He wrote, "I will make you heirs of My Kingdom; and if ye transgress against Me I will in My long-suffering endure it patiently." He expressed His wonder at their men of learning who read the Gospel and yet refused to acknowledge its All-Glorious Lord on His appearance.

Again and again, in general statements and in particular prophecies, Bahá'u'lláh warned the rulers of the world and their peoples that

if these clear, solemn and public pronouncements went unheeded and the reforms enjoined were not made, then divine chastisement would descend from all sides upon mankind: irreligion would spread and deepen; from it would Bow anarchy; authority and power would pass from the priesthood; the social order would break up and dissolve to make place for another which God would guide men to build in its stead.

Whatever "Lesser Peace" the war-weary nations might at last arrange among themselves, it would not bring them a final solution of their problems. This would come only with "The Most Great Peace" of which He wrote in His Tablet (or letter) to Queen Victoria, with the creation of a world-commonwealth and with the ultimate emergence of a divine world-civilisation. These objectives could be attained only through acceptance of the Prophet of the Age and through the adoption of the principles, plans and patterns for the new World Order which were transmitted by Him from God-

When no heed was given to Bahá'u'lláh's Declaration that His prophethood was the return of Christ, when His appeal for the examination of His Cause and the redress of cruel wrongs inflicted on Him was ignored; when no one regarded His forecast, so forcefully and so fully presented, that a new Dawn had broken, a New Age had come (new in a spiritual sense, in a moral sense, in an intellectual sense), an Age which would bring a new outlook and new concepts, an Age of Divine Judgment, in which tyranny would be thrown down, the rights of the people asserted, and in which the social structure of the human race would be changed; when no attention was paid to the vision He opened, to the opportunities He offered, to the bold challenge which He had from prison flung before the mighty ones of the world; then alas! the Churches as the years went by found themselves caught into a current which bore them irresistibly downward at an ever increasing speed and which at the end of eight decades was still to be bearing them down to lower and yet lower levels in their political standing, in their moral influence, in their intellectual prestige, in their social authority, in their numbers and their financial resources, in the popular estimate of the relevancy and the reality of

the religion which they taught and even in the vigour and unanimity of their own witness to the basic truth upon which the Church itself had been founded,

No comparable period of deterioration is to be Found in the long records of the Christian Faith. In all the vicissitudes of fifteen eventful centuries (and they were many); in all the misfortunes, the mistakes, the failures and the humiliations in which from time to time the Church was involved, no such catastrophic decline is to be traced. The sovereignty which the Church had wielded in the Middle Ages had indeed by the nineteenth century become in Western Europe a thing of the past; but the diminution had been gradual and moderate. The loss suffered during the previous eight hundred years can hardly be compared with the vital damage inflicted during the last eighty.

In past crises the foundations of faith and of western society were not shaken; hope remained dominant, and from tradition and memory men drew inspiration. Society remained Christian and to that extent unified. But now the very foundations have gone. Reverence and restraint are no more. The heights of human nature are closed; its depths opened. Substitute systems of ethics, man-made and man-regarding, are invented, dethroning conscience. The dignity of reason and of knowledge is denied; truth itself is impugned.

The story of this calamitous decline is well known to all, and its outstanding features can be briefly summarised.

In the year 1870, not long after the despatch of Bahá'u'lláh's Tablet to his Holiness, the Pope was through King Victor Emmanuel's seizure of Rome deprived by force of virtually the whole of that temporal power which Bahá'u'lláh had advised him to renounce voluntarily. His formal acknowledgment of the Kingdom of Italy by the recent Lateran Treaty sealed this resignation of sovereignty.

The fall of the Napoleonic Empire was followed in France by a wave of anti-clericalism which led to a complete separation of the Roman Catholic Church from the State, the secularisation of education, and the suppression and dispersal of the religious orders.

In Spain, the monarchy which for so long had been in Christendom the great champion



of the Roman Church was overthrown and the State secularised.

The dismemberment of the Austro-Hungarian monarchy caused the disappearance both of the last remnant of the Holy Roman Empire and of the most powerful political unit that gave to the Roman Church its spiritual and financial support.

In Soviet Russia an organised assault directed against the Greek Orthodox Church, against Christianity, and against religion, disestablished that church, massacred vast numbers of its hundred million members, stripped it of its six and a half million acres of property, pulled down, closed or perverted to secular uses countless thousands of places of worship and by "a five year plan of godlessness" sought to eradicate all religion from the hearts of the people.

In every land and in all branches of the Christian Church, even where there was no system of Establishment, the rising power of nationalism continually made churches more and more subservient to the interests and the opinions of the State—a tendency brought into strong relief and notoriety in the *first* world-war.

The gradual decay of the intellectual prestige of religion in Europe had extended over many generations, but it was brought prominently before the public mind in the seventies of the last century, largely through the controversies which followed Tyndale's Belfast address in 1874. The character of this decay has been epitomised by Professor Whitehead, writing in 1926, thus:

"Religion is tending to degenerate into a decent formula wherewith to embellish a comfortable life. . . . For over two centuries, religion has been on the defensive, and on a weak defensive. The period has been one of unprecedented intellectual progress. In this way a series of novel situations has been produced for thought. Each such occasion has found the religious thinkers unprepared. Something which has been proclaimed to be vital has, finally, after struggle, distress and anathema been modified and otherwise interpreted. The next generation of religious apologists then congratulates the religious world on the deeper insight which has been gained. The result of the continued repetition of this undignified retreat during many generations has at last almost entirely

destroyed the intellectual authority of religious thinkers. Consider this contrast; when Darwin or Einstein proclaim theories which modify our ideas, it is a triumph for science. We do not go about saying there is another defeat for science, because its old ideas have been abandoned. We know that another step of scientific insight has been gained."

The loss in the moral and spiritual field has been even more vital and conspicuous, especially of recent years. There is no need to enlarge upon the matter. The sickness at the heart of Christian life and thought which made these humiliations possible has been the decay of spirituality. Love for God, fear of God, trust in God's overruling providence and ceaseless care have been no longer active forces in the world. The religious thinkers find themselves baffled by the portents of the time: when men in disillusionment, in anguish and despair come to them for counsel, seek from them comfort, hope, some intelligible idea as to what this cataclysm means and whence it came and how it should be met, they are completely at a loss. Though the Church for nineteen centuries has proclaimed, and has enshrined in its creeds, the emphatic and repeated promise of Christ that He would come again in power and great glory to judge the earth, would exalt the righteous and inaugurate the Kingdom of God among mankind, yet they believe and leach. That through all these years of deepening tribulation no Hand has been outstretched from heaven, no light of Guidance has been shed upon the earth; that God has withheld from His children in their deepest need His succour, His comfort and His love; that Christ has utterly forgotten His promise or is impotent to redeem it and has permitted His universal Church to sink in ruin without evincing the least small sign of His interest or His concern.

Meantime the Bahá'í Message has kindled once more on earth the ancient fire of faith that Jesus kindled long ago, the fire of spontaneous love for God and man, a love that changes all life and longs to show itself in deeds of devotion and of self-sacrifice even to death and martyrdom. To them who have recognised Christ's voice again in this Age has been given in renewed freshness and beauty the vision of the Kingdom of God as Jesus and the Book of Revelation gave it—the same vision, but clearer now and on a larger

scale and in more detail. A new enthusiasm has been theirs, a power that nothing could gainsay or resist. Their words reached the hearts of men, With a courage, a determination that only divine love could **quicken** or support they rose in the face of **ruthless** persecution to bear **witness** to their faith. Fearless, though comparatively few, weak in themselves **but invincible** in God's Cause, they have now **at the close of** these eighty years **carded** that Faith far and wide through the globe, entered well nigh a hundred countries, translated their literature into more **than fifty languages**<sup>1</sup> gathered adherents from East and West, from many races, many nations, many creeds, many traditions, and have established themselves as a world-community, worshipping one God under one Name,

The Bahá'í Faith today presents the Christian Churches with the most tremendous challenge ever offered them in their long history: a **challenge**, and an opportunity. It is the plain duty of every earnest Christian in this illumined Age to investigate for himself with an **open** and fearless mind the purpose and the teachings of this Faith and to determine whether the collective centre far all the constructive forces of this time be not the Messenger from God, Bahá'u'lláh, He and no other; and whether the **way** to a better, kinder, happier world will not lie open as soon as we **accept** the Announcement our rulers rejected.

<sup>1</sup> This was written in 1954: the comparable statement now (1963) would be, "... have established that Faith in every state, territory and major island of the world, translated their literature into more than 400 languages, gathered adherents from East and West, from virtually all races, nations, creeds and traditions..."

*"O Kings of the earth? He Who is the Sovereign Lord of all is come. The Kingdom is God's, the Omnipotent Protector, the Self-Subsisting. Worship none but God and with radiant hearts lift up your faces unto your Lord, the Lord of all names. This is a Revelation to which whatever ye possess can never be compared could ye but know it.*

*"Ye are but vassals, O Kings of the earth! He Who is the King of kings hath appeared, arrayed in His most wondrous glory, and is summoning you unto Himself, the Help in Peril, the Self-Subsisting. Take heed lest pride deter you from recognizing the Source of Revelation, lest the things of this world shut you out as by a veil from Him Who is the Creator of Heaven. Arise and serve Him Who is the Desire of all nations, Who hath created you through a word from Him and ordained you to be for all time emblems of His sovereignty. . . .*

*"O Kings of Christendom! Heard ye not the saying of Jesus, the Spirit of God, 'I go away and come again unto you'? Wherefore, then, did ye fail, when He did come again unto you in the clouds of heaven, to draw nigh unto Him, that ye might behold His face and be of them that attained His Presence. In another passage He saith: 'When He, the Spirit of Truth, is come, He will guide you into all truth.' And yet behold how when He did bring the truth ye refused to turn your faces towards Him and persisted in **disporting** yourselves with your pastimes and your fancies. . . ."*

## 2. BAHÁ'Í: World Faith for Modern Man

By ARTHUR DAHL

### *Nature and Purpose*

The Bahá'í Faith is a new, independent, universal religion, whose goal is to revitalize mankind spiritually, to **break down** the barriers between peoples and lay the foundation for a unified world society based upon principles of justice and love.

The Faith recognizes that the major problem of our age is the resolution of a series of deeply ingrained conflicts which

are interrelated and penetrate various levels of society: conflicts between ideologies, **nations**, religions, races and classes. Such conflicts, when **combined** with the weapons of annihilation our age has produced, threaten the future of civilization as we **h o w** it. They misdirect the efforts of science and technology at a time when man is on the verge of discovering the mysteries of inter-planetary space and **harnessing** new sources

of power. They consume an inordinate proportion of our productive energies, and divert attention from the conquest of our natural enemies: ignorance, disease, hunger.

World opinion increasingly recognizes that the solution of these conflicts must be applied on a world level to have a lasting chance of maintaining peace. The conviction also grows that all these conflicts have as a root cause the lack of a spiritual dynamic, a moral or ethical power strong enough to counteract divisive social forces and channel men's efforts in constructive directions. Yet when we look at the field of religion, the historic source of spiritual guidance and assistance, we find that the major religions are sharply divided and are themselves one of the principal areas of conflict. They exist exclusive of each other and have, down through the centuries, developed in their followers widely diverging attitudes toward life, which hinder general understanding and co-operation between peoples.

Since a lasting solution of our political and economic problems can only be achieved on a world level, something must first be done to bridge the vast spiritual gap existing between the followers of the major faiths. It is difficult to visualize, for example, the establishment of any genuine world government while the various segments of the world's population differ so markedly from each other in their fundamental attitudes, purposes and values. What is needed is a new spiritual approach which will at once reconcile the basic contradictions in major religious beliefs, be consistent with modern scientific and rational principles, and offer to all peoples values and a meaning to life that they can accept and apply. To meet this need the Bahá'í Faith presents challenging teachings, founded on the concept of progressive revelation.

#### *Progressive Revelation*

The main stumbling block to religious unity has been the insistence of each major faith that its Founder and Prophet possesses some degree of exclusive authority or finality. The Bahá'í Faith teaches that this traditional division has resulted from a misinterpretation of the symbolic words of these great spiritual figures. In the Bahá'í view, the unknowable force which is responsible for all creation,

God, guides and assists mankind, by periodically sending him an Educator. This Educator, a man physically like other men, is selected by God and divinely inspired to carry out three functions: (1) to restate the eternal spiritual truths, such as the Golden Rule, which are to be found in most religious teachings; (2) to bring laws and teachings which apply to the needs of society at His particular time but which are not necessarily meant to be permanent; and (3) to release throughout the world a spiritual force, intangible but very measurable in its effects, which eventually causes millions of people to respond to the Prophet and His teachings, recognizing both as being from God, and enabling the new religion to be the major impetus for the next cyclical upturn in civilization.

The key to the Bahá'í interpretation of the meaning of religion in the development of society is its emphasis on the periodic, evolutionary nature of this influence. If God chooses to guide mankind at all, it is logical that He would do so from the very beginning of man's existence as a species, and continue this help indefinitely. And since change and progress is the characteristic of all other aspects of our lives, why should it not also apply to our spiritual development? By regarding God's Messengers as divinely inspired, speaking the Word of God, occupying a level of existence well above that of ordinary man, Baha'is sever Them in their exalted position of spiritual leadership and as a source of man's knowledge of God, but they do not worship these Messengers as God incarnate. By accepting the Founders of all the existing major faiths, Krishna, Buddha, Zoroaster, Moses, Jesus Christ and Muhammad, as equally occupying the station of Manifestations of God, and recognizing the religions they established as being genuine and true expressions of God's message, the Bahá'í view reconciles the basic concepts of these faiths without requiring repudiation of loyalty to or belief in the divinity of, the founders of any. The wide differences in their teachings today can be explained by the alterations made by successive Prophets in the laws applicable to the changing needs of society, and by the fact that many of the current teachings of the orthodox churches stem, not from the original words of the Prophets, but from subsequently

added dogma and interpretations of fallible church leaders. In effect the Baha'is regard all these major faiths as being a part of the same evolving religion, which has been restated and reinvigorated periodically by the coming of a new Prophet, drawing on the same source of wisdom and spiritual power,

Bringing this concept down to our own age, Bahá'ís believe that this period in history is comparable in many respects to the ages in the past when the great Prophets have come to enlighten and guide mankind. Certainly the world has turned away from religion, at least in its pure sense as an influence and inspiration in the daily lives and actions of large bodies of people. As a result we are lacking a basic morality and have permitted a state of mind to develop in which conflict has prospered and become the dominant fact and critical problem of our time. Many people are looking for a spiritual revitalization but are divided as to how to achieve it, If the lessons of the past are meaningful, it will come, but through the appearance of a great new spiritual leader, rather than from the renewal, of any of the religious institutions of the past.

And that is exactly what the Bahá'í Faith claims has happened. Bahá'u'lláh, who founded the Faith, is accepted by Bahá'ís as the Prophet of God for this day, possessed of the same divine guidance and spiritual dynamic as Christ, Muḥammad, Moses and the others and come to the world to perform the same three functions. He is believed to have the same potential for counteracting dominant negative influences and for leading mankind to a new level of peaceful, unified and constructive existence.

#### *History of the Bahá'í Faith*

On May 23, 1844, a young Persian declared that He was the forerunner of an important new spiritual figure, and took the title of Báb (Gate). His teachings were profound and were widely accepted throughout Persia. But they were also considered heresy by the fanatical Islamic mullás, who taught that Muḥammad was the greatest and the last of the Prophets, and who feared that the Bábís represented a threat to their entrenched position. Therefore the Islamic clergy combined with the corrupt government to stamp out the new Faith by

force. During two decades more than 20,000 Bábís were martyred, often being cruelly tortured first. The Báb Himself was publicly shot in 1850 before some 10,000 spectators. This period is one of the heroic and dramatic episodes in modern history and deserves to be better known in the Western World.

One of the most active Bábís was Mirzá Ḥusayn 'Alí, son of one of the Sháh's ministers, who from an early age had shown more interest in spiritual concerns than in the world of politics and society. He embraced the Bahá'í Faith in its early stages, and demonstrated a profound grasp of the deeper meanings of the Báb's teachings. In 1853, in prison because of His Bahá'í activities, He had an intimation that He was the great Prophet foretold by the Báb, but He did not announce this publicly until 1863. He took the title of Bahá'u'lláh (Glory of God). Most of the Bábís accepted His claim and became Bahá'ís (Followers of the Glory), though there were some defections on the part of disappointed would-be leaders.

Many people today tend to think of Prophets in terms of past ages. It seems hard to connect these remote and holy figures with the modern world and everyday problems. Yet Bahá'u'lláh not only lived in our time, but was contemporary in the fullest sense of the word. His teachings are not only extremely advanced, but personally He had a profound influence upon all who came in contact with Him, an influence which will continue to spread for centuries. The distinguished orientalist of Cambridge University, Professor Edward G. Browne, who visited Bahá'u'lláh in 1890 and was the only Westerner to record such a meeting, wrote vividly of Him: "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 Rowing 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."

Because of continued persecutions by the Islamic hierarchy and the Persian and Turkish governments, Bahá'u'lláh and His close fol-

lowers were kept prisoners until Bahá'u'lláh's death in 1892 and for sixteen years thereafter. The last years of Bahá'u'lláh's life were spent at the fortress city of 'Akká and at nearby Bahjí. During all these years of imprisonment He actively worked to establish a firm foundation for the new Faith through copious and inspired writings, and through administering its affairs by correspondence. His strong letters to the reigning monarchs of that time accurately foretold the trend of modern history. His spiritual writings represent the Scriptures of the Bahá'í Faith, in which for the first time the Holy Book of a major religion is available in the authenticated handwriting of its Founder, or signed by the Founder if in the handwriting of a secretary. These writings are accepted by Bahá'ís as the Word of God for this age and an important portion of them is now available in English.

In His will, Bahá'u'lláh appointed His eldest son, 'Abdu'l-Bahá, to be, after His passing, the central Figure of the Faith. While 'Abdu'l-Bahá is not regarded, in any sense of the word, as a divinely inspired Prophet like Bahá'u'lláh or the Báb, he is recognized as the perfect exemplar of the spirit of Bahá'u'lláh's teachings as applied to one man's life. His explanations of the meanings of these teachings, written in a somewhat more western style than his Father's, are authorized by Bahá'u'lláh in His will and are accepted as authentic Bahá'í scripture. He lived a Christlike life and was loved and revered by all who came in contact with him.

'Abdu'l-Bahá and his entourage were freed from prison by the Young Turk revolution of 1908. He moved to Haifa, and today the international headquarters of the Faith are there on Mount Carmel, where a beautiful series of Shrines and gardens are being constructed. 'Abdu'l-Bahá visited Europe in 1911 and 1913 and America in 1912, where he spoke to audiences from coast to coast. He was knighted by the British Commonwealth in 1920 for his humanitarian activities during World War I. He died in 1921.

'Abdu'l-Bahá's will established the institution of the Guardianship, and appointed his grandson, Shoghi Effendi, then a student at Oxford, as Guardian. For thirty-six years Shoghi Effendi labored strenuously to strengthen and develop the Bahá'í Administrative Order. His own writings have expanded the

understanding of the Faith and given it direction during an exceedingly difficult period in its history. His vision of the Faith, his understanding of world conditions and his superior abilities as an administrator have been considered by Bahá'ís as the product of divine guidance granted to him in his position as Interpreter of the Baha'i Teachings.

On November 4, 1357, Shoghi Effendi passed away suddenly in London of a heart attack. Since it had not been possible, under the conditions of 'Abdu'l-Bahá's will to appoint a successor, the direction of the Faith was carried on, until 1963, by the 27 Hands of the Cause. Appointed by the Guardian as Chief Stewards of the Faith, they continued the plan of development launched by him in 1953, brought it to a successful conclusion in 1963, and organized the election of the Universal House of Justice, which is now the supreme authority in the Faith. This institution was created by Bahá'u'lláh in His "Most Holy Book" and assured of divine guidance.

#### *Religious Teachings*

Bahá'u'lláh re-established and re-affirmed the Covenant between God and man, the glorious promise recorded in various religions of the past, but largely ignored today. Under this Covenant God agrees to guide and assist man towards universal spiritual civilization through His Manifestations, but man, on the other hand, accepts a continuous responsibility to love God and to follow His precepts and laws, as given by the Prophets, at all times and in all aspects of his life. It is the lack of responsibility toward his Creator that makes modern man so morally rudderless and thus susceptible to the prejudices and conflicts which work against his own best interest.

The Bahá'í teachings require an extremely high standard of moral conduct. Monogamy is enjoined on all, and chaste conduct is prescribed. Marriage requires the consent of all living parents, and divorce must be preceded by a year of trial separation and attempts at reconciliation. Alcohol and narcotics are prohibited except for medical purposes. Purity, honesty, generosity and selflessness are regarded as fundamental virtues; and a sense of responsibility for one's fellowmen is emphasized. Backbiting and gossiping are condemned. Bahá'ís are not straight-laced,

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but are encouraged to enjoy the legitimate beauties and pleasures this world offers.

Bahá'u'lláh reaffirms belief in the immortality of the individual soul and extends man's knowledge of the nature of life after death. Man's purpose on this earth is to love and worship God, to gain knowledge of **Rim** through the teachings of the Prophets and to progress spiritually through applying these teachings in his daily life. Progress so attained will be carried forward after the soul is released from the body and moves to its next level of existence. This is the measured reward of spiritual achievement, so different from the assignment of the soul to a literal heaven or hell.

The Bahá'í writings also contain many explanations of the more difficult and symbolic sections of the Scriptures of past religions, clarifying questions that have been sources of religious division and relating many of the prophetic passages to actual events. The approach is rational and in accord with modern scientific principles, yet also includes an element of faith in areas which go beyond natural law as now comprehended.

Prayer plays an important role in Bahá'í worship, and many beautiful prayers have been revealed in the writings. The effect of the whole Bahá'í approach to life is to make the individual believer a balanced, well-adjusted person, at home in his environment. This is not an ascetic Faith, but teaches that the most spiritual life is lived actively in society, contributing toward the productive process and carrying the principles of Bahá'u'lláh to people through personal example and teaching.

### *Political and Social Teachings*

The Bahá'í Faith offers more comprehensive teachings on political, economic and social subjects than other major religions of the past. It should be borne in mind that Bahá'u'lláh enunciated these principles in the period between 1863 and 1892, when monarchy was the prevailing form of government and the industrial revolution was basely getting under way.

The keynote of these teachings is the principle of the oneness of mankind. In the past, religions have been regional in their impact and influence. But in our age, for the

first time, the world has become one physically, and so for men to flourish under such conditions they must also achieve spiritual, political and economic unity. Through the principle of progressive revelation, Bahá'u'lláh has made possible the reconciliation of the doctrines of the major faiths. It is envisaged that Bahá'í will gradually lead the peoples to the adoption of a universal faith, which will close the spiritual and cultural gaps that now exist. Included in this process will be a realization that our basic loyalty is to mankind as a whole, rather than to any nation or smaller group. This will temper the intensity of nationalism, one of the major sources of conflict today.

To implement this principle of the oneness of mankind, Bahá'u'lláh advocated a federal world government, with such necessary attendant institutions as a world court and an international police force. An international language should be learned by all, in addition to one's native tongue, as an important means of increasing understanding through better communication. A universal approach to economic problems should be adopted, gradually eliminating the barriers to free world trade. Work performed in the spirit of service should be regarded as a form of worship of God. Wars must be abolished and the full energies of men concentrated on constructive pursuits. Extremes of wealth and poverty should be eliminated, and men should be happily willing to aid their less fortunate fellowmen.

Bahá'u'lláh strongly urged the elimination of all forms of prejudice and superstition, particularly racial prejudice. This issue is dealt with more specifically and emphatically than in past religions, and is regarded as a spiritual responsibility, not merely a humanitarian or educational problem.

The Bahá'í Faith also teaches that religion and science are not contradictory, but are in harmony and accord. Each deals with an aspect of existence necessary to man's progress, and should be regarded as complementary allies in man's eternal struggle to better himself. The Faith also advocates universal education, the equality of men and women and the independent investigation of truth. No coercion should be used to induce anyone to accept any particular point of view with respect to the fundamental questions of

life; but it is taught that everyone should face these questions squarely, study and consider various approaches and consider that making a decision and acting upon it is both a privilege and a responsibility.

Bahá'ís consider that together these principles represent a blueprint of the world society of the future, which God, through Bahá'u'lláh, has given to mankind as the sole remedy for the problems engulfing the modern world. It is incumbent upon us to put these advanced principles into practice if we are to avoid self-destruction and realize the tremendous potential for constructive development modern science and technology have made possible. None of these principles can be separated from the others; and for their full realization all are dependent upon the spiritual regeneration which must occur before mankind will be ideologically ready to apply them successfully. There are many deeply entrenched prejudices and attitudes which must first be overcome; only the power of God, which has brought about equally dramatic alterations in social trends in the past, can be expected to achieve this.

#### *Administrative Order*

As a new religious expression operating under vastly changed conditions, the organizational structure of the Bahá'í Faith differs in important respects from the organization of the orthodox faiths of the past. In the Bahá'í Faith there is no professional clergy. The various functions of administration, teaching, welfare, and worship are carried out by Bahá'ís, none of whom ever have clerical distinction, but are elected by democratic process to administrative posts or arise voluntarily to serve according to preparation and ability. The unit at the base of the structure is the Local Spiritual Assembly, which consists of nine members elected annually, and exists wherever nine or more adult Bahá'ís live in a city, town or judicial district. It can appoint committees to handle specific tasks, but is responsible for the progress and well-being of the Faith and of the believers in its area. Similarly, the National Spiritual Assembly, also with nine elected members, is responsible for the affairs of the Faith at national level, while the Universal House of Justice is the world authority for the Bahá'ís.

Great emphasis is placed in the Faith on a spiritual approach to group consultation. Much effort is made to leave behind the human tendencies which so often cause groups to break down into petty bickering and unproductive conflicts. Each member is expected to advance his views as ably as he can. Then a genuine effort is made to develop a group view which represents the combined wisdom and can be wholeheartedly accepted by all, who then relinquish any personal identification with their original positions.

The activities of the Faith are financed solely by voluntary contributions from Bahá'ís. It is not possible to accept contributions from non-Bahá'ís for other than charitable purposes. Collections are never taken at Bahá'í meetings. By orderly process each community of Bahá'ís establishes a Fund. To local, national and international Funds the believers contribute, without pledge or pressure.

There are, at present, four Bahá'í Houses of Worship, at Wilmette, Illinois; Kampala, Uganda; Sydney, Australia and Frankfurt, Germany. The first to be completed was that at Wilmette, on the shore of Lake Michigan. It is recognized as one of the great examples of architecture in the United States and annually attracts more than 100,000 visitors. Nearby is the Faith's first humanitarian institution in North America, the Baha'i Home, open to men and women sixty-five and over with no distinction as to racial or religious backgrounds.

In time there will be Bahá'í Houses of Worship in most localities, but at the moment, while numbers and resources are relatively small, there are only a few modest local centers, and most communities hold their meetings in private homes or rented halls. Bahá'ís gather together every nineteen days for worship, discussion of community affairs and fellowship. They observe a number of Baha'i Holy Days, with non-Bahá'ís being invited to certain of the commemorations.

Teaching activities for the public are at the discretion of the individual communities, and take many forms. The emphasis at this time is to spread the Faith as widely as possible.

Bahá'ís have a conviction that the administrative order which they are building, putting all the teachings of Bahá'u'lláh into practice as completely as they can, is actually

a laboratory or pilot plant model of the world order of the future. It is a miniature international society, without nationalistic or ideological conflicts, without racial bias, without class distinction, without the barriers of religious differences. Bahá'ís are now settled in more than 259 countries and dependencies, and come from every conceivable national, racial, religious and class background. They believe that in time, as the world seeks desperately for a way out of chaos, it will become aware of the example of the Bahá'í society in its midst — a society founded on spiritual principles, yet blending these with advanced secular concepts to achieve a successfully functioning social organism. The world then might be ready to follow.

### *Conclusion*

The Bahá'í Faith is a religion, a society and a way of life. It offers spiritual truths the world needs but from which it has turned away and it provides laws for regulating society that are new and suited to the requirements of our own age. It is still in its infancy, with its greatest accomplishments and period of growth lying ahead. In line with the experience of many older religions, its progress at this stage is slow, for its ideas are advanced,

and it demands of its followers many adjustments and sacrifices. In return it offers them not only an answer to the personal problems that a complex, high tension modern society creates, but also the inspiring realization that they are participating in the formative years of a Faith destined to greatness — a Faith which is nurturing God's newest message to the world and is the channel through which all mankind will be led to the unity that is its only salvation.

In the words of Shoghi Effendi: "The principle of the Oneness of Mankind. . . represents the consummation of human evolution — an evolution that has had its earliest beginnings in the birth of family life, its subsequent development in the achievement of tribal solidarity, leading in turn to the constitution of the city-state, and expanding later into the institution of the independent and sovereign nations.

"The principle of the Oneness of Mankind, as proclaimed by Bahá'u'lláh, carries with it no more and no less than a solemn assertion that attainment to this final stage in this stupendous evolution is not only necessary but inevitable, that its realization is fast approaching, and that nothing short of a power that is born of God can succeed in establishing it,"

## 3. THE LORD IS ONE

*By SEYMOUR WEINBERG*

THE well-known author, Pierre Van Paassen, speaking before a completely filled auditorium at the Brooklyn Jewish Center some years ago, declared: "There are two great prophecies in the Old Testament. One deals with the return of the Jews to the Holy Land, and the other with the establishment of world peace. The fact that the prophecies dealing with the return of the Jews to the Holy Land have been fulfilled, gives us the assurance that those dealing with world peace will also be realized."

The certitude expressed in these words testifies to the renewed faith engendered by a thoughtful contemplation of the restoration of Israel. What perspective can one arrive at, as he gazes upon the vast historical process

associated with the return of the Jews to the Holy Land, other than that the destiny of this people is in the hands of a higher Power? A brief survey of the highlights of this dynamically unfolding drama affirms with unmistakable clarity the existence of an underlying Divine Plan.

More than 3000 years ago, while leading His people to the Promised Land, Moses revealed the outstanding features of this Divine Plan. Referring to the ultimate destiny of the Jewish people He declared: "That then the Lord thy God will turn thy captivity and have compassion upon thee, and return and gather thee from all the nations whither the Lord hath scattered thee." @out. 30:3)



This prophecy of the scattering and return was reaffirmed many times by the other Old Testament Prophets. The greatest of these, Isaiah, categorically asserted that the Almighty would "assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isaiah 11:12)

The fulfillment of the initial stage of this portentous prophecy occurred with the destruction of the Temple, the razing of Jerusalem and the scattering of the Jews to all four corners of the globe. A people, whose civilization had during the reign of Solomon achieved such splendor that, in the words of 'Abdu'l-Bahá, "even the Greek philosophers journeyed to Jerusalem to sit at the feet of its sages," were now severed from their homeland, and entered upon a period of humiliation and persecution that was destined to last for well-nigh 2000 years.

In commenting upon this precipitous turn of events during the course of an address on religion and civilization delivered at San Francisco's Temple-Emanuel in 1912, 'Abdu'l-Bahá stated: "From this review of the history of the Jewish people we learn that the foundation of the religion of God laid by His Holiness Moses was the cause of their eternal honor and national prestige, the animating impulse of their advancement and racial supremacy and the source of that excellence which will always command the respect and reverence of those who understand their peculiar destiny and outcome. The dogmas and blind imitations which gradually obscured the reality of the religion of God proved to be Israel's destructive influences causing the expulsion of these chosen people from the Holy Land of their Covenant and promise."

Many years earlier, while still a prisoner in Palestine, 'Abdu'l-Bahá had predicted that the Jews would, in this age, return to the Holy Land to the extent that all Palestine would become their home.

The first signs that the promise of the return would be realized appeared in the nineteenth century when the various nations of Europe and America, one after another, granted the Jews many civil and legal rights which had been denied them during the previous centuries. Its focus became sharper in the year 1844 with the signing by the Turkish

Government of the "Edict of Toleration." This edict permitted the Jews to return to the Holy Land, from which they had been rigidly excluded for 1260 years. The process of the return was further intensified in 1867, when the followers of the Jewish Faith were given the right to own real estate in Palestine. Its momentum continued to be accelerated as groups of Jews from various countries, responding to the inspiration of their hearts, and without the stimulus of any organized program, voluntarily settled in the Holy Land.

In 1917 with the issuance of the Balfour Declaration, the Government of Great Britain declared that it viewed with favor "the establishment in Palestine of a national home for the Jewish people." The "return" received the almost unanimous moral and financial support of world-wide Jewry as a result of the rise of Hitlerism, and the subsequent persecution of the Jews. Indeed it may be said that the sacrifice of the murdered multitudes and the suffering of the pitiful survivors of this persecution created a moral force which eventually led to the resolution of the United Nations for the establishment of the State of Israel and to its subsequent recognition by the leading nations of the world. The permanency of this "return" has been demonstrated again and again by the new state's ability to withstand the attacks of its hostile neighbors and by its amazing growth and progress.

#### FULFILLMENT OF BIBLICAL PROPHECY

As one reviews this entire historical panorama with its remarkable fulfillment of Biblical prophecy, one is led to pay homage to the relevance and wisdom of the Old Testament, Might not a closer perusal of this sacred scripture unfold a deeper understanding of the present world crisis which is threatening to engulf all humanity? For in the Old Testament the prophecies pertaining to the return of the Jews are synchronized with those prophecies relating to the establishment of world peace and the founding of a world-embracing Divine civilization sustained by the unifying power of a universal world faith.

"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." (Isaiah 11:9)

"And the Lord shall be King over all the

earth: in that day shall there be one Lord and his name one." (Zechariah 14:9)

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills; and all nations shall bow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2:2-4)

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zed of the Lord of hosts will perform this." (Isaiah 9:6,7)

If these prophecies are valid, what is preventing their fulfillment? Must humanity undergo the same intense suffering which afflicted European Jewry before its divine destiny will be realized — or can the present generation learn from the lessons of the past?

#### THE WARNING THAT PRECEDES CRISIS

One lesson which the Old Testament teaches again and again is that before every great crisis in human affairs, before every earthshaking calamity and judgment, God has always given His warning and guidance before the calamity. God spoke to Noah before the flood, giving Him a detailed plan for the building of an ark. This ark became the instrument for the continuance of life and the salvation of humanity.

This same principle operated with respect to Jonah and Nineveh, Abraham and Sodom and Gomorrah, Moses and the Egyptians, and the Hebrew Prophets and ancient Israel. Has

it ceased to operate in today's world at a time when humanity faces not the possibility but the probability of a world-wide calamity unparalleled in recorded history, a calamity whose potential destructive power recalls the judgment so vividly described in the twenty-fourth chapter of Isaiah? Is there not then a prophetic Voice for our time, clearly illuminating the path ahead and guiding mankind safely to the promised land of the future — the Divine world civilization?

#### APPEARANCE OF THE PROMISED TEACHER

In Haifa, Israel, about halfway up Mt. Carmel, there stands a majestic golden-domed building which is integrally connected with an affirmative answer to this vital question. An inquiry about the meaning of this unusual structure reveals that Israel is holy not only to Judaism, Christianity and Islám, but that it is also the administrative and spiritual center of the youngest world religion, the Bahá'í Faith.

It may come as a surprise to many to learn that the mysterious process of world religion repeated itself in the nineteenth century with the birth of this new world Faith. Yet, the challenging historical pattern of the great religions — that of Messianic expectancy, the appearance of the promised Teacher, His claim to being the Messenger of God, the revelation of Holy Scripture, and the eventual triumph of His Cause despite overwhelming opposition and persecution — did reoccur, and almost in our own time.

An examination of the history of this young Faith reveals that it arose out of the Messianic traditions in the Faith of Muḥammad — a religion which affirms the Divine Missions of Abraham, Moses and Jesus — in the same way that Christianity emerged from Judaism. Its Forerunner, the youthful Báb, who proclaimed the coming of the great Messiah, suffered martyrdom under circumstances offering a remarkable parallel to the execution of John the Baptist and the crucifixion of Christ. Over twenty thousand of its first followers chose death, often through excruciating torture, rather than renounce their newly-won faith. A life of suffering and sacrifice, so typical of the past religious Founders, repeated itself in the life of its Founder, Bahá'u'lláh (Glory of God), who,

like Moses, Jesus and Muḥammad before Him was also a descendant of Abraham. *The* workings of a mysterious destiny eventually exiled Bahá'u'lláh from His native land of Persia, where His Faith was first proclaimed, and banished Him from place to place until He was finally imprisoned by the Sulṭán of Turkey in the fortress-city of 'Akká, Palestine, the very city designated by the Prophet Hosea as "a door of hope." From this prison in the Holy Land, and in direct fulfillment of biblical prophecy (Isaiah 2:3, 4), Bahá'u'lláh directed His warnings and teachings to the political and religious leaders of the nineteenth century world — they in whose hands lay the immediate destiny of mankind — and He was ignored. The contrast between these warnings and teachings and the ominously-threatening nuclear holocaust hovering over mankind *today*, demonstrates conclusively that the fateful theme underlying the biblical dramas of Noah and the Ark and the Hebrew Prophets and ancient Israel has repeated itself in our time.

In His Message Bahá'u'lláh declared that, through the providence of God mankind has entered a new age, the age of world unity. A higher degree of faith and a more universal consciousness are absolutely necessary, He said, if man is to function successfully in this new day. The projection of the racial prejudices and narrow nationalistic attitudes of the past into the new era, and the continued insistence upon limited religious loyalty and understanding will bring unparalleled suffering to mankind. In this new age, Bahá'u'lláh affirmed, "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 hut one country, and mankind its citizens."

#### THE ONENESS OF RELIGION

The universal understanding of religion which He inculcated stressed *that* all the great world Faiths are part of the plan of God. There is only one religion of God, Bahá'u'lláh explained further, but this religion is a dynamic, progressive Faith restated from age to age by the great Teachers, such as Abraham, Moses, Jesus and Muḥammad to meet the needs of the age for which they come. Although seemingly different, these great Teachers possess the same Reality and reflect the same

Light. If we would observe with discriminating eyes, He declares, we would "behold them all abiding in the same tabernacle, soaring in the same heaven, seated upon the same throne, uttering the same speech and proclaiming the same Faith." The eternal purpose of their teachings is to "heal the sickness of a divided humanity" by creating love and unity among the members of the community. In this new era when the world is pressed to become one community, the restatement of the Religion of God for our age, which Bahá'u'lláh declared God had commissioned Him to reveal, demonstrates clearly the fundamental oneness of religion and the fundamental oneness of mankind. It provides for the effective unity and reconciliation of the great world religions through the establishment of a universal world faith.

To Queen Victoria, Bahá'u'lláh specifically wrote: "That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician." That He was the "all-powerful and inspired Physician," the "Father," "Counsellor," "Prince of Peace," "Lord of Hosts" promised by Isaiah, that it was His Revelation which the Old Testament Prophets had extolled as the "Day of God," Bahá'u'lláh affirmed in passage after passage of unequalled beauty and power. Addressing the Jewish people specifically We wrote:

"The Most Great Law is come, and the Ancient Beauty ruleth upon the throne of David. Thus hath My Pen spoken that which the histories of bygone ages have related."

That the long-awaited Messiah, the "Father" promised by Isaiah, who would rule upon the throne of David, could have appeared seems too incredible to believe. *Did* we ever really expect this promise to be fulfilled — especially in our own time? Yet, if the assertion that the Messiah has come challenges our sense of reality, can it be said to be any more fantastic than the fact that an accident or the judgment of one individual can set into motion the unimaginably destructive process of thermonuclear war? What of the successful re-establishment of the State of Israel in our day — a hope and yearning that

was transmitted through faith from century to century despite the seemingly utter impossibility of ever realizing such a consummation? It is clear that the signs and portents of our age require every devotee of truth and justice, every lover of humanity, and every believer in Almighty God to consider carefully the claims of the Founder of the first great world Faith to make its appearance in the world in over 1260 years.

#### THE UNFOLDMENT OF GOD'S PLAN

To be a Jew is to share in the history, traditions and devotions of a unique people, and to be loyal to the highest ideals of that tradition. It is clear that in ancient Israel the religion of God was indissolubly linked with the national life of the people. The Holy Scripture, however, made it very clear that God's religion would not remain the exclusive possession of one people, but would grow and extend its influence until it embraced all mankind. To attempt to preserve the religion of God in a crystallized exclusive outward form, instead of growing with it and imbibing its inner spirit, was to invite disaster, not for the religion, but for the nation. Moses, Himself; sharply reminds us of this in the following passages:

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." (Deut. 18:15)

"But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee and overtake thee . . . and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other." (Deut. 28:15, 28:63, 64)

God's religion, in point of fact, continued to unfold through time. Its twin functions of elevating and ennobling the nature of man and meeting the social needs of an ever-evolving humanity were extended to include a much wider circle of mankind. It continued to prepare its followers for the appearance of the great Messiah, who would establish the Universal Divine Civilization\*the Kingdom

of God on earth. That the missions of Jesus Christ and Muhammad were associated with this high purpose was acknowledged by the great Jewish philosopher Maimonides, and was clearly set forth by 'Abdu'l-Bahá, the son of Bahá'u'lláh and the authorized Interpreter of His Teachings during the course of His address at the Temple-Emanuel in San Francisco.

"Throughout Europe," 'Abdu'l-Bahá explained, "there was not a copy of the Old Testament; but consider this carefully and judge it aright: through the instrumentality of Christ, through the translation of the New Testament, the little volume of the Gospel, the Old Testament, the Torah, has been translated into six hundred languages and spread everywhere in the world. The names of the Hebrew prophets became household words among the nations, who believed that the children of Israel were verily the chosen people of God, a holy nation under the special blessing and protection of God, and that therefore the prophets who had arisen in Israel were the Daysprings of Revelation and brilliant stars in the heaven of the will of God.

"Therefore His Holiness Christ really promulgated Judaism for He was a Jew and not opposed to the Jews. He did not deny the Prophethood of Moses; on the contrary He proclaimed and ratified it. He did not invalidate the Torah; He spread its teachings. That portion of the ordinances of Moses which concerned transactions and unimportant conditions underwent transformation, but the essential teachings of Moses were revoked and confirmed by Christ without change."

#### ETERNAL AND TEMPORARY ASPECTS OF RELIGION

Earlier in the same address, 'Abdu'l-Bahá had elucidated this same point, declaring:

"Each of the divine religions is separable into two divisions. One concerns the world of morality and the ethical training of human nature. It is directed to the advancement of the world of humanity in general; it reveals and inculcates the knowledge of God and makes possible the discovery of the verities of life. This is ideal and spiritual teaching, the essential quality of divine religion and not subject to change or transformation. It is the one foundation of all the religions of God.

Therefore the religions are essentially one and the same.

"The second classification or division comprises social laws and regulations applicable to human conduct. This is not the essential spiritual quality of religion. It is subject to change and transformation according to the exigencies and requirements of time and place."

If one is fair in his judgment, can he deny that with the appearance of Christ, the universalizing process of the religion of God entered a new and vital stage in its evolution? Who knows to what heights the Hebrew nation would have risen, had it hearkened to God at that critical point in the evolution of His Faith? Who knows how much further advanced the world itself would now be if a spirit of dedication to truth instead of outward conformity had prevailed at that time?

The past cannot be undone and the destruction of the Temple and the obliteration of Jewish national life some seventy years after Christ's birth are now facts of history. A knowledge of the past is important insofar as it prevents the same or similar mistakes from recurring. The nation of Israel exists today because of the loyalties and strengths of the Jewish people, but primarily because of the mercy of God. Despite the past, God was faithful to His Promise. He restored their nationhood. Exactly as foretold in the eleventh chapter of the Prophet Isaiah, this great event took place during the "reign" of "the Promise of all ages" — Bahá'u'lláh the Lord of Hosts.

#### THE SECURITY OF ALL NATIONS

The promise of the return of the Jews to the Holy Land has now been substantially realized. Its further efflorescence depends primarily upon the fulfillment of that other great prophecy in the Old Testament, the establishment of world peace and "the proclamation of the reign of righteousness and justice upon the earth." Indeed, the Future well-being and security of all nations and peoples is indissolubly linked to the attainment of this supreme aim.

The Bahá'í Faith, "the mightiest instru-

ment" which God has ordained for the accomplishment of this glorious goal, has now firmly established itself in more than 250 countries of the world. It has won to its fold Jew, Christian, Muslim, Hindu, Buddhist and Zoroastrian, white and colored, European and Asiatic, and has emerged as a closely-hit, organically-united world civilization in embryo. This world community, founded upon the principle of the oneness of mankind, freed from all racial, religious, national and class prejudices, and embracing the diverse religions, races and nations of the world, offers a visible demonstration to an unbelieving world, that world order, world unity and world peace can be achieved.

"O, how blessed the day," Bahá'u'lláh has exclaimed, "when, aided by the grace and might of the one true God, man will have freed himself from the bondage and corruption of the world and all that is therein, and will have attained unto true and abiding rest beneath the shadow of the Tree of Knowledge!" And again, "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 unbiassed mind, on the signs of His Revelation, the proofs of His Mission, and the tokens of His glory."

"The time foreordained 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."

## 4. A SAMPLER FROM MAHMÚD'S DIARY

By MARZIEH GAIL

WE tend to forget what a star 'Abdu'l-Bahá was in the worldly sense, what a dazzling personality. We would be much mistaken if we thought of Him as an ivory-tower philosopher, a desert saint or One who spent His days only among the poor—although He loved them so much. The truth is that He Who was the perfect model for all Bahá'ís was splendid, sophisticated, in the good sense a man of the world; that He was equally at home in a palace or a hovel, with a beggar, scholar, or prince. He excluded no class from what Queen Marie of Rumania has referred to as the "wide embrace"—the Bahá'í Faith—and none excluded Him. He would enter a city unknown, and His reception room would soon be overflowing. Weak and strong, known and unknown, they sought Him out, even Persian grandees who had persecuted His followers at home. Poets addressed odes to Him, artists painted Him, photographers took His picture, A number of word pictures exist, Browne's for example of 1890:

"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... 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 hooks of the Jews, the Christians, and the Muhammadans, could, I should think, scarcely be 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 wander 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."

And Lady Blomfield says of Him as He was in 1912: "He wore a low-crowned *táj*, round which was folded a small, fine-linen turban of purest white; His hair and short beard were of that snowy whiteness which had once been black; His eyes were large, blue-gray with long, black lashes and well-marked eyebrows; His face was a beautiful oval with warm, ivory-coloured skin, a straight, finely-modelled nose, and firm, kind mouth ... His figure was of such perfect symmetry, and so full of dignity and grace, that the first impression was that of considerable height ... inner glory shone in every glance, and word, and movement as He came with hands outstretched."

'Abdu'l-Bahá did not return to His home until a year after He left America, December 5, 1912, exactly a year to the day. By then His three years of travelling in the West had, the Guardian writes, "called forth the last ounce of His ebbing strength." The travel record is one of incredible accomplishments and triumphs. Mírzá Maḥmúd Zarqání, official chronicler of the journeys, was a member of the Master's suite and set down what he could of those dawn-to-midnight days, those incantatory words. Almost Boswellian in its immediacy, and including many a behind-the-scenes, informal glimpse, his *Diary* seems to bring us the direct presence of 'Abdu'l-Bahá. The notes, from which the following paragraphs were taken, begin with the Master's voyage away from America across wintry seas to a final year of supreme effort in England and Scotland, and on the Continent far to the East. American Bahá'ís will rejoice some day to read the full text, where they are praised by 'Abdu'l-Bahá more than once, and where He says His heart was happy among them because of all their activities for the Faith.

ON the *Celtic* a woman came to 'Abdu'l-Bahá and told Him that she was afraid of death. "Then," He said, "do something that will keep you from dying; that will instead, day by day make you more alive, and bring you everlasting life. According to the words of His Holiness Christ, those who enter the Kingdom of God will never die. Then enter the Divine Kingdom, and fear death no more."

They spoke of the temporarily quiet Atlantic, and He said: "One must ride in the Ship of God; for this life is a stormy sea, and all the people on earth—that is, over two billion souls—will drown in it before a hundred years have passed. All, except those who ride in the Ship of God. Those will be saved."

In London He gave them this fragment of dialogue between man and the Prophets:

"Always, man has confronted the Prophets with this: 'We were enjoying ourselves, and living according to our own opinions and desires. We ate; we slept; we sang; we danced. We had no fear of God, no hope of Heaven; we liked what we were doing, we had our own way. And then you came. You took away our pleasures. You told us now of the wrath of God, again of the fear of punishment and the hope of reward. You upset our good way of life.'

"The Prophets of God have always replied: 'You were content to stay in the animal world, We wanted to make you human beings. You were dark, We wanted you illumined; you were dead, We wanted you alive. You were earthly, We wanted you heavenly.'"

That same day, He spoke of love. "In the world of man," He said, "love is the brightness of the beauty of God. If there be no love, this is the animal's kingdom, for the distinguishing feature of man's world is love. Until love appears among men, there can be no full happiness and peace. Notice how, when a person sits with a friend, his heart leaps, how happy he becomes, but when he sits with an enemy, what a punishment! We must therefore foster brotherhood and universal love."

Asked how to treat a personal enemy He answered, "Leave the opposer to himself."

Asked, "What is Satan?" He replied: "The insistent self."

He would start the day by having prayers

chanted, and Maḥmūd writes that these prayers "lay sweet on the palate of the soul." The Master said: "It has been revealed in the Teachings that work is worship, but this does not mean that worship and the prescribed mentionings of God should be abandoned, for such worship is a requirement set forth in the Book of God. Prayer makes the heart mindful, it spiritualizes the soul, it causes the spirit to exult, it gladdens the breast, till Divine love appears and a man leans trustingly on the Lord and bows in lowliness at the Threshold of Grandeur."

'Abdu'l-Bahá praised the British more than once, but He was unhappy in one of the great cities on the Continent and said of its inhabitants: "I see the people . . . like bees or ants, coming and going by troops, surging past like waves, continually engrossed in their business. But if you should ask them, 'What are you doing? Why all this commotion?' they would find that they know nothing at all of their origin or their end, and that they look far no other good except eating and sleeping and assiduously pandering to their sensual desires."

After praising the scientific and technical accomplishments of this greatest of centuries He commented: "Now it would be well for them to bring about the means of travelling to other planets."

On being a Bahá'í He said: "Up to now, to believe was to acknowledge, to make a confession of faith, but in this greatest of all Causes, believing means to have praiseworthy qualities and to perform praiseworthy acts."

Of duty He told them: "Man's duty is to persevere and struggle, and to hope for God's help. Nor for him to sit idly by, proud and unconcerned. Since he cannot know the outcome of events, he must ever choose the way of righteousness, learning from the past, for the future."

Asked if, the fewer material things a man has, the more spiritual he becomes, the Master said: "Severance is not poverty but freedom of the heart . . . When a man's heart is free, and on fire with the love of God, every material benefit, every physical advantage, will only serve to develop his spiritual perfections."

Illustrating, He told them: "There were once two friends, one rich but free of heart,

one poor but tied to the world. On a sudden the poor one suggested a journey and they set out, leaving everything behind. The poor one saw that his rich companion had really abandoned all his attachments, his possessions and affairs and was journeying along with no thought of return. He said, 'Now that we are on our way, wait a while, I want to go back, I have a donkey, I want to bring my donkey along.' The rich one said, 'You are no traveller. You cannot even give up your donkey. For you, I deserted all I had, my wealth and circumstance, and I came away, and I had no thought of ever turning back. I had everything, and you had just one thing, and you cannot wait to return for that one thing—that donkey.' "

On another day, the Master gave them a story out of His own life: "I was a child, nine years old. In the thick of those calamities, when the enemy attacked, they stoned our house and it had filled up with stones. We had nobody to help us. There was only my mother,<sup>1</sup> my sister,<sup>2</sup> and Áqá Mírzá Muḥammad-Qulí.<sup>3</sup> To protect us, my mother took us away from the Shimírán Gate to the Sangilaj quarter, where in the back lanes she found a house. In that house she watched over us and forbade us ever to set foot on the street. But one day the problem of how to get food became so urgent that my mother said to me: 'Can you go to your aunt's house?<sup>4</sup> Tell her to find a few kráns<sup>5</sup> for us, no matter how.'

"Our aunt lived in the Takyih<sup>6</sup> of Hájí Rajab-'Alí near the house of Mírzá Ḥasan Kajdamágh. I went there. She tried everywhere and finally managed to collect five kráns, which she tied up in the corner of a handkerchief and gave me.

"On my way back through the Takyih, the son of Mírzá Ḥasan recognized me. Immediately he called out, "This one is a

Bábí!" and the boys ran after me. The house of Mullá Ja'far of Astarábád was not far away, and I reached it and went into the entry. The son of Mullá Ja'far saw me but he did not put me out. Neither did he rout the boys.

"I stayed there till it was dark. When I left the place, the Boys came after me again, shouting and throwing stones, following me until I got close to the store of Áqá Muḥammad Şandúqdár. The children did not come on any farther after that. When I reached Rome, exhausted and terrified, I fell to the ground. My mother asked, 'What ails you?' I could not tell her. I simply fell down. My mother took the handkerchief with the money and put me to bed and I slept."

Later He added, "There was a time in Tíhrán when we had every means of comfort and luxury, and then in a single day they pillaged our house and robbed us of everything. Living became so hard for us that there came a day when my mother took a little flour and shook it into my hand instead of bread, and I ate it like that."

Continually He repeated the basic theme of His life, that nothing really matters except the Cause of God: "Look at the plains, look at the hills: they are defeated armies, they are hosts that fell in heaps and were levelled with the ground; they are the dust of high pavilions, and palace and hail are the hole of owls that feed upon the dead, the roost of carrion crows . . . All gain is loss, except in the great business of serving God."

<sup>1</sup> The sheltered and beautiful Navváb, then at most in her mid-twenties.

<sup>2</sup> Bahíyyih Khánúm, the Most Exalted Leaf, then seven.

<sup>3</sup> An uncle of 'Abdu'l-Bahá.

<sup>4</sup> A sister of Bahá'u'lláh.

<sup>5</sup> One-tenth of a *taman*.

<sup>6</sup> A place where religious plays were performed.



## 5. THE LORD OF HOSTS IS HIS NAME

*A Dramatized Reading  
of the  
Story of Bahá'u'lláh*

to be read by several voices against a background of music.

By H. M. BALYUZI

*Prologue*

It is not given to mortal man to portray in its full glory the life of a Manifestation of God, in Whom dwells the Spirit of God. What man can bring within the measure of his vision, the power and the majesty of the Ancient of Days? Yet man can utter the praise of his Lord, and here is such praise. Halting it is and ever must be, for no tongue and no pen is adequate to the theme.

*(Long pause)*

*Voice*

“O Son of Man! Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee; therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty.” *(The Hidden Words)*

*Prologue*

God created man in His own image, and He made a Covenant with man.

*Voice*

“O Son of Man! 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.” *(The Hidden Words)*

*Prologue*

God revealed Himself to man through His Manifestations. They came down the ages, holding aloft the torch of guidance, leading man step by step, stage by stage to a destined summit of attainment.

*Voice*

“O Son of Being! With the hands of power I made thee and with the fingers of strength I created thee; and within thee have I placed the essence of My light. Be thou content with it and seek naught else, for My work is perfect and My command is binding. Question it not, nor have a doubt thereof.” *(The Hidden Words)*

*Prologue*

Never was man bereft of guidance. Never was man bereft of light. And to him was given a promise—clear, bright, irrefutable.

**Voice of Praise** (Psalm XXXIII)

Rejoice in the Lord, O ye righteous: for praise is comely for the upright. . . .  
Sing unto Him a new song; play skillfully with a loud noise. Far the word of the Lord is right; and all His works are done in truth.  
He loveth righteousness and judgment; the earth is full of the goodness of the Lord. . . .  
The counsel of the Lord standeth for eves, the thoughts of His heart to all generations.

Blessed is the nation whose God is the Lord; and the people whom He hath chosen for His own inheritance, . . .

Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy. . . .

Our soul waiteth for the Lord: He is our help and our shield.

*1st Voice of Prophecy* (Bhagavad Gita)

When there is decay of Righteousness

And there is exaltation of unrighteousness,

Then I, Myself, come forth

For the protection of the Good,

For the destruction of evil.

I am born from age to age.

The foolish regard Me not, when clad in human semblance,

Being ignorant of My supreme Nature, the Great Lord of Being,

*Voice of Praise* (Psalm LXXXIV)

How amiable are Thy tabernacles, O lord of Hosts! . . .

Blessed are they that dwell in Thy house: they will be still praising Thee. . . .

They go from strength to strength, every one of them in Zion appeareth before God. . . .

O Lord of Hosts, blessed is the man that trusteth in Thee.

*2nd Voice of Prophecy* (Qur'án—Chapter 39: 69)

And the earth shall be illumined with the light of its Lord, and the Book shall be laid open, and the prophets and the witnesses shall be brought up, and judgment shall be given between them, and they shall not be dealt with unjustly.

*Voice of Praise* (Psalm LXXXIX: 1-4)

I will sing of the mercies of the Lord for ever: with my mouth will I make known Thy faithfulness to all generations.

For I have said, Mercy shall be built up for ever: Thy faithfulness shalt Thou establish in the very heavens.

I have made a Covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up Thy throne to all generations.

*3rd Voice of Prophecy* (Isaiah, Chapter 11)

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 the fear of the Lord. . . . 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. . . . 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.

*Voice of Praise* (Qur'án—Chapter 3:6)

O Lord, cause not our hearts to swerve from truth after Thou hast directed us; and give us from Thee mercy, for Thou art He who giveth. O Lord, Thou shalt surely gather mankind together unto a day of resurrection.

*4th Voice of Prophecy* (St. Luke—Chapter 21:25–28)

And these shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

*Voice of Praise* (from the Lord's Prayer)

Thy kingdom come. Thy will be done in earth, as it is in heaven.

*5th Voice of Prophecy* (St. John)

When he, the Spirit of truth is come, he will guide you into all truth.

*6th Voice of Prophecy* (Isaiah)

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.

*7th Voice of Prophecy* (Isaiah—Chapter 47)

As for our Redeemer, the Lord of Hosts is His Name, the Holy One of Israel.

*The music is majestic and slowly rises to a climax*

*Voice of Despair*

Hope is gone and the world is lost. Greed, apathy, jealousy, selfishness—everywhere selfishness. Neighbour distrusts neighbour, nation distrusts nation. Words are vain and action is vain. Action and thought are poles apart. Moral values no longer guide. Expediency leads *man* to his doom. This is your twentieth century.

*Voice of Certitude*

**Yes**, this is our twentieth century. But know you not the prophecies of old? Know you not that the old world is dying unwept, that the new world, the world as its Maker meant it to be, is being born? Man—the world of your dreams, the world which your fairest minds beheld in their visions is being born. Man, the new world is being born.

*Voice of Despair*

Away with your roseate Creams. The abyss gapes wide and threatening. Man stands on its brink and in it is nothing, nothing I tell you, but torture—tortures of the mind, tortures of the frail wilting body, tortures of the spirit, and extinction. Ah! blissful extinction!

*Voice of Certitude*

**Yes**, extinction; but not of Man. Extinction of the mean and the small—the small in mind, the small in sympathy, the small in love, Extinction of greed, gnawing, racking greed. Extinction of lust, lust for power, lust for gain, lust for dominion.

*Voice of Despair*

**And all** that is Man. Today Man is greed and lust and tyranny and selfishness.

*Voice of Certitude*

Today yes, but not tomorrow. The sun of Faith will shine once more upon the brows of men and the real man, the glorious, eternal child of the spirit will

emerge. Nat in a distant age, but in this day and this century. For the Lord of Hosts is **came**.

*Voice of Despair*

The Lord of Hosts! That name rings familiar in my ears. But alas! Man has gone far on the way to perdition.

*Voice of Certitude*

**Yet** Man will be saved. For the Lord of Hosts is come.

*Voice of Despair.* (Incredulous)

"As for our Redeemer, the Lord of Hosts is His Name. The Lord of Hosts is His Name!"

*Voice of Certitude*

The Word is renewed. The world is renewed. That which God promised is fulfilled. Listen to the story of fulfillment. Listen, listen, listen.

*The music is triumphant*

*The 1st Narrator*

One day in the latter part of the year 1844, a young man, eager and zealous, arrived at the capital city of Írán with a great mission to fulfil. History knows him as Mullá H̄usayn. He was once a student of theology and metaphysics and had gathered immense knowledge. Now he had found a knowledge beside which all the rest paled and dwindled away.

*The 2nd Narrator*

**Yes**, Mullá H̄usayn had recognized in the Person of a young merchant of Sh̄iráz that "'Lord of the **Age**" whose advent the world of Islám ardently awaited, He was the very first to believe in the Bab—the youthful merchant of Sh̄iráz now wielding the sceptre of divine authority. And the Báb had sent His first believer on a great, a very great mission. There in the capital city, the Báb had told him, dwells an exalted Being Whose rank excelleth all. **Go** and find Him and give Him a message from Me. Such **was** the mission entrusted to Mullá H̄usayn by his Master.

*The 1st Narrator*

Beyond this Mullá H̄usayn had no intimation regarding the identity of Him Whom he sought. For a while his diligent search brought him no nearer to his goal, until . . .

*The 2nd Narrator*

A certain midnight when he had a visitor—a learned man who had observed his conduct and his speech, and had felt impelled to pay his respects to him.

*Mullá Muḥammad*

"He did not expect me, but I knocked at his door, and found him awake seated beside his lamp. He received me affectionately, and spoke to me with extreme courtesy and tenderness."

*The 1st Narrator*

Mullá H̄usayn **gave** his visitor the tidings that the Lord of the Age had at long last come to the world. And finding him receptive, ventured with a question.

*Mullá Husayn*

"Tell me, is there today- among the family of the late Mírzá Buzurg-i-Núrí, who was *so* renowned for his character, his charm, and artistic and intellectual attainments, anyone who has proved Himself capable of maintaining the high traditions of that illustrious house?"

*Mullá Muḥammad*

"Yea, among his sons now Living, one has distinguished Himself by the very traits which distinguished His father. By His virtuous life, *His* high attainments, His loving-kindness and liberality, He has proved Himself a noble descendant of a noble father."

*Mullá Husayn*

"What is His occupation?"

*Mullá Muḥammad*

"He has none apart from befriending the **poor** and the **stranger**."

*Mullá Husayn*

"What is His Name?"

*Mullá Muḥammad*

"Ḥusayn-'Alí."

*Mullá Husayn*

"How does He spend His time?"

*Mullá Muḥammad*

"He roams the woods and delights in the beauties of the countryside."

*Mullá Husayn*

"I presume you often meet Him?"

*Mullá Muḥammad*

"I frequently visit His home."

*Mullá Husayn*

"**Will you** deliver into His hands a trust from me? Should He deign to answer me, will you be kind enough to acquaint me with His **reply**?"

*The 2nd Narrator*

Thus the Báb's faithful disciple fulfilled his mission. The young Nobleman of Núr, the Son of a minister of the crown, who had abandoned the vanities of the court to minister to the poor and the wronged, heard the Call of the Báb and gave it His allegiance.

*The 1st Narrator*

He—Bahá'u'lláh, "the Glory of God," was then in His twenty-seventh year,

*The music increases*

*1st Narrator*

Soon the land of Írán was full of commotion. Indeed the entire world was full of commotion.

*Voice 1*

O people! We bring you the tidings for which your souls have yearned. Arise, O people, arise! Arise for the Lard of the Age is come. Arise from your deathlike slumber.

*Voice 2*

O people! These heretics are foul, foul and vile. Uproot them, wipe them out. Have no pity for them. Think of the faith of your forefathers. Think of your heritage, for they would rob you of it.

*Voice 3*

Which way **am** I to follow? To which voice am I to listen? Shed your light on these matters, O God. Guide us to the straight path.

*Voice 4*

This is no concern of mine.

*Voice 1*

**Awake** to the truth of your Lord, O people.

*Voice 2*

Their own tongue testifies to their guilt. Destroy them.

*2nd Narrator*

The whole land was aflame. A decadent court, a decadent **state**, a decadent priesthood, a people ignorant, exploited by their selfish, self-indulgent masters, incited to murder and violence, hurled their combined power against the new Faith. Harassed and hounded, the Bábís gathered at the hamlet of **Badash̄t** to take counsel together.

*1st Narrator*

**To** that hamlet in the North-East of Írán came many of the stalwart and heroic adherents of the Faith. There came the noble, learned and youthful Quddús—the last of the conclave of the Báb's disciples whom He had called the Letters of the Living; the last, but the foremost in spiritual rank. There came Táhírih the Pure—the young, brilliant, fearless poetess of Qazvín, another of the disciples, the only one of them who never met the Báb and yet gave Him her allegiance with all her heart and with all her soul.

*2nd Narrator*

**And** there was Bahá'u'lláh—the shield and the defender of the poor and the oppressed, in Whom the Báb had foreseen the Promised One of all Scriptures, the Deliverer, the Redeemer of mankind.

*1st Narrator*

And that which happened at the Conference of **Badash̄t** shook the Bábís to the core. **They** saw clearly and plainly what their Faith meant, and He who unfolded the truth before their eyes was Bahá'u'lláh.

*2nd Narrator*

Quddús and Táhírih clashed at **the** Conference of **Badash̄t**.

*Táhírih*

**I deem** him a pupil whom the Báb has sent me to edify and instruct. I regard him in no other light.

*Quddús*

She is the author of heresy and they who follow her-lead are victims of error.

*2nd Narrator*

One day, Ṭáhirih appeared unveiled amongst men.

*Ṭáhirih*

I am the Word which the Qá'im is to utter, the Word which shall put to flight the chiefs and nobles of the earth.

*1st Narrator*

The Bábís were dumbfounded by Ṭáhirih's audacious gesture. Her action was symbolic of emancipation, but people regarded it as shameful and disastrous.

*Ṭáhirih*

You, Quddús, have failed to promote the best interests of the Faith which you profess.

*Quddús*

I am not subject to the will and pleasure of my fellow-disciples. I am free to follow the promptings of my own conscience.

*Voices*

Shame, eternal shame; we are covered with shame.

*1st Narrator*

Matters had reached a climax. The half-hearted could no longer bear the tension, and broke away.

*Ṭáhirih*

This day is the day of festivity and great rejoicing, the day on which the fetters of the past are burst asunder. Let those who have shared in this great achievement arise and embrace each other.

*Voices*

We shall never outlive these humiliations. . . The past is dead. . . The future holds nothing for us. . . A new Faith demands a new outlook. . . Patience, friends, patience.

*Ṭáhirih*

Verily amid gardens and rivers shall the pious dwell in the seat of truth, in the presence of the potent King.

*2nd Narrator*

Then Bahá'u'lláh spoke. He showed them the truth of their Faith. They had to accept a new world and a new age. They had to grow out of the fear, and the superstitions and the prejudices of the past. And there came to the Bábís a new vision and a new resolve.

*Voice*

Verily, amid gardens and rivers shall the pious dwell in the seat of truth, in the presence of the potent **King**.

*The music is joyous*

*1st Narrator*

And from Badasht the road led to fields of sacrifice and martyrdom. **One by one** the able lieutenants of the **Báb** fell in devotion to **Him**. **Bahá'u'lláh** set out to join the **Bábís** who were besieged in the dense forests by *the* Caspian Sea. He **was** intercepted and carried before a local governor, with the mob howling at His heels. He suffered grievously in their hands.

*2nd Narrator*

At last the enemies struck at the person of the Bab, and on a summer day in the year 1850, they shot the Messenger of God, the Lord of the Age, in a public square amidst jeers and cheering.

*1st Narrator*

Darkness enveloped the fortunes of the new Faith. It seemed as if the enemy had won. The decimated community of the **Báb** hovered on the edge of extinction. Gone were its visions, its radiance, its magnetic powers. For at its head stood a nominal leader who was timid and fickle and treacherous. This was a half brother of Bahá'u'lláh, known as Azal, who dared not lift a finger in support of the Faith that he was expected to protect. His only concern was for his own safety.

*2nd Narrator*

Indeed the **Bábís** presented at this juncture of their chequered history, a very sad spectacle to the world. Were these divided, visionless remnants of a once dynamic community the heirs of those *heroic* martyrs and saints who in the annals of their Faith had written chapter **after** chapter of glorious achievement with their life-blood? True, **Táhirih** was still alive, but her days were spent in bondage. True, there were numbers in whose breasts the flame of devotion was kept bright and blazing, but they were for the moment in silent solitude.

*1st Narrator*

And the land in which such precious blood had flowed freely. . .

*A Voice*

This land is sunk in a torpor punctuated by bursts of fanatical frenzy. It is ruled maliciously, tyrannically, incompetently by a king and court that seek personal gain and care not for the welfare of the people. Dark, immeasurably dark, is the scene and the setting.

*2nd Narrator*

And the world.

*1st Voice*

We have travelled a long **way** since the dawn of this century. The life of the world **has** changed beyond recognition.

*2nd Voice*

We *are* in the *age* of the machine. Now it is the machine which counts and not the man. Machine is **our** master.

*1st Voice*

Yes, henceforth it is the *precision* of the machine and its calculable procedure which will determine our views and thoughts and conceptions.



*2nd Voice*

Machine creates wealth and more wealth—commerce and industry expand. Money will be an idol—money and capital and markets, these will determine our actions.

*1st Voice*

God will be banished from the mart and the public forum, perhaps from His universe as well. With the machine man will build a new empire of power.

*2nd Voice*

Power, power, man's power.

*The music becomes harsh and strident*

*1st Narrator*

Bleak were the prospects for the life of the Spirit.

*2nd Narrator*

But hope endured; hope for the Kingdom promised by Christ, hope for a humanity reborn, hope for a world freed from the shackles of selfish pursuit.

*A Voice*

**R**ing out a slowly dying Cause,  
**A**nd ancient forms of party strife;  
 Ring in the nobler modes of life,  
 With sweeter manners, purer laws.

Ring out false pride in place and blood,  
 The civic slander and the spite;  
 Ring in the love of truth and right,  
 Ring in the common love of good.

Ring in the valiant man and free,  
 The larger heart, the kindlier hand;  
 Ring out the darkness of the land,  
 Ring in the Christ that is to be.

*1st Narrator*

The Christ that is to be. . . There in the year 1852, He bore on His neck and His feet chains—heavy, ponderous chains that galled the flesh. He was consigned to a foul dungeon, accused of complicity in attempted murder.

*2nd Narrator*

Three Bábí youths whose faculties *were* deranged by the cruel death of their Master and the carnage amidst their ranks, decided to kill the Sovereign in revenge. They made a poor **attempt** and failed and paid the penalty with their lives.

*1st Voice*

Their dastardly act has unleashed violent storms. Tornadoes rage around us.

*2nd Voice*

People! If proof was needed to show the danger in which our land and our Faith stands from these base heretics, here is proof evident and clear. They must be thoroughly uprooted, make no mistake—I say thoroughly uprooted.

*1st Voice*

**Our** whole community *is* branded with this crime. Today they paraded Sulaymán **Khán** in the streets with candles flickering in his wounds. **They** tore holes in his body to place the candles.

*2nd Voice*

And the woman, that sorceress must not be spared. Death to the sorceress!

*1st Voice*

Ṭáhirih, the pure. . . Ṭáhirih, the bright jewel in the crown of her generation, was strangled in **the** silence **of** the **night** and her body was thrown into a pit.

*2nd Voice*

Mírzá Ḥusayn-'Alí, the son of the late **Núrí** minister, was the prime mover of this heinous deed. Why is He left in prison? He should be turned to the executioner.

*1st Narrator*

**Bahá'u'lláh**, Whose **blood** the enemy demanded, lay imprisoned in the darksome dungeon of **Ṭíhrán**. In **His own** words:

*2nd Narrator*

"We were consigned for four months to a place foul beyond **comparison**. . . Upon Our arrival We **were** first conducted along a pitch-black corridor, from whence We descended three steep Bights of stairs to the place of confinement assigned to Us. The dungeon was wrapped in thick **darkness**, and Our fellow-prisoners numbered nearly a hundred and **fifty** souls: thieves, assassins and highwaymen. **Though** crowded, it had no other outlet than the passage by which **We entered**. No pen **can** depict that place, nor any **tongue** describe its loathsome smell. . . God alone knoweth what befell **Us** in that most foul-smelling and gloomy place!"

*1st Narrator*

Whilst **Bahá'u'lláh**, upon hexing the news of the attempt on the life of the **Sháh**, had on **His** own accord ridden toward the royal camp **and refused to go** into hiding as His friends **entreated** Him to do, the timid Azal had left the **capital** in the **guise** of a dervish, seeking **safety** in the wilderness. Whilst **Bahá'u'lláh** calmly suffered untold **agonies** in the prison cell, Azal roamed over the plains and the hills with terror in his **heart**.

*2nd Narrator*

And it was in **the** murk and the deep shadows of the prison that **Bahá'u'lláh** became conscious of the Light of God shining in His own Self. **As** you **now** hear His own Words describing those moments of supreme effulgence, remember that you are listening to words unparalleled in the universe of God—they tell you of the advent of the Lord of Hosts. . .

*1st Reader*

"One night, in a dream, 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. Erelong will God raiw 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.'"

*2nd Reader*

"During the days I lay in the prison of Tīhrán, 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."

*3rd Reader*

"While engulfed in tribulations I heard a most wondrous, a most sweet voice, calling above My head. Turning My face, I beheld a Maiden—the embodiment of the remembrance of the name of My Lord—suspended in the air before Me. So rejoiced was she in her very soul that her countenance shone with the ornament of the good-pleasure of God, and her cheeks glowed with the brightness of the All-Merciful. Betwixt earth and heaven she was raising a call which captivated the hearts and minds of men. She was imparting to both My inward and outer being tidings which rejoiced My soul, and the souls of God's honoured servants. Pointing with *her* finger unto My head, she addressed all who are in heaven and all who are on earth, saying: 'By Gad! This is the Best-Beloved of the worlds, and yet ye comprehend not. This is the Beauty of God amongst you, and the power of His sovereignty within you, could ye but understand. This is the Mystery of God and His Treasure, the Cause of God and His Glory unto all who are in the kingdoms of revelation and of creation, if ye be of them that perceive.' "

*The music is joyous and majestic*

*1st Narrator*

Eleven more years had to pass before the Sun of Truth could unveil Itself to the gaze of men.

*(Long pause)*

*2nd Narrator*

And now to Baghdád, where Bahá'u'lláh was exiled after four months of imprisonment. His property was confiscated, and in the heart of a severe winter, He was sent with His family over the snow-clad peaks of Western Persia into exile. They had scanty means to provide against the ravages of the elements and the fatigues and toils of a long, arduous journey. Enemies hoped that such hardships, coupled with the dire experiences of incarceration, would end the life of Bahá'u'lláh.

*2nd Narrator*

But men's plottings could not defeat God's design. Bahá'u'lláh survived the perils set in His path. Then treachery and base ambition reared their ugly heads. No sooner had Bahá'u'lláh risen to impart new life and vigour and purpose to the submerged community of the Báb, than Azal, racked by jealousy and goaded by a few adventurers, chose to obstruct His lead. . . . The same Azal who, but a short while before, had abandoned all to save his own paltry life.

*Voices*

Bahá'u'lláh has left us. . . The Beloved has left us. . . Once again we are left stranded in this wide world. . . Once again darkness has come over us. . . Bahá'u'lláh has left us. . . The Beloved has left us.

*1st Narrator*

Bahá'u'lláh, wishing to avoid further rifts in the ranks of the Bábís, betook Himself to the mountains of Northern 'Iráq. His **self-imposed** exile was a clear proof for the friend and the foe alike that He did not seek pomp and power. His aim was not the attainment of a vain leadership, but the regeneration of a lost community.

*2nd Narrator*

There, dressed as a dervish, He dwelt in the caves and the valleys, unknown to the people, a solitary **Figure** Who was **always** kind and considerate to those He would meet, Who was always ready with a wise counsel, Whom the children loved.

*1st Narrator*

The **learned** and the mystic **also** came to visit this Dervish and found Him excelling them in knowledge. And thus His fame spread far and wide.

*2nd Narrator*

And at **Baghdád**, His friends sought Him,

*Voices*

Two years. . . **Two** long years. . . How can we endure it any longer?. . . Two long years. . . Light is gone. . . Life is gone. . .

*2nd Narrator*

Yes, **Light** has gone out of the community of the Bab. They were sad and desperate and forlorn.

*1st Narrator*

One day they heard of the wise, learned Dervish Who lived in the mountains. 'Abdu'l-Bahá, son of Bahá'u'lláh, then but twelve years old, knew at once that the **unknown** Dervish could be none except His beloved Father. Messengers were dispatched, and they found Him. To Bahá'u'lláh it **was** not only the entreaty of the Bábís, **but** divine summons. Time had shown without any **measure** of doubt that Azal was devoid of those qualities required for the station which he was **clamouring** to arrogate to himself.

*Voices*

Joy, oh dear joy. . . Our Master is **again** with us. . . He **has** returned. . . Our Beloved has returned.

*2nd Narrator*

He returned and **turned** a broken community into a **community** of strength. The Bábís could once again **Lift** their heads to face the world, Harrowing sorrows gave way to ineffable joys.

*1st Narrator*

And people came from all sides to visit Bahá'u'lláh. Devoted friends, sincere inquirers, savants, princes, **divines**, **men** of letters, all **came**—and enemies took alarm.

*2nd Narrator*

Kings and divines and governments plotted and ordained yet another exile—to Istanbul.

*Voices*

O cruel fate. . . Separation from our Lord is death indeed. . . Worse than death, my friends, worse than death. . . What will they do to our Lord? O cruel fate, what will they do to our Lord?

*1st Narrator*

At last the hour struck. . . the hour which God had promised and man had prayed for.

*Voice*

Thy Kingdom **come**.

*2nd Narrator*

The hour struck. . . In the **afternoon** of April 21st, 1863, in **the** garden of Riḍvân, outside the **gates of Baghḍád**.

*1st Reader*

"The Divine Springtime is come, O Most Exalted Pen, for the Festival of the All-Merciful is fast approaching, Bestir thyself, and magnify, before the entire creation, the name of God, and celebrate His praise, in such **wise** that all created things may be **regenerated** and made new."

*2nd Reader*

"Canst thou discover anyone but Me, O Pen, in this **Day**? What hath become of the creation and the manifestations thereof? What of the names and their kingdom? Whither are gone all created things, whether *seen* or *unseen*? What of *the* hidden secrets of the universe and its revelations? Lo, the entire creation hath passed away! Nothing remaineth except My Face, the Ever-Abiding, the Resplendent, the All-Glorious."

*3rd Reader*

"This **is** the Day whereon naught can be seen except the splendours of the Light that shineth from the face of Thy Lord, the Gracious, the Most Bountiful. Verily, **We** have **caused** every soul to expire by virtue of **Our** irresistible and ail-subduing sovereignty, We have, then, called into **being** a new creation, as a token of **Our** grace unto men. I am, verily, the All-Bountiful, the Ancient of Days."

*The music r i m to a triumphant climax**1st Narrator*

From Baghḍád to Istanbul—from Istanbul to Adrianople—from Adrianople to the Holy Land in August 1868. Thus did the Lord of Hosts suffer banishment in the hands of men. He met with vile treachery, fierce hostility, taunt and ridicule.

*2nd Narrator*

**He** faced the world, the evil in the world and challenged the evil in the heart of man.

*1st Reader*

"O Befriended Stranger! The candle of thine heart is lighted by the hand of My power, quench it not with the contrary winds of self and passion. The healer of all thine ills is remembrance of Me, forget it not. Make My love thy treasure and cherish it even as thy very sight and life." (*The Hidden Words*)

*2nd Reader*

"O My Servant! Thou art even as a finely tempered sword concealed in the darkness of its sheath and its value hidden from **the** artificer's knowledge. Wherefore come forth from the sheath of self and desire that thy worth may be made resplendent and manifest unto all the world." (*The Hidden Words*)

*1st Narrator*

From the pestilential barracks of 'Akká where Bahá'u'lláh, His family and many of His followers were incarcerated, from the prison of thieves and assassins, Re, the prisoner of a mighty despot, addressed the sovereigns of the world with the majesty of His divine mandate.

*voices*

The Sháh of Írán. . . The Sultán of Turkey. . . Pope Pius IX. . . The Emperor of the French. . . The Czar of all Russia. . . The Queen of Britain **and** the Empire. . .

*2nd Narrator*

**To them** all, Bahá'u'lláh **gave the tidings of His** advent. He called them to the path of peace and justice and righteousness.

*1st Reader*

"He Who is the Lord of Lords is come overshadowed with clouds, and **the** decree ha# been fulfilled by God, the Almighty, the Unrestrained. . . He, verily, hath again come down from Heaven even as **He** came down from it the first time. Beware that thou dispute not with Him even as the Pharisees disputed with Him (Jesus) without a clear token or proof."

*2nd Reader*

"The Word which the Son concealed is made manifest. It hath been sent down in the form of the human temple in this day. Blessed be the Lord Who is the Father! Re, verily, is **came** unto the nations in His most great majesty."

*3rd Reader*

"Hearken, O king, lo the speech of Him that speaketh the truth, Him that doth not ask thee to recompense Him with the things God hath chosen to bestow upon thee, Him Who unerringly treadeth the straight Path. He it is Who summoneth thee unto God, thy Lord, Who showeth thee the right course, **the way** that leadeth to true felicity, that haply thou mayest be of them with whom it shall be well. . . . He that giveth up himself wholly to God, God shall, assuredly, be with him."

*1st Reader*

"Overstep not the bounds of moderation, and deal justly with them that serve thee. Bestow upon them according to their needs, and not to the extent that will enable them to lay up riches for themselves, to deck their persons, to embellish their homes, to acquire the things that are of no benefit unto them, and to be numbered wi# the extravagant, Deal with them with undeviating justice, so that none among them may either suffer want, or be pampered with luxuries. . . Allow not the abject to rule over and dominate them who are noble and worthy of honour, and suffer not the high-minded to be at the mercy of the contemptible and worthless."

*2nd Reader*

"Lay aside thy desire, **and** set thine heart towards thy Lord, the Ancient of Days. We make mention of thee for the sake of God, and desire that thy name may **be** exalted through thy remembrance of God, the Creator of earth and heaven. He, verily, is witness unto that which I say. We have been informed that thou hast forbidden the trading **in** slaves, both men and women. This, verily, is what God hath enjoined in this wondrous **Revelation**. Cod hath, truly, destined a reward for thee, because of this."

*3rd Reader*

"Now that ye have refused the Mast Great Peace, hold ye fast unto this, the Lesser Peace, that haply ye may in some **degree** better your own condition and that of your dependents. . . . Be reconciled among yourselves, that ye may need no more armaments save in a measure to safeguard your territories and dominions. . . . Be united, O kings of the earth, for thereby will the tempest of discord be stilled amongst you, and **your** people find rest, if ye be of them that comprehend. Should any one among you take up arms against another, rise ye all against him, for this is naught but manifest justice."

*1st Narrator*

But the world made little response to the call of Bahá'u'lláh.

*2nd Narrator*

And the world suffered grievously. The Lord of Hosts came as promised, and offered the world the **cup** of life, which the world scorned. And the world suffered grievously.

*1st Narrator*

They consigned Him to the grim barracks of 'Akká. **Thus** the Lord of Hosts appeared in the Holy Land, and thus the prophecies of old were fulfilled. And **one** day, He—the **Ford** of Hosts—pitched His tent on Camel—the Mountain of God.

*2nd Narrator*

And that was what Re had foretold whilst still confined by the bars of the **prison** of 'Akká.

*1st Narrator*

Those who bore His Name were shunned **and** despised and hated for His sake, And thousands gave their lives joyously for His **sake**. Thousands upon thousands accepted untold suffering and humiliation for His **sake**.

*Voices*

Had we a thousand lives we would still offer them at His Threshold. . . . O peerless **King!** This I **beg** of Thee—confirm me in Thy love at my last breath, O Bahá, Bahá. . . . I walked on foot over peaks and **deserts** to attain Thy presence and die **with** peace in my heart. To Thy prison, my Lord, they admitted me not. I stood behind the second moat and dimly saw Thee behind the bars. That glimpse of Thee, my Lord, rent my heart and yet it was a balm to my agonized soul. . . . **Happy** the day when on the hangman's rope, I **sing** the praise of my King.

*2nd Narrator*

Not only devotion did He inspire in the **hearts** of men. Those hearts He cleansed and purified and united. As His Light shone on the brows of men, they became of the new creation.

Bahá'u'lláh left His mortal temple on May 29th, 1892. He, the **Lord** of Hosts, the Spirit of Truth come in the station of the Father, remained a prisoner of the tyrants of this world, to the end of **His** life. **Such** was the measure of man's gratitude to his Redeemer.

The world wronged Him, but His **Ward** it could **not** efface. His **love** and His mercy, His grace and His **power** remain ever abundant to shed glory upon the world.

*The music is triumphant*



**II**  
**MUSIC**

# From TABLET TO THE PEOPLE

(In Malay)

By Baha'u'llah

Music by Charles Duncan

*f* Hal ..... ham ..... ba Ku! *p*  
*Slow, majestic and sustained*

*p* Jang - an - lah hen - dak - nya ka - mu ber - se - deh ha - ti ji - ka - lau di -  
*Tenderly*

dun - ia - i - ni en - kau men - de - pat - kan hal - hal yang di - a - tur dan di - tam - pa - kan o - leh

Tu - han ti - dak sa - su - ai deng - an Ire - in - ing - an ke - in - ing - an mu -----

*molto rit.* *Majestic*

o - leh ke - ran - a sa - sung - goh - mya **f** ha - ri ha - ri yang ber - i - si

*A tempo*

*molto rit.* **f**

*A little faster*  
*Quietly*

Rah - mat dan nik - mat ba - ha - gi - a yang cher - mer - lang --- deng - an nur i -

*faster*  
*p*

la - hi su - dah pe - sti ter - se - di - a un - tok mu

*Joyfully*

Bua - na bua - na su - chi ke - ra - mat la - gi mul - ia di - pan - dang da - ri su - dat re -

ha - ni nes - cha - ya a - kàn di - tam - pa - ka di - ha - da -

*molto rit.*

pan ma - ta mu ----- Eng - kau di - tak - dir - kan o - leh -

*molto rit.*

As at bearmnina

Nya di - du - nia i - ni, dan di a - lan ba - ka nan - ti un - tok men - ik - ma - ti hal hal yang

baik da - ri - pa - da - Nya men - ik - ma - ti ke - ba - ha - gi - a - an - Nya dan men - e - ri - ma sa - ba - ha - gi -

'an da-ri-pa-da rah - mat - Nya yang su - ka nik - mat. Sa-

*Tenderly*

tiap a - rang di-an - is - rs ka - mu sa - ka - li - an pes - ti a ban men - cha -

pai ----- se - ga - la - nya i - tu -----

## Translation

O My servants! Sorrow nor if, in these days and on this earthly plane, things contrary to your wishes have been ordained and manifested by God, far days of blissful joy, of heavenly delight, are assuredly in **store** for you. Worlds, holy and spiritually glorious, will be unveiled to your eyes. **You are** destined by Him, in this world and hereafter, to partake of their benefits, to **share in** their joys, and to obtain a portion of their sustaining **grace**. To each and every one of them you will, no doubt, attain.

# O SON OF BEING

Translated from the  
Arabic by Shoghi Effendi  
*Lento Espressivo*

from  
The Hidden Words of Bahá'u'lláh

Daniel Jordan

S

A

T

B

*pp* O ----- Son ----- *mf* of Be ----- ing! ----- *pp*

*pp* *mf* *pp*

S

A

T

B

*f* Love Me, Love Me that *ff* I may

*f* Love Me, Love Me that *ff* I may

*f* know ----- this, know this, know *ff* this, O

*f* *ff*

S Love ----- Thee. If Thou lo -- vest Me not, *mf* My

A Love ----- Thee. If Thou lo -- vest Me not, *mf* My

T Ser - vant. If Thou lo -- vest Me not,

B IF Thou lo -- vest Me not, *mf*

S love can in no wise reach Thee. ----- If Thou

A love can in no wise reach Thee. ----- If Thou

T

B

S  
lo vest Me not *f* My love can in no wise

A  
lo vest Me not *f* My love can in

T  
*f* My love can in

B  
My love can in no wise

Piano accompaniment with *f* dynamic marking.

S  
reach Thee. Know this, O Ser vant *ppp*

A  
no wise reach Thee Know this, O Ser vant *ppp*

T  
no wise reach Thee Know this, O Ser vant *ppp*

B  
reach Thee. Know this, O Ser vant *ppp*

Piano accompaniment with *pp* and *ppp* dynamic markings.



S *ff* love Me that I may love Thee.

A *ff* love Me that I may love Thee.

T *ff* know this know this that I may love Thee.

B

*ff*

Detailed description: This system contains the first musical phrase. It features four vocal staves (Soprano, Alto, Tenor, Bass) and a piano accompaniment. The vocal parts are in a soprano clef with a key signature of two flats. The lyrics are: 'love Me that I may love Thee.' for Soprano and Alto, and 'know this know this that I may love Thee.' for Tenor. The piano part is in a bass clef with the same key signature. Dynamics include *ff* for the vocal parts and *ff* for the piano accompaniment.

S *p* Know this O Son of Being *mp* *ppp*

A *p* Know this O Son of Being *mp* *ppp*

T *p* Know this O Son of Being *mp* *ppp*

B Know this, O *mp* Ser vant *ppp*

*p* *mp* *ppp*

Detailed description: This system contains the second musical phrase. It features four vocal staves and a piano accompaniment. The vocal parts are in a soprano clef with a key signature of two flats. The lyrics are: 'Know this O Son of Being' for Soprano, Alto, and Tenor, and 'Know this, O Ser vant' for Bass. The piano part is in a bass clef with the same key signature. Dynamics include *p* for the vocal parts, *mp* for the piano accompaniment, and *ppp* for the final notes of the vocal parts.

# A PRAYER REVEALED BY BAHÁ'U'LLÁH

Music by

Mrs. Kathryn Remple

Solo



Sop.

Oh God, My A - dored One, My King, My De - sire! What



Mezzi

Hm



Bari.

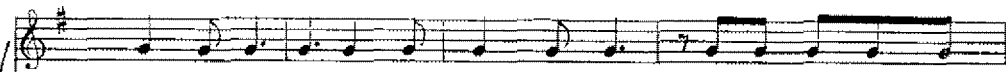
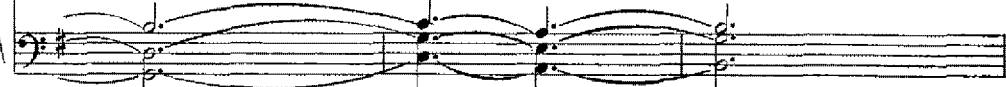
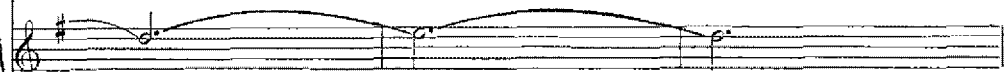
Hm



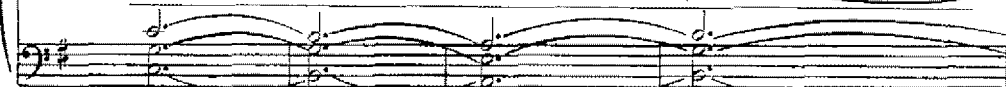
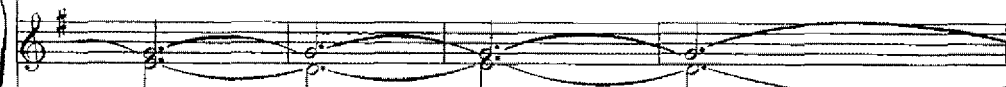
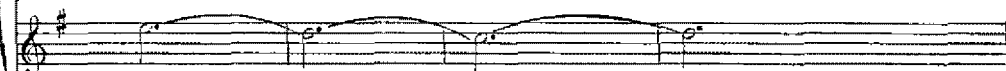
Bass



tongue can voice my Thanks to Thee? I was heed - less, Thou didst a -



wa - ken me, I had turned hack from Thee, Thou didst gra - cious - ly



aid me to turn towards Thee, I was as one

The first system of the musical score consists of a vocal line and piano accompaniment. The vocal line is written in a single treble clef with a key signature of one sharp (F#) and a 4/4 time signature. The lyrics are "aid me to turn towards Thee, I was as one". The piano accompaniment is written in three staves: two treble clefs and one bass clef, all with a key signature of one sharp. The piano part features a steady accompaniment of chords and moving lines.

dead -- Thou didst quick - en me, with the wat - er of life --

The second system of the musical score continues the vocal line and piano accompaniment. The vocal line lyrics are "dead -- Thou didst quick - en me, with the wat - er of life --". The piano accompaniment continues with similar harmonic support, including some changes in chord structure and dynamics.

-- I was' with - ered, Thou didst re - vive me with the

The third system of the musical score concludes the vocal line and piano accompaniment. The vocal line lyrics are "-- I was' with - ered, Thou didst re - vive me with the". The piano accompaniment provides a final harmonic setting for the phrase.

Ilea - ven - ly stream of Thine Ut - ter - ance which hath flowed forth from the

Piano accompaniment for the first system, featuring a flowing melody in the right hand and a harmonic accompaniment in the left hand.

pen of the All - Mer - ci - ful. Oh - - Di - vine

Piano accompaniment for the second system, continuing the harmonic and melodic development.

Pro - vi - dence! All ex - is - tence is be - got - ten by Thy

Piano accompaniment for the third system, concluding the piece with a final chord.

Boun - ty: de - prive it not of the wa - ters of Thy Gen - er -

The first system of the musical score consists of a vocal line and piano accompaniment. The vocal line is written in a treble clef with a key signature of one sharp (F#) and a 7/8 time signature. The lyrics are "Boun - ty: de - prive it not of the wa - ters of Thy Gen - er -". The piano accompaniment is written in a grand staff (treble and bass clefs) with a key signature of one sharp and a 7/8 time signature. The piano part features a steady accompaniment with a mix of eighth and sixteenth notes.

o ----- si ----- ty, Nei - ther do Thou with - hold it from the

The second system of the musical score continues the vocal line and piano accompaniment. The vocal line has a long note with a dashed line indicating a breath mark, with the lyrics "o ----- si ----- ty, Nei - ther do Thou with - hold it from the". The piano accompaniment continues with a similar rhythmic pattern, providing harmonic support for the vocal line.

O - cean of Thy Mer - cy. I be - seech Thee to aid ' and as -

The third system of the musical score concludes the vocal line and piano accompaniment. The vocal line has the lyrics "O - cean of Thy Mer - cy. I be - seech Thee to aid ' and as -". The piano accompaniment continues with a steady accompaniment, ending the system with a final chord.

sist me at all times and un - der all con

The first system of the musical score features a vocal line on a single treble clef staff and a piano accompaniment on three staves (treble, middle, and bass clefs). The key signature is one sharp (F#) and the time signature is 4/4. The vocal line contains the lyrics "sist me at all times and un - der all con". The piano accompaniment consists of a flowing, arpeggiated pattern in the right hand and a steady bass line in the left hand.

di - lions, and seek from the Hea - ven of Thy Grace Thine

The second system continues the musical score. The vocal line contains the lyrics "di - lions, and seek from the Hea - ven of Thy Grace Thine". The piano accompaniment maintains the same arpeggiated texture as the first system.

an - cient fav - or. ----- Thou

The third system concludes the musical score. The vocal line contains the lyrics "an - cient fav - or. ----- Thou". The piano accompaniment continues with the same arpeggiated texture. The system ends with a fermata over the final note of the vocal line.

art ----- in Truth The Lord of

This system contains the first two lines of the musical score. The top staff is a vocal line in G major, with lyrics 'art ----- in Truth The Lord of'. The piano accompaniment consists of three staves: a right-hand treble staff and a left-hand bass staff, both in G major. The piano part features a steady eighth-note accompaniment in the right hand and a more complex bass line in the left hand.

Boun - ty and The Sove - reign of The Kingdom of E -

This system contains the second two lines of the musical score. The vocal line continues with the lyrics 'Boun - ty and The Sove - reign of The Kingdom of E -'. The piano accompaniment continues with the same rhythmic and harmonic patterns as the first system.

ter ----- ni ty -----

This system contains the final two lines of the musical score. The vocal line concludes with the lyrics 'ter ----- ni ty -----'. The piano accompaniment concludes with the same rhythmic and harmonic patterns as the previous systems.

# O DWELLERS OF MY PARADISE,

Translated from the Persian  
by Shoghi Effendi

from  
The Hidden Words of Baha'u'llah

Music by  
Marion F. Wilcox

*Fervently*

S  
A *mf* With the hands of lov - ing kind - ness I have plant - ed in the ho - ly

T *mf* With the hands of lov - ing kind - ness I have plant - ed in the ho - ly

B *mf* With the hands of lov - ing kind - ness I have plant - ed in the ho - ly

*mp*

S  
A gar - den of Par - a - dise the young ----- tree of your love and

T gar - den of Par - a - dise the young ----- tree of your love and

B gar - den of Par - a - dise the young ----- tree of your love and



S  
A

friend - ship, and have wa - tered it with the good - ly show - ers

T

friend - ship, and have wa - tered it with the good - ly show - ers

B

friend - ship, and have wa - tered it with the good - ly show - ers

S  
A

of My ten - der grace; -- now ----- that the hour of its fruit - ing is

T

of My ten - der grace; -- nor ----- that the hour of its fruit - ing is

B

of My ten - der grace; -- now ----- that the hour of its fruit - ing is

A  
T  
B

come, strive that it may be ----- pro- tect- ed, and be not con-

come, strive that it may be ----- pro- tect- ed, and be not con-

came, strive that it may be ----- pro- tect- ed, and be not con-

The piano accompaniment features a melody in the right hand and a bass line in the left hand, with a fermata over the first measure of the right hand.

S  
A  
T  
B

sumed ----- with the flame of de- sire and pass - ion.

sumed ----- with the flame of de- sire and pass - ion.

sumed ----- with the flame of de- sire and pass - ion.

The piano accompaniment continues with a similar melodic and harmonic structure as the first system.

# O GOD, GUIDE ME, PROTECT ME

Prayer of 'Abdu'l-Bahá for children

Music by Roberta Thompson

Oh God, guide me, pro - tect me -----, il -

*moderato*

This system contains the first two staves of the musical score. The top staff is the vocal line, and the bottom two staves are the piano accompaniment. The tempo is marked 'moderato'. The lyrics 'Oh God, guide me, pro - tect me -----, il -' are written below the vocal staff.

lu - mine the lamp of my heart ----- And make me ----- a

This system contains the second two staves of the musical score. The lyrics 'lu - mine the lamp of my heart ----- And make me ----- a' are written below the vocal staff.

bril - liant star, Thou art the Migh - ty and the Pow - er - ful.

This system contains the final two staves of the musical score. The lyrics 'bril - liant star, Thou art the Migh - ty and the Pow - er - ful.' are written below the vocal staff.

# BLESSED IS THE SPOT

Words of Bahá'u'lláh

Musical setting by Charles Wolcott  
Choral arrangement by Jeff Alexander

*Slowly*

S *mp* Bless-ed is the spot ----- and the house ----- and the

A

T *mp* Bless-ed is the spot ----- and the house ----- and the

B

Piano for rehearsal only

S (Big breath) Slightly faster (No breath)

place ----- and the ci - ty and the heart and the

A (Big breath) (No breath)

T (Big breath) (No breath)

place ----- and the ci - ty and the heart and the

B (Big breath) (No breath)

S  
moun ..... tain and the re - fuge and the

A  
moun ..... tain and the re - fuge and the

T  
moun ..... tain and the re - fuge and the

B  
moun ..... tain and the re - fuge and the

*Slightly faster*

S  
cave and the val ..... ley ..... (Big breath) and the

A  
cave and the val ..... ley ..... (Big breath) and the

T  
cave and the val ..... ley ..... (Big breath) and the

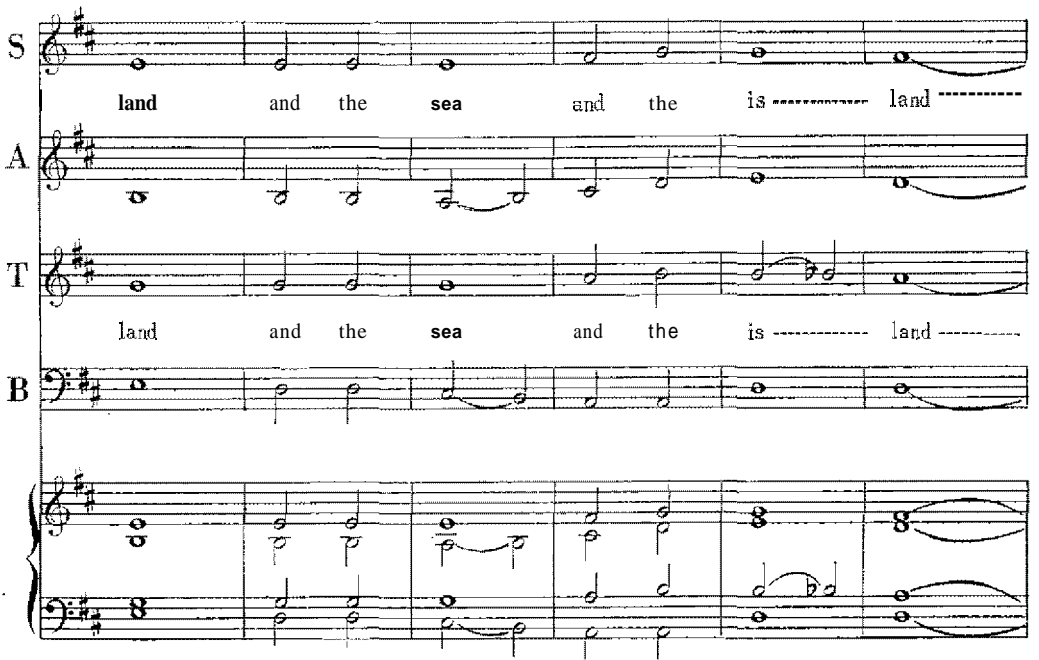
B  
cave and the val ..... ley ..... (Big breath) and the

S  
land and the sea and the is ----- land -----

A

T  
land and the sea and the is ----- land -----

B



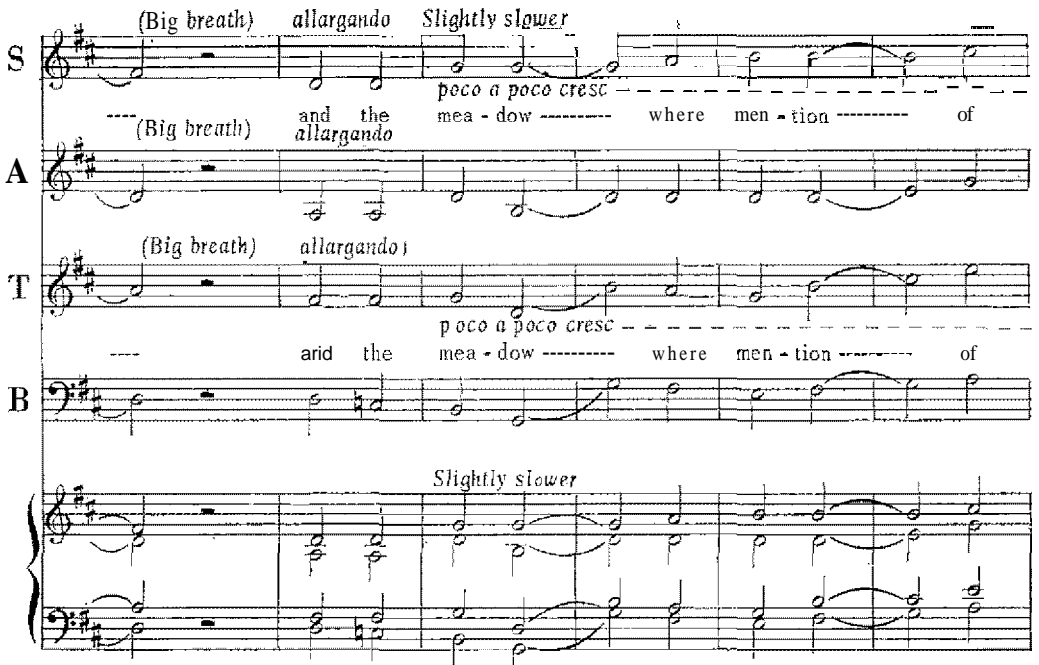
(Big breath) allargando Slightly slower  
----- (Big breath) and the poco a poco cresc where men - tion ----- of

A  
----- (Big breath) allargando  
----- and the poco a poco cresc me - dow ----- where men - tion ----- of

T  
(Big breath) allargando  
----- and the poco a poco cresc me - dow ----- where men - tion ----- of

B

Slightly slower



S  
God hath been made ----- and His Praise -----  
A  
God hath been made ----- and His Praise -----  
T  
God hath been made ----- and His Praise -----  
B  
God hath been made ----- and His Praise -----  
Piano accompaniment with lyrics: Broadly Praise His Praise ---

A tempo (meno *mo*ss~)

S  
Glor ----- i ---- fied! -----  
A  
fied! ---- Glor - i ---- fied! -----  
T  
Glor ----- i ---- fied! ----- Glor - i ---- fied! -----  
B  
fied! -----  
Piano accompaniment with lyrics: A tempo (meno *mo*ss)